The Meaning of God among the Men of Today.

The Meaning of God among the Men of Today

It cannot be denied that something is moving mightily among the men of today. It is not God or the Lord Christ around. Paulinism. Dr. Lucas's letter to Daily News & Leader. &c

We believe that it is God-Evidenced

1. By the great streams of life and growth moving in the world. which are felt and to be claimed for God.
   Education. in Japan = Dr Hepburn Report Progress
   Argentine Mod 1905 = 639(6) 1907 Exp. 5636(3) Increase
   Largest most reports country 181(3) true But-Essay
   An area growing research. Captain in Paris. Retired. Fathers like Pelt. Galen. Contact

2. By the moral unrest and awakening
   The Signs of T. G. Now "Is it right" 7 "Is it God"
   Hatty's exam. of Cremorne in 18 Con
   The industrial unrest.
   We don't dread a repeat - if God is given His place

3. By the world inspiring forces that are abroad.
   D.C.Gilman point on the common world influences
   But there is space here to include the divine inspiring forces
   And this force is coming in
   Christian Unity

4. By the advance of democracy
   China
   Japan. No outside dictation left to the Emperor
   Turkey
   Persia
   Britain. Lloyd George the Man
   Germany. The Socialists Bachem & the over each Jesus
   U.S. Dawn on all true Democrat.
   But all their only hope if men are good

5. By the quickening of the sense of responsibility on the part of individual Christian men.
   Christ a hopeful Christian
   Even so in N.T. Jesus & Apostles all Optimists
   No advance by Laymen.
   The Reformation Ochsenkopf.
   Country now for the Common man to be for it and not for it.

6. By the Missionary awakening.
   The need for it.
   Men Women. Their Dark Day - 5 to 20 yr
   Women only giving
   The part of it.
   The error of Jap. in Manchuria dropping
   But there is need of more
   Financially. Liverpool
   Literally. Dakota & Chinese handwriting
   Gabriel Letters & Jno X.

Christianity and the other Religions

Some Notes on Comparative Religion.

The new study.
Its food and cause - Chicago Parliament.
Its use and profit.

1. All but Mohamm. were here when Christ came. The cause of the last of them denounced it as blindness and its priests as hypocrites. Read xxiii of course this in applying the question to the Great Christ.
2. There is Nothing good in them that is not in it.
Buddhism Gods Immanence. Confucianism Filial piety and propriety.
Shintoism - Patriotism Shamanism - God's providence.
But these need to be treated as evil chastity & allowance. etc as in the purpose of Christ.
3. And then it is in Christ, what it is in many of them. Fellowship. Prayer. Love. Personality holy and immortal
The sanctity & service of humility. A Saviour. a Sacrifice.
The woman of the street
4. Each of them is free of evil & shortcomings from which it is free. Mohamm. Lust. Cruelty, Fatalism. The Armenian massacres. Hind. Pantheism. Duplication of sin. Polygamy. Rajputs Buddhism. Idolatry. Death. Empire. Cruelty Political sinfulness. Shinto. Vanity. Untruthfulness. Shame. Fear & Error.
5. Its sacred book is of far-clear value above them.
The Chinese classics. The Buddhist Vehicles. The Vedas &c.
The Japanese Kojiki. The Koran. The Bible.
Shinto.
6. The essence is a personal discipleship. Here is usually the adoption of a method e.g. Buddhism, the acceptance of a book e.g. the Koran, of the classics or an idolatry and a contemplation, e.g. Hinduism
Social distinction
7. The worst evils of Non-Chr. lands are overshadowed by and the fruits of the Non-Chr. religions.
Mohamm. Polygamy. Murder. War.
Hinduism Infanticide. Widows - Cremation. Obscene Nagpur
Buddhism. Pure idolatry. Cremation in Japan
Empire. Political corruption

Work in Christ. land are vices, evils are in the face of Christ, and are virtues are its fruits. Cp. the Hindu saying. "If it were not for curds, you cp. would not up on the rest of the world." Home. Charity. Hospitals. The Red Cross.

8. The non-Chr. religions grow worse & worse. Christ. grows purer & purer. Acts Zoroaster. - It alone has the power of self purification. With all others the Golden Age is behind. The only progressive, optimistic religion. E.g. Buddhism in Japan. No other relig. can live with evolution.

9. Christ alone honours the individuality of man, the reality of a social, an atonement, an eternal & holy personal identity. a personal life & a living God.

Dr Kellogg's book.

The only name cp. life.

10. The chasm between ideas and, book & fact in all non-Chr. religions widens steadily. In Christ. it grows narrower

Introd.

Missions not a philanthropy, a political system, a social elevation. It is the propagation of religion.

Is the religion worth propagating at the Missionary cost?

One vital answer to this a personal one. We must know that it is so much to us - so divine & so satisfying that we, too, a reasoned answer.

an irreligious mind. As Archbishop Benson said some years ago at a meeting of the S. P. G.: "A religious tone of mind, though heathen, is a better field for Christian effort than a non-religious tone of mind. . . . It is not true, that the mind from which every possible superstition has been banished, until it becomes a *tabula rasa,* is in a better state of receptivity for the truths we have in hand than a mind that still retains its religious tone. . . . I fear that if we have one single generation intervening, which has no religious habits, no thought beyond the grave, no tone which makes it perpetually look up to that which is beyond it and above it, we shall find it a harder task to convert the children of that generation than to convert the polished heathen, however firmly they hold to their old faith." India and Japan witness to the reasonableness of this fear, and warn the destructive forces of civilisation to beware how they destroy that which they do not replace. And, indeed, in every mission field, as a simple matter of fact, the earnest and serviceable Christian men are those who were earnest and zealous followers of the religion of their fathers. Christianity will succeed best where it has religious faculties to which it can give new objects, not where it must both give the objects and create the faculties.

(2) But the non-Christian religions are not only an exercise of the religious faculties, an expression of the religious nature of man, they are also encumbrances upon the religious nature. That is true of the low superstitions of men which hold them in base fear, and it is true also of the higher religions, for reasons which we have already considered, but which I venture to set forth again in the clear statement of Dr. Clarke:

As for the low religions, fetishistic and animistic, they may once have been upward calls, though they called but a little way upward; but they are not such now. They rule by terror, and maintain a tyranny over the religious powers of those who live under them. The unseen powers that are worshipped are usually regarded as unfriendly, and dreaded for the harm that they can do. Hence the perpetual deprecations and propitiations. Ages of such feeling and practice have produced a habitual fearfulness, and a complete inability to shake off the incubus of dread.

The religious instinct is stopped from going higher, without being really satisfied, and the religion that holds it thus in hard constraint is rather an encumbrance than an inspiration and a comfort.

The higher religions would seem able to do more for the satisfaction of the religious nature. Some of them have a profound philosophy, and have raised certain noble souls to a fervent devotion. Some of them contain lofty thoughts and worthy prayers, uttered and recorded long ago by choice spirits. Yet in sad reality the higher religions rank with the lower, as encumbrances upon the religious nature of mankind. How true this is, and how it comes to pass, a glance at some facts in the great historic religions will suffice to show.

In Confucianism the religious nature of man is almost left out of account. Among the common people, the highest satisfaction that it receives is provided in the worshipping of ancestors. The field of religion is occupied almost wholly by ethics, and by ethics moving on the plane of human relations. The whole Confucian system is exactly a burden or encumbrance on the religious nature, preventing it from coming to its due development. Religion suffers from being subordinated to ethics. In Buddhism, and in Hinduism too, the religious nature has a different weight to bear. A pessimistic philosophy suppresses it. The doctrine of universal and dominant evil, so great and deep as to make all existence a curse to those who suffer it, is too much for religious life and feeling to thrive under, and religion dies down discouraged, as it must where there is no hope. Religion suffers from being complicated with a philosophy of despair. In Hinduism, as in the Baal-worship that the Hebrews knew, the religious nature is fast wrought in with the non-moral nature-powers and the animal element in man, and the combination is commemorated in lustful and degrading rites. When religion comes to expression on the side of feeling, its outlet is found in what is gross and cruel, and bloodshed and lust come to be elements in the ceremonial. Thus the religious nature is degraded, and religion suffers from alliance with nature-powers and animal impulses. In Mohammedanism the religious nature finds yet another burden. Here there is one God, who is declared to be the holy and merciful, but he is altogether transcendent, and not accessible to any real fellowship of man. His will is man's guide, but only from above and afar, to be obeyed only in absolute submission, not in filial life and love. So the religious nature finds no warm exercise, and is set free only to works of obedient routine or else of fanatical fervour. Religion

suffers from the chill of bare sovereignty. Thus in one of the great religions the religious nature of man is imprisoned in human ethics; in another, it is depressed by a dark philosophy; in another, it is corrupted by coarse feeling; in another, it is deadened by want of the warmth of divine love. In other words, in Confucianism, where the religious movement is ethical, the ethics become human and religion is lost. In Buddhism, where it is philosophical, the philosophy becomes pessimistic, and religion dies out. In Hinduism, where it is emotional, the emotion becomes degrading, and religion is defiled. In Mohammedanism, where it is doctrinal, the doctrine becomes cold and lifeless, and religion is atrophied. Everywhere the great historic religions of the world have come to be encumbrances upon the religious nature of man. Everywhere it is the religious nature that suffers under their influence. Nowhere is that nature permitted to rise to its true proportions and develop its rightful worth.—(CLARKE, "A Study of Christian Missions," pp. 102-105.)

These religions do contain foregleams of truth, or as some would say, aftergleams, but their errors and contradictions of truth are essential and integral parts of them. Take Buddhism, for example. "It progressed up to a certain point; it preached purity in thought, word, and deed, though only for the accumulation of merit; it proclaimed the brotherhood of humanity; it avowed sympathy with social liberty and freedom; it gave back much independence to women; it inculcated universal benevolence, extending even to animals; and from its declaration that a man's future depended on his present acts and conditions, it did good service for a time in preventing stagnation, promoting activity, and elevating the character of humanity. But if, after making all these concessions," says Sir Monier Williams, "I am told that on my own showing Buddhism was a kind of introduction to Christianity, or that Christianity is a kind of development of Buddhism, I must ask you to bide with me a little longer, while I point out certain contrasts, which ought to make it clear to any reasonable man how vast, how profound, how impassable is the gulf separating the true religion from a mere system of morality founded on a form of pessimistic philosophy."—(MONIER WILLIAMS, "Mystical Buddhism," p. 24.) And then he proceeds to point out those radical contradictions between

Christianity and the other Religions

Some people regard all religions as essentially alike
No need according of making effort
Likings are that is needed in each.
Behaviour an expression of this mood.

But this very careless and superficial.
Something it.
Others are begin to think a sixth question great
Chasms open.

In the fundamental moral considerations of them attitude
towards truth.
Mohammed. "Verily a lie is allowable in three cases, to
reconcile friends and in war."
Krishna - In marriage, for the publication ground, to save life,
to cause one's property, for the sake of Brahmans
Buddhism. "If that God" is evidently a lie, there must be the dis-
covery of the person deceived that what has been told him
is not true
Confucius holds an oath is incurred if
effectively. Dr. Speechless.

And in their doctrinal principles - In whom is Being held by
Polytheism - Mostly Nothing
Islam -
Buddhism - Impersonal Nirvana Nothing
Hinduism - Pantheism of Brahma.

What creed to deeper than these.
The German rationalist on the three distinctions created
by Christ

But the deeper religious differences.

Christ. alone bears the marks of its founder. - being a personal
religion of the other Hinduism, Buddhism, Confucius, Islam - both
Christ alone is independent from a founder.
Confucius - Islam. Both Christ doomed & expanded from
its founder & Islam doomed unless expanded

Christ alone open in its founder a fresh moral example
& claim to do so
Buddha meant to it disavowed such a position in
telling others Cf. Smith on Mohammed.
Christ alone powerless. He who then first "I am not
alone for the sake of finding peace but it - Cf. a thought
about what I have not been able to find a single
peace, but Christ has promised me a thousand peaces in
me"
Nirvana or Japan
And Christ alone has power to realize this ideal
He alone does so.

And more than this He is this person. He is the Way in this
religion - Personal in the deepest sense. Or else there is
And the most in any mystic sense but which. He unique
doctrine of the Resurrection. He is this person by being this -
may also & such men. No other religion proposes this.

Or we have got to the ends here and can move right and
open for a wider survey.

1. Other religions encounter the religious nature of man. Christ
elevate it.
Dr Andrew Fraser.
Encounter Chap. 103-105

2. The reason for this opposition is in their moral God.
Primitive Buddhism was atheistic. No Catechism
Confucianism - has eminence as the superstition.
Hinduism. Pantheism. With many bad Gods.
So late Buddhism had its evil deities. - Hinduism - Nirvana.
Only Islam its idea opposite
Christ alone a good and fatherly God & Judaism
Cf. Mohammedanism p. 272 Contra. Cath. opinion

3. Christ. alone discovers moral centre of gravity of man
& provides for its defeat. He alone - ideal of salvation
unique. Contra. Cal. on Rom. Brunner "Man before God"
Cf. Mohammedanism p. 272 f. Eight Great Religions p. 335 f

4. Christ - alone has introduced into the cosmos the idea of
vicarious death.
Mechanical as Hinduism casts it "It alone conception of cosmic
& Energy."
Cf. Buddhism. Does the moral demand.

5. Christ. is the only religion of moral efficacy known
to the human race. I. Incarnate an absurdity.
Such as are are religion is better. It has never
been realized by the character that has practiced.
J. Bloem. Thirteen.

But even then this:
Christ has the power of moral regeneration & creation
Baptism breaks enchantment in heathendom. Ag Apol 272
It is the only socially uplifting religion.

6. Christ. is the only religion which is historical and able to
keep its history, progressive spiritually free.
Light of Israel 340-343

7. It is this because it is the only religion that is Life.
Light of the World 360 ff
Our witness here to the idea of religion is
progressive the idea of incarnation - as a moral
power. Christ. of Indian 274

8. Christ is Christ. is the universal religion.
It alone appeals a universal humanity - a Christ Father God.
It alone can inspire conquer the heathen. French 1946
Light of Israel 363,
Christ. Missionary. 288

the hands upon that cruel tree
Expanded arms a mercy from
the pathos to the sun glorious
Thy grace pleads yet to be

Form 532

RETURN AFTER FIVE DAYS TO

THE BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE, NEW YORK.

A Review of Home needed in the Interest of Work abroad.

Young people. — Characteristics.

1. Lo a special + particular thing > generals.
   My own experience — Rees.
2. Obstacles not among the least things.
3. Enthusiasm > conservative discretion.

The Mission Cause demands these.

1. General appeals all right — Romance & — but the specific practical + real need the greatest
2. The obstacles removed.
   1. Leaving home — break off ties never to return.
   2. New language, environment
   3. Loneliness
3. Not why? But let us! "Does not to reason why or!"

The Mission Cause always has been: the g.l. cause.

It is today.
   Not —
      S.V.M. & others.

The Responsibility & glory of it.

Its cares upon us these evenings
   Interest, Gain, & Prin.

God's use of young men in the work of missions.

1. His ml. in Galilee. Christ a young man & the group young people in His ministry
   - Only child a
   - Rich young ruler
   - Except ye be converted &c
   - Daughters of J - "ans for your children."

   Among the group John - lived longest - wrote greatest missionary book

2. Missionary work of early church neglected Jesus. Philip & Peter tho a young man, Paul, arose. Associated young men with him
   - Silas, Timothy, Luke, Mark.
   - Life saved by a young man
   - At least 4 this young.

3. The dark ages
   Precedent -
   - Ireland 431 St. Patrick His vision of the Second Coming - Luke - one for him "Come over & help us" - voice "We beseech thee, thou of God come and again walk among us"
   - His hymn

Austria - Stephansdom - was over 450 yrs of a very young man - St Stephen - declared that during vision God summoned to show his forces he should by recognizing the twin cycles of the Upper Danube. Joyous, loved, unpunished "Het"

France. Monasteries - hermit island - iron mask. Young waste of Belgic Gaul founded a multitude of monasteries - flung the light all over Northern France. 410-429.

England Young King Alfred given 10 words Exp. the earliest piece literature epic wooden vessel a monastery. 9th century

Mohammedanism -

El Mansur of Africa - charged marching St Gervais heard a voice amid the Arabian Hills "My temple is falling into ruins, Rebuild it. Mumbo, miraculous 1219 Damietta

Raymond Lull - 13th Cent. Young noble of Court of Majorca - Conversion of the Moors Mystery "To the Ottoman God, I give myself a sacrifice of gratitude. May it so please the who died so humble Mystery to the Church of the Cross, to condescend to accept and this I give & offer thee" Unanimous decision

Austria - Stanislaus - was one night of a very
young man - the young - declared that during
prayer he had summoned to show his love
for Christ by worshipping the host of the upper
chamber. Jesuit, bowed, replenished "host"

France. Monastics - hewn wood - iron work.
Young monk of Belgic Gaul founded a multitude
of monasteries - flung the light all over
Northern France. 410-429.

England Young King Alfred - Grew "He would pray.
the earliest piece literature of the Northern races"
a missionary. 9th century

Mohammedanism

Al Mamun of Persia - charged marching
the young heard a voice among the Arabian
Hills "My temple is falling into ruins,
restore it. Mambo, mirabile 1219 Damietta

Raymond Lull - 13th Cent. Young monk of
Court of Majorca - Conversion of the Moors
Mystery "To the Blessed God, I offer myself.
I am that I shall be. May it so please Him
who died to humble Himself to the death
of the Cross, to condemn and to accept me
that I give myself to Him." An unusual service

Henry Martyn Persian Translations June 30
1315. "He who loves not lives not; he
who lives by the life can not die"

Xavier 1542 India Japan aged 36

4. The Reformation

Luther under 30. Melancthon Calvin 27

5. The Preparation

Continental

Hans Egede 1721 - Greenland. Edwards Works

Zinzendorf Barely 20 years young consecrated to God
the Moravians had a Communal "I know
one passion - & it's He, only He"

Zeigenbalg died in India 1719 aged 36
Went when he was 22.

English.

George Fox. 19. A. 1643 founder of Friends

6 The new era.

Pioneer - Wilfred.

William Carey - began preaching at 20,
Wrote famous sermon - "Attempt Great"
when 26. at 32 landed in India. Ultimately
had been there 40 years 1750 - aged 73

In the U. S.

Branches - Under 30

Mills, Jackson Hall - Workmen, outdoor

ABCDs. Primary & Grades.

Ohio

Henry Hartley - Common Court

David Livingstone Boy. 27

Asst. Supt to Index 24

J. C. Patterson 28 - Under when 44 -

Dana - 2 young men not here.

Keith Falconer -

Mackay

Now.

Cambridge Band.

Student Volunteer Movement:

Origin

History

Organization

Present condition Sp. Mss 321, 60

7. What now? why?

The young men's command. Its use y.p.m.

The need of the y. m. of the world - Student. Forces Beyond.

Its own principles

Bacon - what is first in good procedure is two often lacked in work intention

glad to be here for this.

1. Giving - prayerful
   Elliott's touch + prayer
   How green are ox
   Kuyper Fletcher.

2. Praying - giving
   Elliott + the Carnival.
   Mother Body's soul.

3. Going.
   Keith Falconer

4. The privilege
   Blind leaders qui - Cantan

Contrast of Mrs. Green character with Lady Anne
Mans prototype than Green for his own land.
1. Ex hans the best Country in the World.

2. The best people.

3. The best Govmt.

4. The best religion

Righteousness

Righteousness

Faith

Christ. Leadership

The Effect of character

Not Atonement

Ex for works

Expos. Blood - Christ - Cross

Summer Ordinary of Saturday



The last cent years have changed many things
what have.

The idea of the race - natural progress of man

The dominating material interest. Both in the one

The stars are changed

The supreme glory of God

Human nature

Nature made over by science

The unity of humanity. Physical - Moral

The glory of conception. What is this for us. Last word

Notes

Part Law Conf
Union & Central Pol.
New political elections.

What is the matter. Nat. Christian P.S.
Is Germany's Colonial Empire in Asia? K.E.
What is her law
Religion in Japan... Dict. for Schools
God in Nature
Matter in China
Persia.
Structure in Christ
McVeagh in Asian - Matter

What it is doing
Leaders in China. P.S. Asian
Power - Practice
Faith.

Christ progress
K Power & K power. Practice. a a T.
Work & Intellectual - Esc. Christ Religion
Diamond & Egypt - Spirit, Egypt
Egypt & K Christ - Jesus Christ
Unity & K Mind. Criminal - Character
Power & accurate your gift Mind. Plan Mind

Why there should be this year an unprecedented offering of volunteers?

1. This is the end of one generation & beginning of another.
   If the understand one's part - more. Child. Man to respect for Woman.

2. The war has shown the worthlessness of worldly attractions & the possibilities of ideals
   Ease & luxury Wilhelm Christ.
   Power & money can & ruin - Quebec Lisbon

3. Opportunity to serve in the place, duty & privilege of upholding & constructive work.
   Every cannot do. Some can & do.
   Promote brotherhood & destroy ill.
   Establish true spiritual principles & basis of home

4. The need of the existing - binding influence of a common moral religious. Active interest.
   Mission, leadership, opportunities with international ideals
   A moral order in home, Public Life. Mazzini
   Must support by moral conviction.
   Christ. Kaiser

5. The opportunity of meeting the need
Idea in the great prayer. "Daily dependence."
The social change - of Baptism
Means also to spend the day. Christ-like.

6. The need of the world for what the religion is.
The world's cruelty. Egyptians. McDowall
Redeem men. The need of being saved
Christ heart, Confidence. & others in which we
Emphasized & therefore we would like need
be.

7. Other reflections. The cause for the use of life. How little it.
Hope there not for by. Together by n

1. The rise of the idea of missions. Education

2. The general acceptance of the missionary idea
   International politics. Effects on Japan & China.
   Examples

3. Methods of education
   Direct - Bible teaching. Mission schools.

   Indirect.
      Reform in general teaching
         Literature. History - (Mission Sunday Schools)
         Philosophy. Religion &c.

4. The modern missionary ideas of the world are the
   missionary ideas.
      Unsectarianism
      World unity
      Moral force the significant ones

Other Missions and Needs Let list from Reed

Japan Omoto Tenrikyo. Kano.
Otaya Mission church
Mrs. Whitener

Korea. Persecution walls. Spirit. Orphans.

China. Finance Commission etc. Anti-foe. Raw material.
domestic, for Raw material in new city.

P.S. No legal basis. "Non-cooperation": No attraction
Other Missions:

Siberia. Open field - Providence

India. Non-cooperation. Gone - letter.
Abdurrahman - Under knife.

Persia. Off Atlantic, en route to China. Syria
No cooperation.

Africa. French.

Latin America. Columbia, Ecuador.
Protestants needed.

Conclusion.

Personal the Centre scene

Laurence – "Not an action but an omen".

Paul. – Salvation by an incarnation.

The divine in nature. Atonement in Romans Bk.

Fair business

Mission our great need.

The proposed Centre

1. To remind her of the deficiency of
friendship after marriage

2. To restore her faith in the beauty
of love that is the true marriage

3. To deepen her devotion the
of the
opposite sex
the
4. To awaken in her the
of the
5. To quicken her a sense of moral
duty of obedience

hour changed from
4:30 to 4:00 o'clock. All
members of the college
are invited to be present.

Bourgeois of Princeton Univ in Peking. Old Chinese scholar gave him a name. - Doing good all along the way on all occasions (& being happy.) B. visited the head of a Chinese School whom he must seem after when he thought of the name and the moon replied in a Chinese proverb. "The tendon is too heavy for the donkey of love"

Matteini Univ of Prof. Pupin of Columbia who claimed the long distance telephone & the repeating coil of the Earth current. Did it by replacing in his own case chain was attached to earth wire & other wound coil. It turned the dipper was running but it responded only to the right coil. Or was made to attached & find that they do not know at all to the earth current. (Cf. handwriting of Padewski.) After his speech came to town hall to hear his reporter & find no instrument speak about. Pupin replied "Mother tongue" Ed. Chinese knew & Ed. - I believe in God and I believe your brain should & respect & not.

Cf. Emil Thiel Landsthi Univ of Panama re Padewski - reading out his hands with them upon to catch the electric which was flashing & him - just shocking in the air. Two pianos in second floor lying on ear to ear.

Judge Brayton of the dominant mark of the Christian telegraph cupped sounds from chimes. Listened & noticed the dynamo mark was formed.

Prayer is a morally disciplining experience. Elevates mind. Mystic.
Prayer is a test of spiritual reality. A communion of
Each church can test it 2nd hand or first. Role played
Each church can test it clean, pure or not. Papini. Padovani
Prayer is an effective psychic force.
Can Catholics & all Christ forces further

The Need.
as existing in heathenism

as created by civilization
Egypt Greece as Ethnic religions.
Jewish Scriptures in Hebrew
Religious Stories

The Gospel
as found in civilization
Not universally applicable
Not Epistles who applied
Historians
Days of civilization

as found in the source of civilization
The Gods in illustration
The tremendous power of influence.

Jesus Joe.
Jesus Ja. "If it is desire to help them to"

P.M. is not a political movement

social

educational

philanthropic

It produces such results as these & more and greater on the lines thus but

It is a religious movement.

It aims, motives and spirit - religious

These determine the character of the agencies.

Leaves - not methods, but men. Our Lord's note in the XII. Paul and his associates.

The kind of men wanted.

of sympathy & appreciation - ability to see from standpoint

of ability - to move the best,

of energy & power - courage, determination

of character. Christian. Christ like.

Relation - of first grade

Object to secure & maintain this true life in.

Our Lord and Lydia.

Our unbelieving life

The relation - Christ. Brotherhood - Influence God - Kingdom - the Eternal Note

The Personal Life of the Volunteer as a Missionary Doctor.

Life the great thing.
The essential & distinguishing thing in Christ.
The evidential value of the Christ type. Peter Carter.
In dynamic with Christianity. Life & work side by side & bound together with us

& the Volunteer
3 What you are more than you give
1 Volunteering is they & the master - invades & wrench & redemption & creation

2 Reasons for weak prayer.
Ignorance of missions
Inertia to do good work
Our type poor. Prayer always place to turn but don't know

The widening influence of missionaries on life
Livingstone. Chalmers.

(

The place of life in the missionary field.
The task to which it is put. Province, climate, companionship &c.
The power of it. In India - A. Hunter.
Its ability to nullify all tendency of life. Quality - character = 0
character - quality = ∞
Life must to be fed from within - Bible study. Prayer. Witness as to power. working
Written & true to unconnected & finishing point

The qualities needed - What we are looking for. In candidates
Common sense - Hyder vs. Kennedy
Grace.
Power of will - Love the key of power. Illustrate Bp. Hannington
Personal value - Dr. Greenfell book.
Knowing Christ.

Work at Home.
1. Know heart of giving work always
2. Conduct an intelligent prayer to work for Christ from home.
3. Supplied church with knowledge. Provide for of foundation & kept in touch with those
4 Enlarged deputation work
5. Deepened spiritual atmosphere
6. Increased personal worker
7. Let for women up home standard than is often
8. Reliance & use in the power the Spirit's power resident in S.

Each volunteer should be ready.

I A Student

1. Of missions.

a. Why.

(1) Man's need more than ever before.
(2) If not informed, unable to meet objections or to engage in work
(3) All knowledge needed on the field. Mexico missionaries McLean Rhodes. etc
(4) His own persistence & fidelity dependent on it.

b. Along what lines.

(1) History of missions.
Smith's Short History. Lippincott great value & success.
(2) Biographies - "History is Phil. teaching by Examples" Organizing spirit of missionary work
Individual books. Walsh's 2 Heroes.
(3) Countries & present needs.
Crisis of Missions. Dr. Dennis's Book.
(4) Foreign religions. - Radcliffe + Sir Lawrence.
Uppers China. Ellinwood's.
(5) Principles & methods.
Evang. of the Closed. Do not buy. Mercer's Book. Report Conf.

c. How?

(1) Read & study. Ayer's work.
(2) Conversational discussion.
(3) Scrap. Envelopes.
(4) Literature, reading.
Books, Magazines.

2. Of the Bible.-

1. Devotionally. - Prof. Laidlaw. Closet Epistles. The Epistles of Grace.
2. Along missionary lines - Acts & the Epistles, the Gospels
3. Systematically. - Jos. Cross. The Consequences.

3. Of his college subjects.
The scope of the missionary work. Woodbridge Rec. at Am Bd. meeting
David Livingstone.
The demands intellectually.
Ellinwood's young men Judson & the metaphysicians.

4. Of outside practical things
Beach's testimony. Livingstone's work
The industrial problem - Be workers with your hands.
Say support dependent on this.
Learn a trade.

II A worker.

1. A personal worker.

a. Why.
(1) The Bible is a christian - as ye go, preach" "Going, preach".
(2) In this the true missionary. Method. Dr. Morse.
(3) The secret of spiritual life. How are ye? Then give.

b. How & when?
How & by doing it

2. A trainer of volunteers
a. May accomplish more for work in this & in any other way.
Wordsworth. Barnabas.
b. Labors that do what will supply the means. Don't alienate.
c. Effect on general spiritual life of the Institution

If each volunteer meets this ideal, the Board will be all right.

Our Relations to Latin America.

Contact can come with Germany over least antagonistic relations ever exists our nearest neighbors.

Many things have divided us from L. A.

1. Diverse heredities. Legacy of hatred.
2. Diverse racial constitutions. Pure European. Altogether. In L.A. less than ¼ are White.
3. Diverse political disciplines & ideals
4. Diverse social ideals & character – and race prejudice
5. The Monroe Doctrine

The result of the creation of diverse races. Legacy Caribbean

On the other hand America tends to realize

1. The principle of democracy
2. The character has to tame great areas.
3. Common political interests exist.
4. Low Spanish. Latin culture
5. Unity of language.
6. Education
7. Hope.
8. Common problems. Immigration. Asylum = 23 x Hg an. but 7/9 Mexicans. If no check Hg. Eg. = 220 ⑥

In 1913 ⑯ Am. gold = 57% of In. Ur. 25.9 of 7% of world

Social problems. Alcohol. Prostitution

Must not generalize. Chile. Nations of Uruguay. Mexico.

Commercial

Latin American Trading. - Its extent & Spread

Modern financial history. Cycle - Exhibition in Mexico in 1862

Area.

Population.

Natural resources. Down - Bright.

Argentina

Brazil - Coffee

Chile

Colombia

Trade Statistics. 4000 £ in 14. 7 yr. 85 £ per cent. Current.

Trade practically shut. yr. Argentine Chaos

Intra American Trade 7 yr. European

Less than 3/0 yr ch. Trade going. 1/2 from the US.

Foreign Capital

Investors.

Investments.

Educational.

Educational Problems

1. Higher education.
   - The technical universities.
   - The liberal universities.
   - L.A. summer school [illegible] the U. of N.A.
   - Prestige of the University.

2. Secondary education
   - Their place in Europe.
   - Comparison with the U.S.
   - Secondary school attendance.
   - Obstacles

3. Elementary education. — The rural and
   - Difficulties
     - Racial elements
     - Vast territory - sparse population
     - Our migratory social problem.
     - attack of Rom. church
     - Illiteracy

Educational needs.

1. Phonographs
2. Modern methods.
3. Elementary teachers
4. Industrial education
5. Training of teachers
6. Rural schools in Athens
7. International cooperation
8. Textbooks
9. Libraries
10. Schools. The great need. Young Americans.

Religious

1. The claims of present day Y.M.C.A. on the Message Service of Evangelical churches.
   1. Growing foreign immigration & commerce.
   2. The imminent peril to faith among entire peoples.
   3. The unevangelized multitudes.
   4. The need of spiritual freedom
   5. The interchange of spirit & service in the solution of social problems

   Judge Del Vecchio.

2. The Open door.

   Religious education work

   Religious apologetic teaching

3. In what manner is spirit sent this way?

   Bishop Cathedral Patterson.

Map.

Coast. Jacket Dart mouth

Labrador 2. Bahia. Caracas.

Mexico City.

Quicksilver Mines - Chile copper. Cape Market

Chart of the Straits.

Panama 4.

Map.

Peppers & Cinnamon Market. Banks Coal mines.

Buenos Ayres. 2. Grain 2 Cinnamon Gates Straits.

Brazil - Rubber. Coffee 3

Rio Janeiro. 5

Brazil imports Bahia

Cape Horn - Brazil. Port Jackson Cattle Country. Wheat.

Pasture

El Dorado

Cinnamon Cassia Sandalwood.

Cathedrals. Lima Cuzco. Cocoa. Bishops Residence Panama

Panama Hat. Buenos Ayres

Mahogany Cabbage. Bayonne Ribbons. Peaches

Sandal Wood

Missionary Aspects of the New Commandment.

D. Ellicwood's opt remark as to the divine character of the mission. Inter/prise
Referring not to external obstacles but to inner difficulties. Physic. easy / Judgments /
Moral – contradictions men & women. Be ourselves –
My own observation confirms – and I see more & more clearly that the great need in Missions
is obedience to the New Commandment. Not only to save us from these errors but to give us power.
I. I cannot speak on any of the missionary aspects of the New Commandment:
But to that end let us recover what it was, how given, what it's meaning
The circumstances the last night. Farewell. The room. How they listened. To what? Love
Its meaning.
In what sense new
1. It had a new basis in a new revelation of God's character
2. It was love of a new character – As I have loved you
(a) Unselfish. I gave, did not get.
"After the Pilot."
(b) Condescending. It stooped to what was inferior. It cared.
(c) Elevating. It cared not to abase. No lower enjoyments
3. It was love with a new motive.
This was a new kind of love. It is new to many people today. And in the world's
greatest need.

But we can think of its missionary aspects alone.
1. Both have assumed the unity of mission Station.
The necessity of such unity. Antioch.
And the lack of it. Ephesus. Philippi
And the effect of that lack is to disfigure the Gospel.
The Galatian is in such love. Phil. II. Thin Narrow.

2. Both have solved the problems of Caste & Separation.
Not prob. Springs from. Rivalry, Exclusiveness or Condescension which is > love
We must take a higher view than we have taken here.
3. Both have given us a Rational & adequate basis for our Separation here
What we have already realized. But oh. we need see more.

4. Both have proved our Christ to be divine
It was so at the outset. Testaccian. Harnack.
And now. It is the love that saves. Religion is Personal. Martin.
Thus Christ. meets its test. Do we love with that love?

But many say we can't love wonder orders.
Maurice. The Common Need.
(1) We can't with God love.
(2) Man is the material – As I have loved you.
Barnes. Christ motive love. The Hand of God.

The Commission of Christ.

It would be profitable to meditate upon the Commission of Christ in different aspects.
What it meant to Christ. How the early Church understood it.
The dependence evidenced of having trust in men in St. Luke.

But I wish instead to call attention to its present significance to us

1. It reveals our fatal view of the finality and authoritativeness of the Christian religion.
Men are denying this today. It is only an expression of the missionary spirit of religion. Not to put what truth we must gather up the gifts & teachings of our religion.
Now it is here that our interpretation of Christ needs to be supplemented & the interpretation of the East. One sided & individualistic
But it is not here that Christ needs to be supplemented & corrected. The Commission shows that Jesus deemed it final & authoritative. He neither has a doctrine makes any provision for its modification under the influence of other religions.
His intellectual conception radically different from those of other religions
Regarded as "God" & "religion." They do not mean the same.
His moral ideals entirely distinct.
Malachi or Koh. Shi'ism. His ethical idea of God.
It is a divine & supernatural power. They are not. Unlike in dynamics
As the Commission assumes,
And we need the deepening which this view of it brings. In this light we see the relative & the meaning, interpretation & the maintenance of the historic doctrine of the Church. Again the Christian religion & Christ's mission & authoritative claim is untenable at home.
The Commission defines the Church's message - It also defines the Ch. missionary for
2. It lays the emphasis on the spirit of (aggressive) action and power, on the failing of reflection, of secondary (explication) & the truth. - aggressive & defensive.
How there ever and in a place for rational apologetic. Our Lord was insistent in the matter of right thinking.
But the sound doctrine of the Church was not to be safeguarded by the direction of the Church's attention to that end but of the wholesome and hygienic reflex action of service and work and conquest.
Going out over the world with a conquering gospel which was then seen conquering men would be a far surer way of proving and preserving faith in its divine truth than to stay at home and prove theoretically that it was divine. To prove sound sheep - eat hay.
We need to restore this emphasis there we have escape from a great deal of present heresy and dispute. Heresy not dangerous in a missionary Ch.
In other words, the Commission set before the Church her own right and great objectives. We lose sight of this when we forget the Commission & in consequence new living gospel rots on our hands. The Church's mission is not to guard a body of sound doctrine but to use that doctrine in the discipline of the world

3. It gives the Church a "cause" - the preparation for living principle.
Not the maintenance of an institution - perpetuation of an institution
Nor the maintenance of a body of opinion
But something greater - "a cause." - something to be done, an end to be achieved.
And their cause spoken over all individual interests & words of any description
This the need of the Church today - "what's there" "a great cause."
St. Paul - not personal & individual aims. "a great light."

4. And it vitalizes and illumines their cause yet more by making it personal.
Note the personal power in which the Commission was put!
And this means more than one thing
The object to be achieved is a personal dispensary & revelation.
Keshub Chunder Sen. "And he has done it." "It rules India."
The motive is a personal passion.
Carlington. "I know you Paul." Luke - "I know but as yourself"
And the whole spirit of the enterprise is a personal devotion.
It owes this to the early Church.
The apostles did not stop to analyze the situation. to ascribe their success & to measure the obstacles.
They were always with a great realization of the Christ.
So quotation of the great Commission. Christ has risen & then
The Church made this its first thought to plan the campaign. Must pass the fire

5. And yet the campaign must be planned and the commission demands of us such readjustments and alterations as are needful to its fulfilment.
1. A rediscovery of our real objective.
2. A reorganization of Church activities to provide for the subordinate objectives in its right place. McClaughry &c.
3. A consolidation of the forces for a real war. County Union here.
4. An acceptance by us & by our Church of the sacrificial & financial principle of life.

6. The Commission contains the secret of the Church's power.
"I am with you."
This absorbs plan and scheme & preaching & scholarship accounts for their impotence.
There is no use in attempting to correct things in any but one way:
To look to the living principle embodied in the Commission. The Commission is the utterance of what is primary fundamental. Let us bring our own lives under it. Let us make it dominant in the life of our separate churches. Let us bring all the churches together under it in a supreme effort to achieve Chunder Sen's great dream.

William Carey – "Dare great things, attempt great things."

Ann Judson. She crossed two oceans to reach the mission field but never saw a single convert. But returned to home with the glorious privilege of having forsaken all for Christ's sake.

1. The rigid strength, the vigour, the rigour of a Christian sense of duty.

At Andover. On Lea in charge. Letter to Archibald Campbell

His place in life – in all the great wars – Cromwell "A sense of duty pursues us ever." Wellington "Let us have faith that right makes might & in that faith, let us dare to do our duty as we understand it" R.L.S. on Gallantry. "Courage is the virtue of duty" Aristotle "Duty has the virtue of making us feel the reality of practical ethics at the same time delighting us from it."

Our need today. (1) For clear thinking. Carlyle. (2) For fearless action. (3) For character strength and less self-pity and self-worship.

2. The constant threat of oppression and entanglement of life.

The Surrender & Environment as to the law of habit & character.

Consciously pushing out the bounds of his life. Jabez' prayer.

His resolve & dedication & Adopted 1809. Revised & recorded 1820 & 21 "Be diligent in every proper. Never spent a moment in mere idleness. Endeavour daily from motives of gratitude to love of fame." Recorded 1823 say. "Suppress every motion of anger & ill will." Recorded 1826 with 5 other rules. Searching one. Revised 1827. Two more in 1842 day. renewed on Dec 31, 1842 and added "Resolved to make the desire to please Christ the grand motive of all my actions."

Idea of fasting. p. 346. Never allow yourself to feel yourself as special & dispensed from the ordinary rules of life. Cooped up a hearing on one occasion. p. 578 life lesson

3. The life enlightened and made pure & sweet & joyful by Christ.

I have seen one person, their life was so real & have seen their light in their face. Edw. Judson & JHCS

JHCS "What a boy can in the face of Adoniram Judson" Mrs. A. Judson Diaries, letters & memoirs

The Spiritual Preparation of the Volunteer.

Must be more what we want to be as missionaries
Growing less while not drop our character or our habits
What we ought to be then
(1) Personal worker
(2) Full of Bible truth - Pastor
(3) Full of tenderness & love - Governess
(4) Jno. VII.

Growing work will express us but what it will do with us depends on what we are

How shall we prepare
1. Study of missions.
Why. Lives How
2. of Bible
3 By personal work
4. By winning volunteers

Some keys
1. Cultivate a love of men
2 " " " " Jesus - Know Him
3. Learn to read all time.
4. Read well & broadly & pray again

Prayer - Hotel at London
Art Carter
Home
Prayer

1. The so-called broader movements depend for their reality & permanence upon the transformations wrought in individuals. Abraham
Lincoln the Empire of Christ. Bismarck
The family, view of society. Mothers & not State-craft.

2. But the conversion of the individual ought not to mean his exclusion from organization
What is essential in Christ? The means have the Spirit Christ
The N. T. the Oriental view - how far. If we are losers by it can we ever
upon the elements?
Essential at beginning
Hopeful church union on this high view - essentials and that only necessary
3. Ministries are created readings. Who can separate the essential from the secondary.
The kind of men required - Pastors.
Min. Ministerial life.

4. But as much as ever personal goodness the great need.
"Love labors not one factor."
Character the great tool. Heb.
Love the absolute power.

5.

Our Response to the Gentile Call

1 to the earnest calling for anything except Christ. Or is it quite otherwise?

The case is not altogether
It is not indirect
It is not half-hearted.

2 But our earthen vessels we need more than consecration.

The weight of the Treasure
The insufficiency of Vessels.

6 And the test of this character is the ability to bear this case, & Cameron & — to delight in it the more fitted.

Christ Gabon at Khartoum. Mark xxvi.
Paul. The man of Macedonia
B. Baptist Mission.

3 Some of the answers made.

1. Dilettanteism pure pure. Gathering Spanish artists & views. The Gentile sees this to be idleness. Lilliputianism.
2 The breaking with the habits of false religions. Islam
3 Moral pressure. - in character of men & nations. Grant. Morrison. Victoria Nyanza Mackay Uganda
4 Love. Romance Missionary Letters - "Missionary Qui pro quo". The Eleventh hour. Bishop. — Love & Light
5 Pressure from Faith - Christ. The unbelief
6 The heavenly presence & behind in a Gospel of two worlds at once. Our dear ones gone before.
Bishop Hannington. Islam

4 Our response to this call

We have responded to the greatness & Reality of Christ we have known
Japan Church The new mind in China Miss. Chas. of Missionary
But the "earthen vessels"

Bodyguards. Japan religious China country opinion in Chefoo. Abroad Japan
But not Training - numbers only. As to responding in love. Miss. pressure & sympathy.
Cramp in the Miss. - Perry's expedition.

In recovering the moral unity - Christ can be restored as in Christ - Eph. 2
Methodist Church. Baptist Mission.

5 It is for Christ that sufferings & uncertainties the world calls. The key at Christ. "Our Christ only"

Evangelism Foreign Missions

1. The aim of f.m. is primarily & distinctively evangelistic.
This sometimes obscured by the means - just as a house & forget the tree.
But f.m. are now as they began. Their aim to make Xt. known & the crowned.
To it has other things are to be added - but a mis to meet & the gathering pt meet is elsewhere.
But their power in prop. to purity & clearness of aim
And every loss as the meaning of the incarnation - but merely natural. Only an evang. of incarnate efficacy.

2. The motive of f.m. is primarily & distinctively evangelistic.
Only the evang. motive initiated & can sustain them.
We need it intensely now at home to produce the missions
Not indeed a specialized call. - There ch. must have originated the mind, Gen xii 1.
The glow & love & passion of Christ the one motive. "The l. of Xt. constrains us."

3. The method of f.m. is primarily & distinctively evangelistic
Just how the ends begin & spread. The market place at Ephesus
And evangelistic method must be understood & practised & dominated by this.
Education
Native evang. Medical mission. Dr. J. R. Lambert

The lovely picture & meaning of annunciation. Yet in the moonlight. Fishers on the boats.
Healings in the boats. Jan Carlson & the farmers prayer.

And spirit - John Vassar

4. The dominant personal need & opportunity are evangelistic.
My deepest impression.
The whole crowd ripe for it.
The crowd never small,
Right thought in right hearts. Only Christ can give & make.

And as this depends on the closet as Otis says & the home where the spirit lives. Blessed.

Our attitude. Two attitudes of Christians.

1. Have no claims.

Have our religious
feel no good

On what grounds do Christ. take this attitude? Can there be any ground but one not unfair to the rights of their own faith?

Outrage Christian & unchristian.
What arrogance!

But see this brings to the mark. I can understand it but how about the unity. idea. Stoker.

2. Claims secondary.

We might not value things more important, e.g. human freedom. The ord. Christ people attitude.

Or we don't want to be excluded from care or overlooked in education – Daily Mail. Boys. We are so much less powerful, wealthy or less surrounds education.

3 How is. Can I advance the prop. that Christians are the primary builders of the Church

The Lambeth Conf.
The Nat of the Church,
The Lord Command Corpus.
The Nature of Christ.
The Conception of Church &c

4 And also make this more specific today. How the great work of the Ch. stands in immediate rel. of the Second & to Jerusalem Christian Church is absolutely – the Corp. of the Second in this Generation

What this means
The advantage of seeing it in terms.
The possibility of
The duty of
The duty of

5. And I urge this personally. Just as it has come to the Church & the Church it is how are to our personal duty when we are ultimately responsible to "the Call"

The needs of interesting facts. - The difficulty of selection. Index to be varied

1. Our Second Quarter Point. - Ch as 9th in the 5 ord. Mission

	757 Miss.	576 Nat.	B 197,657
Chmn	233 "	550 "	259,388

2. Presbyterian Mission.
   Reduction of Miss to nat. Agents.
   Statistics. The problem of Progress - Kes p. 37. The Likhe p. 74
   Vis. p. 69
3. Plague and famine.
   100000s deaths in Punjab - not to forget. Ch Miss. Mrs Gibb's Book
   The evidence of the famine. Mrs. Stanyon, Mrs. Emerson
   50 cases at Kodali "caused the then Good M" of these crimes p. 96
   Lepers. 19. Catholic 50 & 3 European Lepers
4. The movements of Christian thought
   Prophecy and at Baleh revival.
   Chat Ramiah p. 14 Message of Indian.
   Swami Dharmananda.
   Jains' Shiksha debating Soc. p. 39
5. Persons in incidents near to me.
   Return to India of the evidence.
   Resignation of Miss Johnston. Mrs. Gibbs Tear
   Death. Mrs. Atchison, Mrs. A.J.P. Morrison.
   Mrs. C.B. Newton - letter
6. Other personal incidents in the year.
   Death of the mother of Santabai at Kodali
   The bombarde - Photographer. p. 71
   The revival " p. 73
   Ignorance p. 77 - The old woman of the Bedarwood p. 87
   Conversion at Ambala p. 81

But the Chief day at Benares
   Miss. Schauffler.
   The city & the people. Sentiment.
   The Holy Rivers, pavements, flowers & water.
   The cows of knowledge, the Cast Pagoda, the Cow Temple. The Silent city
   The Mount day.
   The River. The ghats. The Hanuman temple. The Lunatic Asylum.
   The Monkey Temple.
   The old Observatory. The Tower of the Sound

John III, 16.

Single moments in our lives –
Browning's Christina

So this – Luther called it "little Bible"
Edge worn off with familiarity. Passed into an incantation.
Simple statement overlooked.

1. God loved.
That his nature, not hate, partiality or selection
Jowett's Pupil.
Elsie Venner – Love me
Drummond – Ascidia.

2. God loved the world!
How it contradicts our views.
Enoch's words – I say to thee – Do thou repeat.
No mention of unseen distribution

3. So – that He gave.
It is more blessed. God's nature.
Love of course – Kingsley's Works

4. The best He had.
His Son – not a feature of the Pelican

5. To the most people He could.
Whosoever – missions – the world thro' the U. S. of Worldcan.
Anything that includes us includes all.
If we accept we can't escape the duty of handing on
Keith Falconer. Presumption

6. Why. For the best purpose.
Everlasting life 7 Civilization, education, pleasant lives
for which we are trained & paid back.

Praise Service for Missions.

The poem of the Two angels - Praise & Petition

The N. T. & the Book poem of Praise Thanksgiving &.

Joy & Sorrow & Sadness

Paul's Epistles - Thanks for Converts &c

Phil iv, 6 Rev vii, 12

Praise Aim for

1. The Progress of Missions.

2. The Privilege of a share in this

Personally - Prov. xi, 25. Jer. xxix, 13 Matt. xxv, 23.

Church - ABCFM. & wants Jno. iii 30

3. The way the how equipped are at home so that men

Can be spared.

Facts, City - Ny. Sunday Church &c. & N. Y. Pr.

No more money & no Paul's day

4. Our ability to give

Money - G.'s church

G. with heathen Japan 600,000 to 25,000 & 24 a/mis

Shaking. Comparison of income.

Moody & Elliott, - Personally. Key.

Children. No honor to Parents.

5. The way He is teaching young people

6 The present opportunity & crisis - Our generation.

Women's Work - Korea & Burma

7. Answered prayer & power to pray work.

Praise to the

Christian Ps. L 23. Jno. xiv, 8

Unsaved - Rejoice not a. Revival

The Missionary story first spread with Praise

Luke ii, 10, 20, 17

Our thought turns first to China - The greatest & most problematical of all
On the 9th of January Shih Kai. Its significance
But advance is inevitable
On the general principle that God rules
and because the changes already made cannot be undone
And because the hunger of advance is fixed in many minds.

Do we expect the new year hopefully.
And we point to increased -
(1) The demand for education
(2) The disappearance of the political objects. & the Union of Churches

In Japan the great issues in every relation between Ch. & Christian.
In the Govt. & Church bodies.
In the Co-operative machine. - The present status.

In Korea also there is a question of relation - between Korean Japanese. and the
Missionary Societies Saddle Rock - Dr. Allen.
The name the Korea propaganda
The work advancing.

In India perhaps however the political question is its relation to overseas
most acute.
There has been no recurrence of the Round Table riots but -
The servant - Races. The native Congress. Jas Mackay.
Where are the Spirit runs with the mob church

The two hardest missionary problems in Asia lands are
1. Southern Buddhism in Ceylon. The servant.
2. Islam.
The most hopeful conditions - Rob Lobenstine

But in Africa - is it more hopeful there?
We do not feel it in our fields yet
We are going almost unchurched.
The great work in Africa - Uganda cathedral.

The Survey Issues and the RC. Needs

1. The Philippines - Thoroughness
2. Mexico. Guatemala. Colombia. Chile. [Wheaton] Brazil.

A few general observations

1. Growing unity in work
   Teaching. Books.
2. The clearer definition of responsibility
3. The great need of cooperation - Goodwill
4. The general American advance.

1. A man is bound to do the most that he can with his life

Mrs Crawford Crawford's house.

K. Falconer

2. This means that he must put it to use which is

The cause of his first disciple.

His love of music

His love of women

3. The significance of his life in the future depends upon its fidelity now.

His love of animals

Elliot - Felli

- His attitude now at Penn School

His means now

Personal service for men

Living the life of Christ

The Awakening Orient.

Norman book - 15 yrs ago. On China "Aloof from our mutations & unrest"
Townsend book - Asia & Europe - Asia inaccessible to the principles of Western civilisation.

We look out on a very different situation today - completely changing their position.
We see 8000 Chinese students, 1000 Koreans and an increased company - 1000 ± of Indian students having their own hands to study western civilisation in other countries.
This a mighty movement from the Barbarisms & Fanaticisms & Darkness which created such a chasm and no relation or point to it.

We hear the trumpet upon great political discussion shaking the whole of Asia the debate over the rights of the people, their demand for representative institutions, Democratic enlightenment with absolutism entirely gone.

We see an ever increasing number of Asiatics passing on Western ideas. This of no little importance, seen in what it signifies - of dawn of prejudice, of openness of mind of the acceptance of new ideas.

We hear at once and across the chasm of the Asiatic mind. The East has awoken. Japan abroad, China at home, Canada & Australasia. Debt £250(6). And so the moment of the Chinese mind came into the Russo Japan, Mongolian and the whole Siberian border.

1. We are witnessing in Asia a great industrial awakening.
This was inevitable. (1) Our trade & manufactures were bound to destroy their old industries & to necessitate new ones. (2) They ceased to buy from us except raw materials & exchange only for such merchandise.
We see their awakening in

	Exp.	Imp.	
(1) The value of trade. Japan. '72	17(6)	26(6)	= 43
'82	36	29	= 65
'92	91	71	= 162
'02	258	271	= 529
'07	432	494	= 926

(2) The development of N. Korea China 200 new 37x6 + 162x under construction
(3) The establishment of industries. Where cotton replaces opium in China
What the results will be no man can foretell - cheap labor, raw material, immense markets.

2. We are witnessing a great intellectual awakening.
We see in Japan a whole nation at school eager to equip itself with all the best in the world. Compulsory education over 6 yrs.
We see China
(1) Thronging the schools - Confucius temples &c.
(2) 9 new papers started by people who cannot go to schools. 200 newspapers daily - 04: '07
(3) Cable & newspaper system 2000 P.O. In 1906 handled 113000000 articles.
We see the same phenomenon & more wonderful in the Moslem world. The papers there & the new intellectual ferment.
We see the Muslim college crowded in every land - rivaling the schools other Moslems can count.
Asia is thinking and feeling now and its language is the language of free men. We can stand now quietly. Licence, limited with new freedom.

3. We are witnessing and have part a great political awakening.
Not only in the sense of a demand for constitutional & representative govmt.
That is inadequate enough
The example of Japan. Is Russia under such a regime voluntarily grant the Empire
The struggle in Turkey & Persia
But also in the sense of a great development of the spirit of nationalism.
Asia for the Asiatics" a rather "Asia for the Asiatics" &c.
Instances of it -
The Swadeshi movement in India
The withdrawal of U.S. & Belg rights in China. The Tatsu Maru.
Yuan Shih Kai's fall.
The Co-op problem in the native churches.
The cause of it. Japan's high but also the wave of wounded feeling. Thus an evil as well as Asia rose in the current of the world movements.
Regain it.
4. We are witnessing a great moral awakening.
This political awakening is a sign of Asia's awaking to manhood & human equality.
The Japan and a sense of high superiority, then became objects & moved down stairs on her feet again to be treated & to treat others as men. Ballard of S. W.
The principle of human equality & brotherhood - a great ethical principle - is coming to birth in India - Tennyson Rein. Sheikh el Islam. Westernization in Beirut.
The East is beginning to realize that its day must be made.
1 In Japan. Okuma. A great change among Buddhists & the Shinto movement.
3 In India - the reform movements in Shi Hsueh the Brahmo Sj.
2 In China the opium reform.
5. We see the beginning of a great religious awakening.
We see it in the eager, living, Christian churches of the East. Korea, Uganda, China & Japan.
But even more we see it in the wide spread groping & disquiet.
This change. Magazines.
In India - Cotton.
The conscious pronouncements of the non Christ. faiths. Ahmadiya Movement.

These conditions in Asia lay a great burden on us.
That which Asia needs & is groping for we have.
Christ is the desire of the nations.
This awakening arises from an evil & disastrous if it is not worshipped & it can be worshipped only through Christ.
Means it be a renaissance without a reformation!
Leibnitz "History knows nothing of revivals of moral living apart from some new religious impulse. The Moslem power has always come through leaders who have had communion with the Unseen."

The situation gives us an opportunity to evangelize the educated classes.
The idea not fantastic. The Univ. Centenary Conf. Bromsgrove p. 47
Let us not repeat the folly of the days of the Sepoy Rebellion Mark

Literature & Missions.

I. Civilization & Missions both create the need.
Put the word at school. - a nation of readers
The word bound to find something. a Gift for - to give
Siam - Bunker's book shop. Rent.
Japan - the character of lit - Syncretic
China - the Hunan placards.
India
Readers of English in India
Japanese, Persian, Arabic. - the Bombay shops. RR stands
Java, Borneo, 20000 free gifts, anyone can obtain on asking
Madras - 2 "the Gospel Depots"

II There are given three peoples their literatures.
a. The Bible good, but not enough. China achieved Bowen Thwaite.
b. Translations count do J Chamberlain - have offered "O ever, and there
shall in h- is glowing, but we get under the curse of Eve."
c. There have a lit. but for their needs. - there need creation.
(1) India - the opportunity unredeemed
a. the tape-worm movements
b. Secret factors - Readers swept of old religious thoughts.
Secret India conquered by - new generation education
c. Want of proper lit.
Church 700 Gospels - not even seen. Only one copy a Bible for,
Wilder's complaint
Madras Corp. Institute - Not even. Old Gospels lit. as two,
(2) China - Western Science
"A nation of readers." Jeremiah of Nankow (or a city)
Williamson - Reader in each family, Jesus Christ
Martin 600 read Bible, Gibson - 1200. Want read.
Interior communication - Native post slow but effective
Allen Davis - China Lit. Book Kor. Jap. Mong. 3000
III The Power of lit. among these peoples.
Here other influences have not.
The influence of a Reader. W. Richards a Newspaper. Christian Patriot
Picture books - children.
"Pilgrim Progress" - "Pilgrim's Progress" - "Dairymaid's daughter" - the Arabs
Hopes for Central - Judson Road
Rumors, praise, from hearts carried overseas
IV The hopes. the Fact. the areas to saturate
Church. Crowd Bldg. Tract Societies

1. Flag. A tragic interest { Incas. Aztecs. Maoris. Iroquois. Moroccos. Korea. The nation + all its customs soon disappear

2. Map. The great history of the country. The country itself. 600 × 155. 34° to 43°

3. Pyong Yang American relations. Gen. Sherman. Japan. China battle 1895 Our visit to it.

4. Typical house Construction Components. Rats. sparrows. Snakes

5. Landscape

6. River + gateway. Bridge. Rain (150) 7-7

7. Sedan chair + children. Means of travel. Temp. three centuries.

8. Travelling chair. Darbies

9. Freight bull. No roads. No milk. No sheep. Bear + tiger excess of Deity

10 Rainy planting. Shallow. Manure. Irrigation.

11 Planting rice. Protests.

12 Deer paste. Cuisine.

13 Deer tree (1907) { Her year 1-1 Hair + nails In room Cooking fuel. Annual trade 3-5. Living 5-5

14 Deer skeins

15 Drying of coir specie

16 Irish Buddhism Christ 8th + 9th Cent.

17 Brick tea - Mutiny

18 Buddhist monastery

19 Temple Bar. { Walking and rider Bunch

20. Gentlemen Superc. ideal Prosperity No beggars

21 Pakistan Brother.

22 Mourner White dress 3 yrs. mourning

23 Women Ideal Dress.

24 Upper class woman Head sheet at night

25 Dancing girl

26 Bridal. Marriage (140)

27 Boy. Unmarried hair

28 Candy merchant - Sweets

29 Children

30 Native house { Doorways Bathroom Palace

31 Street view

History

Korea - Own kings of Many Dynasty who died in 1122 B.C.

Vassals to China in 2nd Cent B.C.

Japan took over Kingdom in 3rd Cent A.D

Under Mings China recovered it all. Manchus. to power.

In 16th Cent. Shogunate. Japan cut with Dam in 1598. Portug.

1866 - Treaty

1876 - Japan came in again with Treaties

1894 - China - Supreme again. Treaty with Japan.

1894 - Sino-Jap War - China - Japan Treaty. Jap. regain Liaotung.

1896 Russia suppressed Japan

1904-5 Japan - Russia War

1906-7 The disappearance of Korea

Ch front allen.

32 Hulling rice. Common work.

33 Kitchen Food, odour (120f) Kimche (122)

34 Washing Servants (137) Dhy proper. Cochwah

35 Drowning Sat-tat Gurgaon y women

36 Band Asiatic music

37 Checkers Idlemen

38 Kite flying Cutting kites. P.A.

39 Toss penny Thorn fights

40 Arch near Canal. Independence Arch

41 Water Gate Drains tanks, style. Korean hospitality (62 ff)

42 Street in Seoul.

43 Market. Good natured. Easy pat.

44 Gate y palace Murder y Queen 95.

45 Palace Architecture

46 Empress en route Her days (79)

47 The Empress. Character.

48 Road making

49 Coolie stitches Str his chair (96)

50 Gate at En route to Chemulpo.

51 Ferry boat-Han. R.R. bridg. Turn boat (87)

52 Kicking at fee.

53 Luggage

54 Russian advance Grand. 1896

55 On y the 1st Ch. Race.

56 R.C. Cathedral 1866 Martyrdom

57 Pyeng Yang ch. Pagoda tiles

58 Syen Chun ch. - Syo-people.

59 Priests and men

60 Old Teachers. The new Convert

61 Royal Hospital Allen. Mrs (93)

62 Severance Hospital. Mrs. E Ernst

63 Medical Class. Instructed pupils

64 Oct Kara School. Ord

65 Evening School Istanbul

66. Girls School. Syrian Church

67. Lord Prod. Class Armenian Church

68 Syrian Boys Prod Class.

69 Miss Day in Boys. Athletics

70 School for Women

71 R.R. Boys Boys. Austria Force.

72. Street in Town. Near Bridge. Red Cross. (134)

73. R.R Bridge over Mar. Boys Girls. Japanese Hospital.

74 Oct Kara

75 Nov Kara.

Our admiration of heroism.

What is heroism

The acceptance of peril or pain as unpleasantness.

1. Without fear. Birkenhead.
2. Transformation to a course of strain on a small scale.
3. And not only physical peril or pain. Miss Stewart.

The expression of these in missions.

1. The very idea of these is heroic.
   What? why? No what odds? Martyn. Inman Taylor. Absurdity
2. Missions born of the heroic spirit.
   Carey. Early impotence. Slow character. Gosher. Hobbies
3. Do persecution missions heroic.
   Livingstone. Crusades. Wash. Assam 1824
4. Conditions of the work demand heroism.
   1. Surrender of home life R. Bradford. Carey Hampstead family.
   2. Close contact with sickening degradation. Indian character
   3. Endurance of solitude. Byron. Mrs So. Boyd. woman
5. Even this if we demand death of our heroes.
   Missions meet this test - a work our Master chose to live
   1. David Livingstone.
   2. Our China martyrs & Pakhoi.
6. Greater. Life opposed but hour the last heroic days.
   H. Martyn.
7. The heroism of living alone unbounded. Gardiner.
8. Heroism of women of men seeing women suffer.
   Jordan Owing life Rosina Krapf. That Miss Fraser
9. And of native converts
   Break with all & cherished ties.
   Martyrs of Uganda.

And as this living. present.

Modern.

China. Stokes' Englet

The principle of losing best in such heroism.

& it is he as one sided - a way for he heroic too?

"He that gives must fail & pray."

1. All that we have in a time
the various views of life
One hymn. "I am the Wheat"
"Happy that I have known"

2. This principle is not mere theory but
practical & all embracing
It is to rule life - his. mine
and it is to rule all life - as ours. Kingdom

3. It needs some practical method to bind life
under it.
The Bible
By spirit - Elliott the Seer.

4. The purpose and which embodies all this -
"I am to live to God."
For the Spread of the Kingdom
For the thing that ends
Monday
"I live for that who love me."

1 The Bride Expectation.

6 Prayer that I have of you I call it.
I am their advocate.

5 Mercy is a Hyper - Arabyphen.

2 and for an Christ - The three virtues.

10 Gold Edge

3 N. T. idea - Ex an element
Riddle I Cor 10,1

5 Exalted Gods annuity
Bodein I Cor. III, 16, 17, 9 I Cor. VI, 19

4 Christ begat us I Cor. VI, 20, VII, 23, I Pet. I, 18, II Pet. II, 1
Redeemed. From? Jesus conquers. Yes!

7 The Christ life a life of Courage.

8 The voice speaks a practical test as the Devil. 24 hrs.
2 sins provide ever needed

9 For God sits on freedom Gods on most proper Glory
Where in this

The present situation in China

This not a favorable time to form a judgment on China
But all are interested now. Many who were not so at other times

Let us not obtrude the present trouble too prominently.
Start with a favorable opinion – Burlingame's.

Burlingame did not understand them. No one does now, but his words
are start us. He calls the Chinese

1. A mighty people. Are they
a Numerous? Yes – but less now of Germany & this century? China.
b. Are they mighty in war? Who knows? Old idea "Yellow Peril". Japan.
c. In arts of peace? Yes
Influence in Asia. Inventions
Present trade in Shanghai. Hongkong. S.A.

2 A curious people.
∴ All have misunderstood them. G Martin. 127
G Martin Common sense & truth pleasantness. 127.

Can we understand them? Smith. Cohen.
This idea of "face" "surface" – seeming.
courtesy. talent. Bodymarks.
Indian Count – Edicts 131

3. But Chinese profoundly impressive
Idea of responsibility. Idea of law. Count. ya chi k.
The great teachings of Confucius 134

How was such a people produced?

1. Education.
Geographical. Linguistic. p. 136.
2 Education
The classics. Objects.
The competitive exams. Strictness &
The result. 141.
The effects – good. Bad.
Chinese themselves have added Buddhism & Taoism.

How is it strange that these people have assumed the attitude they
have to the Christ?

Rom. Hymns. Ignorant. 145
Why do not understand us no one has been 146 f.
Christ. chary as are Heads – I have no confidence in him.

And the history of the relations of the West with China has not relieved the situation.

1. The years of Continuity 152
2. The Opium war '39-'42
3. The Arrow war '57-'60
4. The constant pressure since.
   Of the Powers
   Of the Missions.

And that raises the vital question as to how much missionary as to blame for the present trouble.

The newspapers. The last Edict. Mr Carter Devey's statement.

Now not missionaries per se at all

but as the advance guard of Western nationals.

Missionaries cannot escape this embarrassment entirely

But need not have been involved to deeper

Double the clergy to Romanists. I don't say their fervent.

Of honest. and sweet privilege.

The real issue in China is the West, its trade, its Export.

Of differences in Standard with Christians.

Confucian. Mencius

The Boxer uprising typical of this.

How much are we to blame?

Of course we cannot stand apart forever. On duty non destiny

But

We acted wrongly in the wars.

We missed one chance in the Taiping rebellion

We missed another in the Reform Movement.

We have doubtless are delay - lack in patience in sympathy, ruffled China

Let us act rightly now.

One great mistake has been that we have dealt with China as a

Completed state > a prima a an incompleted.

We owned not treat a child as an adult.

Another that we have punished & revenged. Of French Empress.

Of Arrow War removing Summer Palace.

And as for us as Christians.

Of us. The kingdom of the Spirit. Christ

Christian Stewardship.

1. This is the important question - the need of all - the place where the whole thing must take hold.

   This asks but an interest. Is it real? Luke. The Kingdom first.

2. Chtn. stewardship simply rests on a true and honest view of life - the Chtn life
   Most of us have a set upon false views. Consider them. Christ calls him IX. He claims us. He claims us all. - The attractive side of life
   Chtn. stewardship is simply the application to money of the true view of life as a trust. But we must not so narrow it. Chtn. stewardship covers the whole life - time, interest, strength as well as money - money only because it is life - struggles.

3. And Chtn. stewardship rests not only this view of life as a trust but also on the realization that it is a means, an agency, a tool - not an end.
   It is to be used. Laid down. In Christ Jesus. X. Phil. II
   This was where the young Ruler failed "To get eternal life." No. use it. We get life by losing it. using it.
   On the other hand G. D. himself was "I was let no value." He last wept with his portion.

4. The fundamental, essential thing is to recognize this principle at the centre, determining all life.
   It was our Lord's early word Matt. VI, 32
   It must practically rule. Carey, cobbling. And honestly. Christian Endeavor, 25 cts day.
   And it applies to all men. Christ has no special class either as to privilege or obligation.

5. But the principle if it is real, really based on true principle depends for expression.
   It needs these if it is to be really operative
   The right, deepened use of the Bible.
   Pathing's speech. My argument with O. Christ. But Eph. 6 Paul more 9/10
   Thin crowned periods are needed.
   No narrow fanatical asceticism
   Don't ask anything eccentric - like Stober Crowell. Oh, but not the duty of all.

6. The Church's great need is for men who will be stewards.
   The great men fashion Dodge. Jam. Jump Edwards
   Men must become young. Boys crowned boyish

7. When we come to the end & look back we have with us had been stewards
   Barnes. Forbes.

8. There will be no doubt in prayer or deeper life for us until we stewardship of life
   Elliott the Covenant
   "I am Thine, O God" - Am I? Can I sing as This?

The Christ. of spirit not describable

Various duties, distinctive problems. Its great range and freedom

But one spirit – then the secret of the range & freedom.

Tied by one set of supreme motives.

Often I would speak.

Not the secondary –

1. The supreme motive.

Duty resting on obedience –

The preaching re-emphasis on Puritanism

from mere dependable duty. The things I commend. How love

Bring my wife back to knowledge.

The understanding your recognition of this.

Dr Bellingwood

The hard thought spirit.

Not Christ colour in the Emperor.

The evidence Paul

The healthy spirit

Ecstasy – Often I wish they were forever

But not autocracy – Conqueror

2. To please Christ.

The power of personal leadership.

One big electric – personal love & sympathy.

We wish only they were want to please when left free

This the inventive one

Evolution – this me a spirit of one conquering hand.

The love of Christ constrains us.

Take yr Citizen

3. But these motives wish only operate permanently when we see them to be reasonable

1. To keep more up.

Dr Hall's view on the Evolution of the motive

The touch of this view.

Our responsibility here

With us. Blood touch

3. To save men
Eternally lost
The deity of
The spirit. The Cross.

4. The creative delight
The creation of character
The redemption of the
City
Became the great thing.
The Gladstonian type at 21
The practical politics today. Movement to Can.
The aim was life
The end of creation
The foundation of politics
The guarantee of content
The one great object

5. And the crucible how the spirit of mediaeval is for us all.
The death for sin is for me
The only cry the world cries ever to Jesus Christ.
And all may do it. Attesting his classmate
The end of the contact a life. "Jesus lift me above the sin".
Fishers of men. Prayer Project.

6. The second Coming of Christ.
The truth of it.
Its place as a motive in the early Church
The glorious making of it.
To be Like.
To see us.
To meet them in love. With Hamilton.

The Call from the Great Missionary, our Lord Jesus Christ.

The first care is to see to our personal union with Christ. To come to Him. To come great evil. Him - to see Him
The precious life of our Saviour when if we had access to it would reveal to us His
deepest purposes + desires.

Christ lets us into this here
The Last Prayer.
Jno. XVII. 9
Divine Union v.
Prop 9 : the Love of the Heart

But we see this avowed yearning not only in His prayer but in all the divine words, life of
Christ.

1. In the Incident of this passage
"He craved." Jno III. I am ye. Matt V. 14; XIII. 38;
Jno III. 17; VI. 33; 51; VIII. 12, XII. 47, XIV. 51
XVII. 21. 23

2. In the yearning of His Love. The depth of His Love
Our King I am. Our Jerusalem I come to seek you
Mrs. Matthew's letter.

3. In the agony of His prayers - outward + avowed. He reach of His thought
He craved a rich harvest soul.
Jno. IV.
He illustrates that incident. Matt XXVI, 13

The last commands the remembrance not the enactment. He craves under His redeem. not an
order, laid.

And the means we by feel receive into this Spirit Rs, that we come to Christ - to come to Him
To abide with Him and + but to go out for Him. L.XV.

Accepting His gift of the craved rich meat - & lost craved to be saved + found.
His redemption of His salvation
His most real prayer J. - Laying down His life. Mrs. Sinclair
His Spirit slave work. Morris and Chinaman

His cares
If anyone will come after me
As My Father hath sent me so, Jno XVII, 18
I entrust that to Your care & grace to preach.
Mrs. Marshall last entry in Diary

Two points of view from which missionary cases may be regarded -

Angels Vision - Manuscripts - Petitions

1. Duty
2. Privilege

It is both -

1. Duty.

Christ's commands

Crowd's need - Andrew's

Personal honesty

Matters of detail

No choice here

Just good enough to give; not good enough to keep.

2. Privilege.

a. Initiation of association with Christ

b. of lasting men

Jarrow Sunday

Amazon boat

Amalia Sweden.

c. of association with a line of heroes

In armed & race.

Livingstone & Matabele

Birkenhead.

Stanton. Jno Brown.

In this work.

Livingstone

Xavier

Martyn. Hannock. Smith

Ferris. McKee. Kilgour, Dodd, Campbell, Lowe, Mrs Keeler.

Knapp.

Armenian massacres - Bible "Jesus of"

a. of being part of a triumphant movement

Korea

Our first glimpses.
Jason - "Chosen" - the land of morning calm
Mrs. Speer's feelings } land & people
Capt Bostwick }

The correction of first impressions
As to the land. Our trip from Pyeng Yang down to Seoul.
As to the people. Our first interview in Jason.

The Japanese & Chinese idea of them. Dsochas
But their patience. Remember their history. Their cruel yoke free!
Their fervidness. The history of R.C. missions.
Their sincerity & devotion.
Our visit to Pyeng Yang.
The Hoi Riang - The plague
The city - the new church now.
the mean & crowded church then. Our
Our teacher with the clubs. The Sunday School.
Our trip to Seoul.
The farewell party.
Underwoods' mac
Yi.
Seoul.
The Sunday mtg. Yanado.
How Dipps helped build the Church
Their devotion to Dipps.

The influence of the medical work.
Dr. Allen
Opening of Jason. 1891 Baird Brown Hunt. Swearer in '94.
Their character
Adaptation estimate.

The joyful promise of such work
Testimony of those who see it.
That session mtg. at Pyeng Yang.

China now. The violent method of introducing Christ into Korea -
the Club. Reaction.

What the Foreign Board is.

greatest medical agency in the country
" philanthropic " " " church
" educational " "
" publishing " " "
" evangelistic " " "

The geographical extent & consequent importance of its work

And yet we are but touching the work.
The need of increasing attention at nearby stations
Beyond these. Things from Syria
The calls we are obliged to overlook from
Iran, Kurdistan, Central Persia
Greater development to make as fixed at 150000.000

Practical Bearing here
The Situation

		ss	Women
'02	38532	1704	16152
92	51493	1553	15882
82	28629	1388	4561

82 92. Inc. ch. 50% ch 400%
92-02 Dec ch. 25% ch 11%.

Nations who calls Crucial
But this came 1-50 Taiping Rebellion.
By. Date the Empire - from Christ

1. The Board a great medical agency.

Comparison with Presbyt. Hospital (1) Ave. 3 & Hosp. & 3 dispens.

H. Patients 35707. Cost (not inc. med. servic, upkeep, maintenance) $183078

B. " 340878. " (" " " ") $19564

1. We treated 10 times as many patients for 1/10 the cost.

2. At the same rate of expense our med. work would have cost $2,000,000

2. The Board a great educational agency.

Comparison with Englewood.

E. 1400 pupils @ $30. = $42000.

B. 26000 " @ $3. = 175000 (Inc. Univ. teachers)

1) We taught 19 times as many pupils for 4 times the expense

2. at same rate our educational work would have cost $780,000

3. The Board a great profitable House.

The Observer $22. for 1 year. Print 22000 circ. = 1/10 cent a year.

The Board 1000000000 type at that rate = $1,000,000

But I have not touched our work.

Church Erection. Famine Rlief. 2000 children. - Juvenile asylum $100,000
for 1000 = 100 each.

"Train the children while their parents".

"Were hit 'em with the tiniest knock 'em in."

This our real work.

The evangelistic mission.

Power of the Book. Yi in Korea.

I commit this our work -

The maintenance prayer and examen - Jesus etc of -
- ment work - while it is Day,

This work redeeming - souls. - I dont speak disparagingly of the great Missions
But more it is redeeming to earth.

We have done it in Siam - Watson

We are doing it in Korea. - Presbyt. Temple

Now is need to call for our doing it.

The souls we have lost before the 20th Cent. Com.

The appeals for more workers.

The challenge of Islam, China

"I have a voice"

The 'Call' to Foreign Missions.

Prominence of the question – obj. 'Don't talk to me, I have nothing to do with God'.
The great world-wide crisis? So faith and choice 'disobedience'.
The ready, gracious answer – As work sacred in His sight
The popular conception of a 'call' – Something mysterious.

I Not a mysterious, super-, supernatural impulsion
God does not work that way.
If He did would suppose this word by the special way of delay.
1. God wished the world completed! His plan –
No, why didn't he do it? limited, the world have no men to the hand?
2. On the most, on this theory, have 'called' enough men to do it
This 'call' could not have been misunderstood, unheard,
3. But not enough have gone. ∴
4. Many men called a deliverable, disobeyed a yet more used 'a Macedonian!'
a turned to the satisfied – deceived the churches Apostles
5. Do, that not enough men 'called'? Impossible, or men are not 'called' in this way
6. Further, if this is God's way of 'calling', then only those so 'called' should go
Oh no! not men called! Very wise, that the principle is abominated a gain may both men.
7. Loaded in absurdity – Livingstone, Neg. &c.
8. May be the devil's call, or lure spirits – Alcott
9. This loose principle dreadful, Proves too much.

II What is it?
The human side of it is not an individual thing; Function of the church.
This principle manifest in the general & individual case to Christ.
Poor
Answer obj. 'Do as men see to go!' yes generally. The Church's duty here
How discover its individual application? By the use of your natural means
– directed toward not those I go, but those I stay Presumption.

1. Need. – Abroad.
Greater success abroad. – How far this enters the progress.
2. Lack of Headroom.
What constitutes a Headroom?
Incapacity
Unconsecration
Home bonds.
Relations { Drummond's rules Prayer.
Where can I do most good? not the question. Don't know!
Please Him – Ambitious – Zinzendorf.

III The principle against which I am arguing is violence.

1. Violence vs. the Scriptures. Meaning of Commands vocabulary.
   Every creature &c.
   1. Testimony of the human heart. Elect heroes
   2. Reason. Genius of army. "I don't mean you."
   3. Blessings commands

2. Violence vs. the promises for the guidance of our lives God goes ahead.
   How are we to search.

3. Violence vs. sound Logic.
   Presumption in favor of abroad
   1. Obj. "work at home".
   2. Illustration Boston. Home office. Vineyard
   3. Testimony. Kuntalakonam. Cuba Pepper. Bonnycastle, Cargle.

4. Activity indeed pushed. not activity indeed restrained

IV This an excessive impeachment of the Church. They are not so stupid

1. Not stupidness consciously, but ignorance. Newton Center No.
   a. Unconscious by - storm tried on the advantages
   b. Cirque - Mr Cook's letter. Shan Foots Burgess.

2. They are "right" - after their own ideas of righteousness
   Two kinds of heroes. Genius of soldier.

V Some considerations which will aid.

1. No more can be taken as to stay at. Heroes & men don't constitute
   Reasons for different types cases Ernest the friend.

2. The fact that we were born here no presumption that we were
   meant to spend our lives here.
   For the Christian man the world is his country

3. For each. then Christian soldier the least desirable place is
   the most desirable.

4. God will not force a man to the a missing vs. his will.

5. Love hears and finds calls. Sister and Paul's Macedonian Cry.

South America

allen-gardiner. 1835-1851

Fuegian alph.

a Indian Ch 221.

Patagonia. Ch. 223-226.

Indians in Pa. Ch. 227

Patagonia. Ch. 230 f.

Repeated attempts Ch. 232, 234.

The Last expedition Ch. 236. 242

Psa. LXII, 5-8.

Poem. Ch. 245.

The condition at the middle of the Century.

Closed this - Korea, Japan, North Inland China, Mexico. West Africa & So. Am. Est

Acquired - besides above - Turkey, Persia,

at home & W.I. there

China.

The present situation.

Its personal & topic interest
Who have been killed!
The siege of Peking - the uncertainty

Its novelty
The union yacht club dam. of Japan. Two ships here

Its vast significance.
To this union yacht club dam. The Powers & Germany opening.
To the power of China
To the course the class of the civilization. - past & future

What was the cause. Yacht thing.
Newspapers say 'mutiny'. No boundaries. Chattanooga Times.
What I might reply. Foreign immunity. Roots' China mission.
The real history of the thing.

But we must be more philosophical. Course many.

1. The character of the Chinese people.
Let us do them justice.
(1) A mighty people.
Numbers.
are they mighty in war?
Traits of character
Influence in Asia. Annexations
(2) A ancient people
Our misunderstanding. Worth
Their ideas. Face.
Courtesy.
Conservative power.
(3) Apparently unfathomable
Idea of Westernization
How produced.
Isolation
Education - Effects - in Retreat.
Their attitude &c. west.

2. Our Western character
Our pride. Germany in Shantung
Our loose morals - as seen in Rhodes. Road-house.
Our commercial greed
What it led to.

3. Our political relations
Are touched. Macartney's embassy &c.
Then we fought for coming &c. Opium. Arrow War
Then we signed treaties &c.
China has no place yet

4. Our trade.
always faced in China. Old Yangtsze Road.
The Economic R.R.
Its consequences.

5. The complaint of the R. Cath. Missions

The manner in that Protestant missions have come to exist in
the East.
The Chinese homes, made no complaint to. Hosea. See 1871 Papers.
They have been the greatest force in China.
The Taiping Rebellion.
The Reform movement.
They are going right on to do the thing open.
The extent of their influence - Peace. Change their Life's work.
In education - the schools & colleges they have founded.
In character of Christ.
"Pure Christ!" So!

What are to the future?
Politically! The Russian spirit. Russian ideals. That is over.
Fuss & Feathers China.
Religiously.
The preparation to that at missions.
The foolish impracticability of it.
Missions wise to an Evolution & no Revolution.
The revolution spirit.
Missions to be a Crusade!
Expect Evil but not good.

The call for men.
Everywhere Christ seems the best. Come.

Women's B.S. Unity.

My Stakhanovite Soldier

Address on our Movement

Tasks which Press ... a revival

Co-operation ... Socialism ... A-social character

The Aims & Ideals in Japan

Objects ... Socialist Ends? 3 years ... Optimum work

Methods ...

The need abroad.

Our own problem

The fields.

The aim

The prototypes

Quality grows > quantity

Native workers > musicians.

Contrast the Soldier

The need at home

Their aims

Spent all when already subsidised by the Union

But the need. Subsidised Soldiers. Medical needs. Aim

Among

Our present financial condition.

Our need of unity in progress

The federation &c.

What constitutes a missionary call?

1. The issue.

2. The general & material reply.
   The one departure of life to be then cut arbitrarily off from the rest. 3rd point.
   The Christ. doctrine of life vs. the pagan one.
   Dr Barclay and I. Business - "divorced men called" - but other terms are
   a modern reform. Contain ripe. Quite the special word - a fisher & do some business
3. The dilemma involved
   God wants the world evangelized. If men divinely intended to go are
   not called in this way, then He must have them called enough to do it.
   But they have not gone. Either they didn't know they were called which on
   this theory is impossible or must have deliberately disobeyed - inconceivable.

4. The falsity of the idea further shown by the attempt to define what is meant
   by a "call."
   (1) a supernatural, mechanical call - like Paul's or Bishop Hodges.
   But many have gone who didn't have this. Goodell, Neptune.
   But they do wrong? No? Well then how do you know that need
   more.

   (2) a feeling that I ought.
   But our feelings are not leaders & unadvised. They are a result of
   supernatural and circumstance. If one did feel, it
   must be because one took facts as one knows as certain
   and but prior & dreams and not and speculation. If mean. Catching wrong boy.

5. A good deal of our confusion due to failure to discriminate between
   the divine call in the sense of the divine aim & the divine call in
   the sense of the interpretation of that aim.
   One may discover one way: another another. Paul - others knew
   Lystra he did. Called Lystra he was born
   How we discover your consciousness - as we discover.

6. The right statement of the question
   a general call now given to all. unto obey unless they have good reason
   for exception. any special calls to be called of exemption from, not
   of application

   The fallacy of assuming that waiting for a call is an attitude of in-
   definiteness. Middle ground

   The presumption is always here in favor. Kleptomania. The presumption
   in favor of ring. K. Falconer.

7. What is a call?
   The need.
   Eyes opening upon a dawning world. The condition called
   listen to it. the mind & spiritual mess of the world.

The absence of impediment or disqualification.

What is a hindrance

Have you home ties? Parents. Friends. Affection of relatives

Have you debts ties? Debtors. Home. The person can from Finsbury in Gal! Lapse

No objects to learn a language. Forge.

Not physically qualified. Paul when stoke

Not spiritually fitted. Not a self-created objection.

Need at home.

Preparation for another profession. Law. Medicine. Teaching, Trades

8 Their demands for special work. invaders

Violence to the Scripture

Blessings & commands.

Violence to the Holy Spirit who guides us these are forces in not over them

Violence to Sound sense

We can't rule our life on this principle

Parts - Vineyard.

It is debasing and misleading

We say "cross". We mean "throne"

We are mistaken in thinking Christ's cross would lead us

This was did not happen. Luke 1x. The Jews Ruler.

His miracles. The man who went to a club. without no

wonderful a Christ. with one

9. The two types of men

Peace & the other. This wrong. Wealth of spiritual privileges. Ambition

"Taking our life into our own hands"

No - That is just what it is not. It is giving it into Christ's hands

10. Concluding Considerations

(1) For each one Christ. His post of danger & security is the desired post of honour. Dedicate yourself to Christ's Expedition. Your special call to sight Europe.

(2) God sees face no man. He wants volunteers

(3) Have we near whose spiritual eyes are to dog.

Lists →

Paul's - Macedonian Cry.

"Thou midnight stream from Macedon"

This is a great day for facts.
Outdoors perhaps
And what is a fact? Vosburgh C E

Since we must submit to being bored by facts and are quite ready.
1. It is a fact that Jesus told us to preach to every creature
The records
That would seem to be enough
But it is not
A Christ. wd almost seem to be one who could [illegible] Jesus had
done not-objection. a good Christ. R R.

2. It is a fact that even if Jesus had not given this command
we should have been bound to preach to the world.
(1) Because of the nature of the Gospel
Good tidings? Is it for us. Then —
Life for man! "In this is life provided for us manifested for
us." That the logical order.
The Gospel salvation for us because for the world.
(2) Because of the facts of the world & life
Life lost eve' since the Gospel is
some entrant to the cosmos. Hindrance
from judgment - the cause. Not neither it

But people try to evade the consequences of the facts.
1. Go far away. - Thro' oceans & Sandwich Islands.
How far did Christ come? Dr Brooks "Inquire story."
Neighbor is your son. Stevens
If good steps help why want the Gospel? Ian R.

2. They have their own. E. Stubbard.
Suppose they do. - What proves nothing. Kleptomania!
Ours as good as another. If so some are good for anything
no they do not! Christ is their own!

3. Missionaries accomplish nothing.
What do such people understand by words "Success implies"
(1) Comfort hearts - Stubbard
(2) Purest influence Stevenson Hawaiian appeal
(3) Awaken intelligence - Cyprus' ordeal. Livingstone's testimony
(4) Create character.

Some life. Pethie's son. Flanders Dunkley. Gifts for Melville Esq.
Stan had it. Called for it. Burton. Brackett. "Jacob Robson". Sin is a word to scare

This is a great day for facts.
Overdone perhaps
And what is a fact? Vosburgh C.E.

Still we must submit to being called facts and are quite ready.

1. It is a fact that Jesus told us to preach to every creature
The records
That would seem to be enough
But it is not
A Christ. wd. almost seem to be one who could [illegible] had
[illegible] does not object thereto. a good Christ. R R.

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Good tidings? So it is for us. Then —
Life for man? "In Him is life provided for us mankind for
Us." That the logical order.
The Gospel salvation for us because for the world.
(2) Because of the facts of the world & life
Life was lost when the Gospel is
Gone extant — Lo N. China. Hindus never
Final judgment — She came. What better it.

But people try to evade the consequences of the facts

1. Go far away. — Thos Cranmer & Sandwich Islands.
How far did Christ come? Dr Brooks "Infinite step."
Neighbor v. Good Samaritan
If food stops hunger why want the Gospel? Ja R.

2. They have their own E. Stubbard.
I suppose they do. - What pious nothing. Klaptmann à!
Ours as good as another. If so none as good for anything
No they do not! Christ is their own!

3. Missionaries accomplish nothing.
What do such people understand by words. "Cross marked "C".
(1) Comfort hearts - Hostess
(2) Prevent injustice - Salmon Hawaiian appeal
(3) Awaken intelligence - Copies' school. Chamberlain testimony
(4) Create characters.

Same life in Pethin obstan. Gordon Jerusalem. Gk & for. Molenda Cesc.
Man had it Called for it. Newton. Macbeth "Dark Robsam". Can we a word to take

It is required in stewards

faithful
Foreign missions is a simple question of stewardship. Not, are they successful, but are they right! pastoral
An act & duty. Cain - Where is thy brother

1. As a matter of historic fact, the Gospel was committed to the Church for the world.

The great Commission. The Lord's Memorial.

Pauline recognition. I Cor. IX. 7. II Cor. V, 19. I Thess II. 4. I Tim I. 11
a fountain about it. Cities not rivers. No cities were founded.

2. By its very nature the Gospel is designed for & required by all the world.

It is the absolute special religion.
1. Its idea of God. - a) Law. Good, 3 etc eg 4 d'autres, d'alive 1 = Buddhism 2 Shinto 3 animism 4 Islam.
2. Its ideal of character & method of dealing with them Purity
3. Its social ethics - woman Truth

3. And only as the trust is fact. only adventure can it be perpetuated
The intellectual interpretation of the Gospel only stops with its propagation.
Its spiritual power depends upon its fidelity to its essential character
I came when we are. Isaac Taylor.

Fidelity to our trust the central thing - Gladstone. Today. We can not keep the historic thing - Be not - but believing

And such profundity of fidelity opens greatness to us. Robert Hall.

"The Sacrificed Book" - Rev. XIX. 11

Christ's Appeal for men for the crowds.

My task with Christ's to appraise leadership of Jesus. a fortiori. we must hear this appeal.

1. His appeals to men for broad vision - Do as the multitudes
   Lift up your eyes - look on the fields.
   We must broaden up on the crowds. over horizon our vision.

2. His appeals to men for penetrating vision. Do as them as shadows & shepherdless
   Not for superficial judgment - Oh they are very rich off.
   The superficial in conviction
   The multitudes of the great Commission
   The fruits of mind.
   Physical - famine. Poor. Intellectual - Social polygyny. Moral
   Religious. Spiritual - Human. a collaborated spirit unity

3. His appeals to men to pray simply & love for the crowds' need. Do as how compassion
   as to see the multitudes to accept.
   The great commandments. Who are lost. Victim or religious.

4. His appeals to men for action
   Not for superficial Christ's. But optimistic hopeless
   Not awakening but not practical hope.

5. His appeals to men to act under this leadership - His personal leadership
   His object, motive & spirit are personal.

6. His appeals to men for heroic and virtuous service.
   "I must work"
   Livingstone Pierce.

7. His appeals to men for sacrificial obedience.
   This is a call to surrender
   And for all that he has
   ∴ In the Kidron. stood first - Tiberius, Gaudin. In his heart.

8. And He promises His omnipotent companionship
   Only to the promise it.
   And for this the ch. is weak.
   Can other divine factors until we hear & obey. Samuel & Saul & Eliezer.

I think the power of the foreign missionary enterprise is due to the fact that it embodies in this present form the essential Chr. principles.

1. The principle of consecration
   The example of Christ
   This the principle of real work today. The Deeds of Whitlock.
   The work & ways of D. Livingstone Hale

2. The principle of obedience
   This not the primary principle but a great supporter.
   Mission embody it. Balaklava Gr. Anderson
   A Rational obedience. A case with a justification.

3. The principle of conflict.
   The character of God excludes - we see this as a true ideal.
   Do the Price of Peace. - Not to avert Peace but to secure.
   The Christ. Hymn. Like a Knight Army
   Our King & God gave fact to war.
   Jesu thou art his true Standard.
   The Golden Eye Inscription in the Church

4. The principle of Hope
   The confident assurance as to the end.
   Above the appeals!

The first half of the Missionary Century.

The Religious condition of England in 18th Cent.
John Wesley's revival.
The spread of the same spirit in other parts of Europe. Jon. Edwards. Carey.

The Baptist Awakening
Ryland. Fuller. Sutcliff.
Carey -
Cobbler - "Enquiry of a Cobbler." Leicester. Preacher. His book. 1792
The great sermon. Put journey in his place. The society
Difficulties in getting off. Life.
The visit from at Clayport. Dr. 163.
Carey's enthusiasm aroused at Leicester. Dr. 164. W. 41 f
His work. W. 45-7 Dr. 165-167
Examines the Epis W. 49
Wedding of Carey W. 58
The farewell at Nesmore.

The Church of England - to continue with India
Sir Jas. Stephen's view - "the one heroic name from the Clapham Sect" W. 2
Born 1781. Cornish Methodist stock
at Cambridge - Chapter. "The man who has not lost an hour." - Evolution - the law.
Simeon's remark to Carey W. 7. Dawn Brainerd's Memoirs. America & Edwards
Enters a chaplaincy E.I.Co.
Eclectic Society. - Last letter written from Calcutta.
Schwartz in India. His first visit. arrives W. 17
Appointed Vicar Lord's day repairs to Chapel

The Bible Translation
Left India 1811. In Persia
Book Printed. Bible at Serampore. Dorset.

The movement in America
Newington &c.
Judson.
His conversion in Rev. Carey's photos W. 67
at Andover. W. 69. 70
India - then Rangoon.
Spirit there.
Their work - visit to Ava. W. 79. 80
Second visit to Ava. W. 83
Imprisonment. W. 84 f
Mrs. Judson W. 89

The opening of China.
Robert Morrison.
1805. Chapter Going to China W. 98
His progress 1810. "Chinese Repository. Was founded & to do Chinese Opium
work in Jerusalem Arabia"
Steps he took to China.
"Man do you pray to God?"
In China
"It is unlucky". "Look you". His two characters
His work. Co. Hatred of Art Came back Visits. Indispensable.
His dictionary. Work & Assistants
Completed after 17 years.
Famous epistle. Collos. W. 117.

The Fourth Year.
The Romance of the Islands.' Why: Early 1st to
New Testaments.
Samuel Marsden. New Zealand. 1814-1838
His character.
Christian Church. W. 125.
Dream & the Chairmaker W. 130.
Jno. Williams. Polynesia 1817-1834
The turning point W. 145.
At Raiatea W. 148-152.
His Endeavour
Raratonga discovered. W. 155
Visits' on a ship. W. 157
Glad greeted Co. 161
Death W. 166 f.
Mrs Threlkeld. Tyerman.
Before. W. 196. & Appeals for Donations. 198 Commissioners
Mission opened 1834. "Ode from Tyerman"
& fourteen Baptists. Best famous W. 201.
Ripping W. 205 Rivers.
The Tevas fight. W. 207
The Tevas dried dead W. 208. & chiefs' dried.
Walked two hours. "I must be on the pass Sketch" W. 211
The work he did. W. 218.

Africa really in the 2nd half of the Century.
Robert Johnson 1876-1923.
Conversion W. 170. 171
Home Visits. Found Steam Tugs W. 175 ff
In their graves. W. 182
Dream W. 190 f.

There are three things about the work of missions which give it its great & solitary character and which act with great reflexive benefit on the home church

1. It is a religious enterprise
   Its motives and ends are spiritual - How to do with the heathen
   Its failures & successes can not be computed save in God.
   Our religion becomes real to missions. Awakes
   and so draws us at home to real religion.

2. It is the great interest of Christ.
   No partnership with Him so intimate as this
   The promise. Matt XXVIII.
   The saving of Christ. Members. In missionaries, the Pilate's counsels
   and yet careful - but even then face in speech as Christ.

3. It is a positive and aggressive undertaking
   No absurd contradiction.
   Not only negative abstinence. "My peace I leave with you"
   But joyous assault -
   The ampitheatre. Our hymns.

The Book & its Challenge

Our task primarily to perceive & strengthen the fountain power which the music-drama forces for eternal reasons.

1. Use the book as means to any more end than as an end in itself.
2. We can only give what we have
3. We can give what we have & agree to shape it.
4. Our example the most powerful of persuasion. Good work. Make it better.

But our task only begins here. Study in order to go further to the N.B.
Why our task as the book states principles somewhat different

1. How can the work do. Can it mean to whole responsibility -
2. Not to this

Our task work to produce, work to connect us, work cause to explain us.
Our spiritual ancestors with [illegible] the Greeks. The [illegible] task distinct, simple practical
What is it?
Gospel aim of musicians.

The appeal which the great books teach teaches

Appeal & challenge.
We have said.

1. Very preservation.
2. Power to inspire our musicians & do our work in the world.

Abroad

1. Pan Germanism. Perhaps due to see that this & music of the Greeks
2. Material mechanism.
3. Optimism and cause of appeal.
4. The moral difficulty & spiritual pressure of its acceptance.
   Convince the reason by love
   Interpret the appeal by love
   Encounter the moral effort.

The task appeals & we also make its "moral practice" - Gospel - but by the pressing necessity of it.

1. Only when we have found the individual character for the book which the writers are fearless
   Chaucer. Shakespeare. Goethe.
2. Only when can apply & practical individual & social principles of Plato.
3. The effort to give art to the world in unity necessary to our retention or possession of it.

And more lasting for Greek than the book appeal.

1. A classical art known in the values of personal support.
2. A large Christian statesmanship.
3. A Europe in spite principles still working. Thucydides
4. A new devotion of life. Eucken. Goethe.
5. And the appeal is universal - Eng. 1900.

Given the problem of the world's evangelization on one hand and to apply to it on the other the resources of the S.S. and it is an easy and fascinating thing to figure out the solution

There are 13© in the S.S. army 1 out of 1000 = 13000 workers. 2 cents a week.
from each = $13© enough = 2 thin cents which we spend & give more.
With what is in the fed. and a Scriptural basis this end. simple.

And while this seems visionary it is entirely possible.
More than the number of workers produced = 206.
This amt. of money not unpracticable. In North Christ $432000. Epis. Sund. Sch. 1000000
If every school $1© in 23 yrs.

But some cries objected that it is not just to lay the duty & burden upon the S.S.
It is the Church's work but other nobody else is doing we look about for some one else
And then the S.S. is the church in practicality, the only Church, and if the duty is not laid on it now, it will not feel it later

And of the missionary responsibility is not part of the S.S. responsibility at present to what responsibility it can have

1. To point the child decision the best Christ. education
The aim of the S.S. is the Saviour's direction of the people unto a view to free Christ. character and duty.
a. This includes not only the teaching of the word of God but also the work of God. Inseparable Prov. VII, 17. XV, IX.
Knowledge - Separation is purely theoretical and impractical
b Whoever is not trained to give the Gospel to others has not & can not keep the most Gospel for themselves. - can not understand its fullness.
c. The S.S. requires the inspiration and heroism and interest of the present consistently with ours. - Contact.
David Livingstone.

2. And because the Church needs the best education of her children
The present S.S. is the future Church.
If the child is not won the man is lost. Bunyan Dale
If we are ever to have a Ch. Christian & character & the world can never begin at the beginning of its training Baptism, today Baptism. Spirit
By showing interest in the S.S. as an important & training the Church

3. And then the world needs a church with the missionary education & passion I am aware that new things are in our thought - Are we ashamed of our love of the world & our being in the Gospel as missionaries or are we not? The world needs Nineveh, made Spiritual. - How do you feel it?
And see the results - its evangelistic results the realization of the S.S. of its missionary duty

I am not putting the matter as it at all of them.
What has been Andrew to the Church lately?
Bishop Thomas in 79 at the Church. 40 yr. hymn hymn as a boy his conduct
to the Church
Jew hear the boy. - Jew practice or Jew prepare the cause of Christ

Do you ask me what you should do?
I have no time to answer.
Missing. Lesson occasionally. a little music. Hymn Thermometer.
Illustrations. Library. It is a Missing. Society (Mich. 11 or 2)

But I am only hoping now to get the principle recognized. And I know that in
this I am pleading for the Church being more like her Lord, for the great
cause and aim we for Christ.

1. The last few years – esp. since the Ec. Cy., in Eng. – have seen a great advance in the method of the missionary enterprise, not in its methods but in our whole conception of its general method. From diffuse & general it has become definite and precise. Responsibility has become located & defined. The Bd. have thought together, reached more forceful & wise decisions. Q. Edinburgh.

2. In our own Ch. we move confined in a new way our own distinct responsibility. Our letter & the missionary epistle. What they reveal? Q duty & opportunity. I can only illustrate
1. Evangelistic in India. Lineal task.
2. In China Evangelistic in Shantung. Educat. Hospitals & teaching. Home work – Q to Mandarin.
3. The Modern world.

3. And there has been a remarkable advance in the home work at home in interest.
The Graduated Offering. Comparison. The steady growth of the Ch. Fund.
But is what is done yet adequate
1. To an expression of our interest? Lineal.
2 or to meet the need abroad?

4. To consider our present financial condition.
The budget for the year. The real needs. Our allotment. Our deficit. Our debt.
And then come plan ahead.

5. The practical question how we are going to lift the Churches on to larger giving. – i.e. to a truer & more practical interest
(1) The ministry to be the leaders. Inspire great Laymen's enthusiasm. –
The seer of the Ch. vision. The guide of the thought – pressing Missions on.
The inspirer of the Ch. obedience.
The leader of the Ch. action
Also this means their interest & fidelity.
(2) The people – esp. the y.p. are to be taught
By missionary study. By methods. Duties programme.
By readers. The literature.
(3) The monthly concert of prayer must be revived.
Stelzle programme.
(4) The people to be taught to give
The tithe. Pittsburgh.
But not a distinct exception for f. m.
And yet some programme to be heard here
Andover Conference.

6. The Church can gain & must lose by its missionary interest
This to be kept clear in the Women's Societies

The Two Tendencies

At work in history - Inward - Outward - Ego - not self.
Emerson's compensation.

Christianity the affirmation of one of these, the denial of the other.
Kidd - Social Evolution.

Christ's teaching - grew as Christ grew.
Sermon on Mt. Rich young man. Can greatest die. "Aware
Gentiles - not so among you." "I am - as servant." [Phil II "Same mind
Christ's life - Cheiron to Achilles "He spared to visit at all." Much
He did not deny proper place to first tendency. Only insisted
that the other must predominate: the first attained only in
the second. "Whoso useth to save it."

The early church at once applied this principle to the personal
lives of its members - Communism - but wholly forgot
that what was a principle for the individual must be a
principle for the body.
So acted in Jerusalem. Stoped there. So Jesus sent persecution
which scattered Hebrew to Gentile.

So "outward" became the watchword of the church again. - The way
the Apostles scattered - shown in the four Gospels - Christ of them.
The mission churches founded on this principle - Antioch.
Ephesus. Acts xx. Only record of Christ outside of the
Gospels a reaffirmation of outward > inward.
Paul's personal emphasis.
Ambition. Regions beyond. Phil II. "I yet am I."
"accounted for Jesus."

So thus the epochs become Churches as monuments or as individual organizations of the classification of the predominance
of one or the other of these tendencies.
Sacramental > Missionary. "Are we a society or"

Four classes of men

1. Where church as a whole not bodily & vitally connected to the saving. Obligation. The Church as a sacrament inward & outward in local churches
   a. Where local churches only. Freemen. Soldiers, Hamel
   b. Where local churches join. ABCFM. Cuba - Organization independent ecclesiastically.
2. Where church is organized & connected as a whole.
   a. Where there is one, dead or local churches local.
      The whole church as a church must be saved - watching the Scriptural Houston. Alexander
   b. Not enough. The local church must be more - Uncle Sam's, Byfield.

Why should a church do this?

1. The church should find its fulness in its own - the same place which it has in God's Purpose. Shown in Christ - Sinners makes. Mission, Spirit, Commands, Teaching, Progress

2. God's direct call to us
   Our Responsibility
   Our Opportunities
   Our ability

3. Our Lord's coming
   Why we want Him to return
   Can we not return?
   The saying of the early church. Our longing

I shall not attempt to speak of the record of the Church's achievements in the past - because

(1) In the first place I cannot borrow them. They must come. The figures can be gotten but they are a small part of it also,

(2) If we did borrow them it would take too long a piece of record.

(3) It is impossible to estimate what has been achieved. It might seem small in the great - in great of the Lord. God alone knows.

(4) And further, what we in the past seem as a burden of great principles to guide in the future.

And this Church has borne noble witness to these great principles.

1. It has borne testimony to the real end & brotherhood of the Christian Church

(1) It has conceived of the Ch. as a force for human service. "united benevolent action"
It sees the love of the individual. Mr. Watson & John Robertson

(2) It has perceived that Christianity must include also human need
It has watched & rejoiced in the success of f. m. Dr. Alexander.
It sees men how shared in the work from the outset.

(3) It adhered in darkest hours the true glory of our own Ch. ideal.
The early united Angst Protestants Puritans Presbyterians & Baptists. 1865 did
1817 The United P. M. Soc.
1826 Consolidated with ABCFM
1826 Assembly's & Gen. M. unite just to know glory from Gen. Assn
1821 Unit. S. Indoc. formed.
1835 Principles & Qs. voted
1836. Removed 110 - 106
1837 Home Bds. established.
The great principle. Enunciated in the preamble of the Constitution.
Later by Dr. Alexander. Then in 1869 & 70 more.
The supreme value of this principle and its challenge.

2. And it has demonstrated that fidelity to this end & brotherhood is the secret of spiritual prosperity.
Negatively, that giving does not impoverish: f. Scotland Greatly, Gen greater Covenant.
And positively
The principle that the force which an Etranger has over reach fulfilment & his vows.
And in fact. That obedience to the highest is the way & blessing.

(11) It was the fr. Work which saved the Church from Erastianism and Presbyterianism. It lives.

(12) It has increased the happiness & enlarged the liberality of the Church & we have felt results. Spirit have sprung from the fr. Work Spirit

(13) It has poured through the Church the free Grant of Christ's Spirit. Spirit from Spirit. Spirit has struck — p. 8. Miracles.

(14) It has greatly enlarged & elevated the Practical life of the Church

(15) It has saved the Ch. from the narrow, selfish & sectarian Spirit of the O. Dispensation

(16) It has kept men out of narrow limits in Living & made them feel relation to what is Brethren.

(17) It teaches and makes real to men the Fatherhood of God & Brotherhood of Man

(18) It deepens & widens the sense of Responsibility of the Church

(19) It reveals the true unity of the Church

(16) It has brought a great revenue of Light & Confidence to the Ch. thus kept alive her hope

3. It has shown us how to do things it is for us to give this Power & Energy to those around us. How they are made greater & richer by it

"The hopes on this earth are high."

And all this is an appeal & encouragement to us.

Devotion measured by what we are doing not by what we would do in other circumstances.

Interesting to know in what degree people think of & work for other things. -

Every person ought to be interested in two things
One big & one little. - Vocation & Avocation.

1. little < big - McCook, Kingsley.
2. little = big. Jowett, Scott.
3. little > big. Garner.

Important to get in right relations & choose right things.
How?
Twitchell's man.
On this principle ask Christ.

1. Christ's great cause.
   Do - Paterson, Gardener, Falconer. Stonewall Jr.
2. His causes - vowed with Kingdom of God
   1. Attractiveness
      Thoburn, Maclaco. Uganda martyrs.
   2. Unselfishness
      Mackay of Uganda. Livingstone "Cashio" - Nicholson & Barnes
   3. Endurance
      Socrates - "dead Christians Jos Richards
      "Other moon grows old" Judge Buffington
   4. Heroic.
      Judson, Scott. Farnsworth Harrington (Jno. Brown)

Now - be interested
1. Giving
   Coins, Disks, Coal mine. Ox horn.
2. Praying - Mother body's sores
3. Going Bishop Other mother's sores. Carey & Africa.

Make Jesus King.

The Evangelization of the World.

The Church need of an objective

The tremendous power of the early church due to its great dominating purpose.
Now the objective forgotten - the energies of the churches engaged in secondary things
We need an aim, a purpose a dominating objective.
It must be great, heroic, sacrificial, urgent.
Such an objective we do not need to create. We have it in the aim
and purpose of the Church.
What it was in the early Church - the evangelization of the world.
And must be now. Why?

What does this mean?

Not the conversion, civilization or moral reformation of the world,
also good. Also in our duty
But the thing that lies back of all these - the real type to mean of the life
to live. supernatural thing

This the central law of progress of Christianity.
It is not genuine otherwise.
And those the only true churches which do this: R. E. Thompson 1900
What such a purpose will do for the Church. Livingstone last night

And each individual must take a masterful practical place.
To need to have a cause - to be true to it
It must be great Twitchell
It must dominate the life with inspiration
and with remembrance. Brown. Although "Each in some way which was"
to be it in Paul - Hamilton - John Brown

What is involved in such a conception for us.
at home. Fishers of Men
Abroad - Our relation as men our responsibilities.
Our real business to do what God sees as the mean of the world

Let us not be deluded from this by any dedication
but mean the social emphasis of our day
focus eye for the individual man. - Spite of diversion McCook story
This social doctrine Otter To the interest. The hundred heal.

And this work is in reality a Cyprian work.

Christ. a Cyprian religion

Christ. Paul. Luther. John Luth.

Mission a Cyprian enterprise. Rome. Evarts. Cyprian movement. Rome

God intends to effect redemption by men - free human men -

not by any mechanical means or acts. By this the doctrine of the Incarnation. Mystery

Mystery. "The Church is a Soc. a Body. a Family. The sacrament gets a conception contains a command for its extension.

The Brotherhood & the Foreign Military. Program of the Church.

1. There is a great deal of discussion today as to whether the Church has a right to have a social program

The Methodists & Quakers & Peabody & the Northern Assembly

The discussion would not mean that for the entrance has a right & duty to have a social principle. This is to produce results & effect the crowd.

Jno. XIII. Gal. III, 28, Mark X. Luke IV.

2. Whatever dispute there may be as to a social program there can be none as to her right and duty to have a missionary program.

Jesus had one. The great Commission. Acts I, 8, this whole book was in it "these - faith expecting". The pathetic tragedy of the over his disciples.

The very essential character of that inward and a program. It was a good. Each on its merits to the non-Christ - religions. Outlook. on movement. Our education

This is how they left and God - the concept of the crowd.

3. It is most significant - the way we all recognize this - how each organization has to take the crowd outlook or perish.

The Y.M.C.A. Knights of C. The S.S. movement - Dr. Barbey.

The contrast from the early day.

This betrays to two things 1st what Christ is. 2d The changing of the Christ. mean open out & this - the approach of the Kingdom of God.

4. And now what is this program?

Creed what was Christ - "Every creature." Read Paul's Col. I. Rom IX.

This must be our program - the offer of Christ to every man. If not, all the sovereign claim your act of Christ. & have.

This has been the program of our ch. from the beginning.

The fathers. Neill, Jordan &. Our own Harris. Colwell &.

The great discussion - Ricci centuries in 1583

And now in our day we have only come to its practical shaping.

Why not? If it is to be done it must be done some way. There must be practical agencies & measures calculated to accomplish.

With thy off from hindrance, from hesitation to do the work, to act as God's men from fear with magnitude & uncertainty.

I am not concerned of the mathematics - It is only a rough estimate I should. Can Christ in Christ free leaving. But to is dependent upon men

Our program is simply to give every man in the world a real chance to know about Christ. The Church is the best. Doing this one best of all the rest

5. And the two practical and interesting questions are,

(1) Can this program be ignored or postponed?

Not if we are Christ men. This rule. Our life is in obedience

Not if we are in a Brotherhood. The Christ blood is a renewed thing. And renewed blood. Can only come through Christ.

Ministers of unity.

(2) What is to be our part in it?

I sympathize with those who have to learn to capture the blood. to overcome his selfish action.

But it is to lead each man to be a Christ man and to do his work.

And this work can be accomplished only as the men of the Church do their part.

Good men of men. O.T. N.T. All the type. The men of Mercy.

And our part is

Prayer. St. Luke.

Gifts - Ornament. Theatre

Church. Parish. Council. Delegation. Meeting. Prayer.

6. The present situation in the Council of the church indicates that an adequate and effective missionary program is possible now.

The signs.

Commandment I. The One Crowned Mount

Unity of Love in Christ.

The crowned action - Turkey. Persia. China. India Manchuria - Hecker Conference

Ministers in the movement.

Young. Lawrence. Japan - Japs in Phila. Europe.

7. I do not want to leave it in the air. Our own program is entirely practicable.

(1) Adequate support of what we have. Athens Girls School.

(2) The national extension of this. New Stations. New workers in old areas.

(3) New people to pick our field.

(4) The requisite equipment - Meeting. Hymns &c.

(5) The Native agencies

(6) The Central. Method is not great - Even Methods are only means.

Things taken for granted in certain audiences.

Political - duty to get out all the votes.

Educational - "a desirable thing to train young men systematically."

Religious - missionary work in the world,

& the only - The Lord's Prayer. The Great Commission. The Apostles Creed.

This not an indefinite task.

Christ's clear statement of it.

The great duty of the Church to evangelize the world.

Oh no! Care for the Church - Christ's own first.

Where acknowledged - two views.

1. Plenty of time - go slowly. Breed friendly. - "Aesthetic ideas".

Reg clergy - raise some $1000 more each year. Two dead men's places and add a few more annually.

Don't get our interest about it. Let missions be a work not the work.

2. Afraid.

"Time short" now - shorter than in I Cor. VII, 29, 1800 yrs ago. I Peter IV, 7

"Awake from that sleep" &

Points out.

Larger fraction of the world passing away unevangelized
Delay but then be death - dying!

The example of the early Church. Col. I 23, Rom. X, 18, XV, 19.

The spread of error, sin, Church fear. Gloom, Occult.

Providence of God - at Kadesh Barnea.

No escape from this latter view. We are at the door now, What shall we do?

Start and double! We doing that now.

1. Show millions need.

Put money where we can see it!

Bread of a strong centre here!

Our Objection - Jesus Pauc. Jesus. Epiphany of Century - Evangelistic

Commerce, missions - Roderick &

Stanley Smith, Carey, Mackenzie.

John III, 3.

Universal obligation to see to this.

Cain - first fin. mod. objection.

Jeremiah v, 23 Ezek. xxxiii. Jim yr thru't lot

Pilate. Jos. iv, 17.

Playing with millions - a dreadfully expensive toy.

3. You can't teach an ignorant heathen anyway.

No plain command - Common people heard them gladly.

Spurgeon - Alexander.

Evangelicalized Christy. Fiji

Martyrs - Uganda. Daily daily r.

4. Missions a failure.

Each lost year - our own Church. Baptist r.

If only work at home had failed so!

Failure.

Facts - Africa, China, Japan, India.

"Not a spent force"

5. Take things easy. Plenty of time.

Waited a long time - Waiting some more.

Cries -

China - Shanghai, Brazil, India

Martyrs 1855.

6. Doing as much as can.

Retrench $180,000 lost year on Foreign,

Doorbell r.

Compare with savings for other things. Clubs etc.

Shot - Hansard, = Annually millions spent on gross

Christs to weep

The Political Aspects of Missions in Asia.

Present interest in the question.
Due to the Boxer troubles.
But not mere - & Indian Mutiny, lesser than as to Opium Wars.
Many current views have been raised by growing relations with East.

Missions, moreover, are bound to have political bearings
Nations insist on it.
Germany in Africa precipitating the modern partition, also in Africa.
The Treaty of the Catholics in China

Church seems to upset society & politics - which is sanity in Asia.
Impossible also for Christ men to be silent in the face of wrong & warfare.
& our people and Germans in Africa.
Armenian massacres.
From the principle of extra territoriality, & as foreigners in Asia - Rt. Hon.

In some cases, e.g. China & Turkey, missions expressly covered in Treaty stipulations.
In Persia international relations entirely began for the sake of the missionaries - Downes. Stokes.

A good deal of misunderstanding on these points.
In early days Jesuits. were outspoken in defence of missions & even in Chinese Circular of 1871. No distinction then between Christ & Christian peoples not opposed to missions but to Gods.
& Japan Tokugawa.
& Siam Opening - Mr. Moorhouse.
& China - Knocked together to the Treaty Treaty. Dr. Martin.

Note the actual Treaty rights of missions in China.
Robert Reid. Woodin Pekin.

But people are not satisfied with this. They go back to principles
Some allege that missions. shared the antient political privileges
& Jesus Christ. John Newman Short Sabbatarians

Two questions.
1. What rights have missionaries?
Ans. Possessing the same rights as other citizens
(1) The principle of this decision. Jno E. Foster. Jos. Curtin 1897
(2) Any distinctions are impossible.
Spectator. Hildebrand. "Burnaby."
(3) A surrender of existing rights does not lessen the sanctity. which he would have been of the rights had never been conceded. Uganda.
(4) The Wrongdoing Spectacles & the Century Magazine.

Objected

(1) That society is not like other societies.
It is a distinctive institution. Editors of this.
of Opinion + Review.

(2) That people do not want him. but do hinder.
Editor agrees. The facts in China

(3) That religion is not a matter for Govt. cognizance
Why not? as much right to give our religion
as our medicine: our books.
of Korea. Our books are using religion in their
Epic as well as our preaching.

The common civil rights.
Hardoti. Is Home is not? teachers & doctors

2. What should they do with their rights?

Not use rights to be exercised. Power of the Temple text. Woolley

(1) Surrender them completely. Houston. Clement Brooke
a. This rises upon the fact that Govt. has [illegible] wrong
not permit injustice however evading the means
myths to accept it.
b. His words imperial not foreigners.
c. Christianity always was more the Church than Govt.
then were abandon civil rights here?
d. A vision thing of the State. Govt. adorned of God.
E. The cause of Paul. Houston & Marion

(2) Insist on them completely
a. The folly of it for Rome. in the Crimea.
Our Christian people & indemnity.
b. The folly of it at home.

(3) Insist on the response of Govt. & the possession of
the rights in principle & waive them where the
good of the work requires it.
Principles + Practice of C. I. M.
Missions like the Incarnation a surrender of
rights. The motive. Spirit to prevail here as
elsewhere

The measures touched on this subject - "Protests" When & where?
Look at what we are doing for individuals in business.
J.H. Hammond, Madagascar, Uganda, Morocco. &c.
And the contemplated lobbying of
The Rep. Senate. Ache. the Chatt. Senate.
Petitions to advocate the denial of rights to the natives
in the interest of their work.

I refer to the opposite reference. As they advert that missions for

their own Sole Power to divorce from the Polish Nation
I cries against that power. for its sake can't stand this.

(1) It ceases to fave a treasurer.

(2) Consider its consequence. Govt. ceases then stand solely
for guard & responsible in the eyes of the East.
& Fiji Mission.

(3) Govts. exist for the governed (Bad) & are bound to keep
the consent by easy means in their power.
Shafai Mercury

Has this in the principle was demand recognition for. We are ready
to die ofttimes as martyrs for the good of the cause but not
to be flung into the flames of our own funeral

These principles concern questions like indemnity &c.
But do they concern the difficult case of the native Chiefs?

1. Shows the misery. been pacified - or if he have not exercise rights
which his consent do not enjoy.
1. It may be answered that he can not help himself
2. Or that he ought to place himself on a level with natives. Brooke.
3. Or that he should receive protection for his consent
Our China treaties. Canning and Turkey

2. A great principle emerges here.
Treaty Chin. nations ought to prevent non-Chin. nations from
penetrating and colonising Chin. because they are Chin
This principle of international rule recognised in Turkey. Of not
in China. The latter case speaks for itself.
Consider the horrors of American Warfare. Again again Europe
has recognised its responsibility for Chin. Interests of Christian
"Do to the wise as you have done to the Indians
The Pawnee. Indeed from what crime was Christ."

3. This issue has become prominent of course in connection with China.
The exaggeration of the press. Private Editorial. "Imperium in imperio."
The real difficulty of the problem.
Certain treaty rights - Chinese protected from their own Govt by
our Treaties.
Corruption of courts - Wei hai wei. in-law.
The ethical attitude of missions. Bergne papers p. 108
9/73 missions 28 had never applied for aid for not Chin. 48 had not
applied more than 3 times each.

The Roman Catholic policy & practice.

Opposing opinions.

Bishop Ireland. Michael priest. Bishop Keane

The actual facts in China.

The last concession from the Chinese.

In the beginning the political defence of Catholic missionaries was religious. The Catholic missionaries propagated the faith.

This raises the question of the right relation of Church & State to their purpose & propagandism.

Why should it not be a right to preach Christ, as a teacher?

In India.

But apart from this what can Christ. & propagandism do in China today

Lawrence and Edwardes in India

& Curzon. Kitchener in London

Must not politicalize our missionaries but must Christianize our politics

For both these forces are in the world & must work in harmony

Our faith is inevitably religious to the Asiatic. Can't help it they

Teach what is religious to them

And our religion is inevitably political. The moral character it has

& our political in their minds

Moreover wherever it goes the West comes after it. Must. In

this sense the are reasons the missionary.

A great tangle of consequences and issues in this. Nothing simple

See it in the Boxer Rebellion & the Johnstown Insurrection.

But the fact indisputable that Jesus means God is working towards

His Kingdom

"No man age stands as yet
Half-way against the sky
Open to every threat
Of storms that clamour by
While staggering under the success
And dim dust floats & pain
As moving to & fro, this battle the waters fill

Something very instructive in the way our schemes and ideas are
forbidden anything to be declared.
The great test of contact with the past.
Men must now know the world.
The expansion of knowledge "Hospital-process theme"
The universalization of sympathy "Home Lines"
The enforced enlargement of our responsibilities
The world-view of modern movements.
Japan. Socialism. Greece. - Ocean Cable = the source
of our this.

I am not one of those who can speak lightly of the undenominational fund
for the Greek abroad.
I think it has its limits. and that it is not the best agency
for some things. the church Centre - are working for the family
The danger of the Greek as confirming the inequality of sex. Paul
and it has other limitations Cochran Log College. association men by Church
I is not derogatory to say this. Increased power because of this.
more than + powerful its work will be to destroy its power.
But there are certain funds for it which are undoubted and appealing.
The student class.
In Japan. the Imp. Records. Count Ito.
In India. the members. character. Hyderabad.
In China. (1) the Court. (2) the Mission students. Pickens glory scan
Its power of increasing influence
Its openness to the ideas of federation

The resident foreign Young men.
Their condition - Bowdoin Road. Long. Ripley. Hollow. Young Comrade
Their power - Charles Gordon. Lawrence. Tower Hamlet

and the great value of the immovable evangelical conviction
of the Association. Cor on the need of certainty.
The Imp. on the Eternal Christ. A main need now is the historic Christ

The foreign outreach and sympathy absolutely necessary for the
life of the assocn. at home.
The larger life to any possible life for men
And the moral influence of the movement.
1. The influence of contact with real men
Biographies. Present. Trenches O.D.S.V. - Indian. Pattison

2 Art of contact with a great unexplained
Gripp. Poetic power in Poverty, in War

3 Art of contact with a divine purpose and idea

The movement can seize that does not find the highest
in man and have seen his place in the universe &
by the divine duty.

The appeal of the movement for
men who seize the call home for missions
Copies of the old prints.
men who seize work & cash
men who seize give their lives abroad.
Gen. Miller "Do you want to live forever"

Work abroad.

India

Madras Officials

Punjab. Jammu & India

Khanna Estate

China

Dr Brown

Kangtan. The Yan Districts.

Korea

Colombia

What at home can compare?

1. The supply of workers here.
   Men. Big workers. Children.
2. Where found is it?
3. Not where needed but where needed most
   Pattern illustration
   Women - doing men's work on a river bank
4. Not where can do good work but where it is not most good.
   Mahratta Women.
5. From the point of view of eternity what is most worth while?

Everybody must facing the crowds this even Dare "My duty, what is my duty?"

To the Christian - What is Christ's will for me.

How ascertained?

How? Man

Christian

1. The Indwelling Spirit of Christ.
2. His words & commands.
3. The Providence of God in the crowds about us Home
4. The call of His Spirit - Need, Invitation, Blessing

Which all lead to this "The Evangelization of the World"

of necessity "in our generation."

Not men can't evangelize dead men, the dark-ages

Objections - Visionary schemes

Partial - Intellectual vs. "Stand in the way of."

Too big - Can't attempt great things

My views - Partial present duties then

1. Get out of the road of the work God is doing.
   a deep point - Education, Women,
   Pastor - Carey, Cromwell, Wesley,
2. Give what I have but what is needed & called for.
3. Pray, Pray, Pray
4. Prompt & larger Love,
5. A more larger conception of the whole work entrusted among the Unreached. Just as Carey, Livingstone, Martyn

The Complexity of Persia

Racial, linguistic, religious

The roots of Mussulman in the non Moslem Communities.

Code of Omar Khan —

The various classes

Armenians

Jews.

Parsis

Nestorians.

Moslems

Islam in Persia

Schisms - Imam el Zaman

Character - Persian Woman

The revolt in Bahism

The work.

Medical. Cochran

Educational Women's "Ocean"

Evangelic

Ministry

Modes of travel. Mules

Problems.

The American Mission.

The progressive party in

The open question of Missions?

Celebrities. - Babis

Islam & the Trinity.

Fanaticism - Shahsevan

Rev Cochran's death.

Rob's visit to join him.

Many letters to me.

Raymond Knee Bruce Hartzler

From 1850–1900.

The way the history of the last 50 years is held up with brilliant
the work questions. Jubilee Books. Chronology

We saw the several openings in the last lecture.

1. So. America. The coast. Port. Jesu. Mem Religiously. Mons. Pen. Evodia

2. India.

Alexander Duff.
His boyhood dream
His work in India as a young man. Opening his college
in Scotland. His Triumphs
in America. Reporters. Dr. Cuyler.

3. South Seas. - Patteson.

The opening of the great lands

1. China.

Opium War 1842.
Arrow War. 1859
Work Williams.
The Water in Africa.

2. Siam & Laos.

Roads to China
Mattoon Am. 1847
Laos. McGilvary & Wilson.

3. Japan.

The work of Perry. 1853.
Verbeck.

4. Korea

The Opening in 1884
The Doughboy Immigration. Graham's

5. Africa.

So Cal.
Livingstone
The Slave Trade
The Congo Region
Liberia

This occasion one of Joy

Congratulations given to a foreign Ambassador

Our Captain's son

The offender of the mission on which Jackson goes

1. It is unselfish

2. It is daring so do others? Will what?

3. It is divine - Nature from us.

"Throwing his life away" - The best thing that is true

The field open to men in China

1. The great history of China

2. The character of the people

3. The present movement

Our duties. of the Foreigners.

The future work.

The face of Asia

3

Part our duty. Farewell No.

The indissoluble bonds.

Brotherhood - Equity, rights in Land

Our duties

1. Sympathy.

2. Prayer.

3. Support.

Pentecost & the Word as a Missionary Factor

Pentecost & D. Baptism.

Why?

Into the thing

1 Essential - Christ - power
2 Evidential - Tongues. Knowledge.
3 Distinguishing - Christian

The Volunteer's Key important

1. One Key has shown us the relative proportion of Key Words.
2. Need for work now.
3. What can we do to meet it.

The Bible Key - proportion adjective. Ethical object.
But the dynamic Key is outward.

The Four steps in missionary-field.

1 Test to which it is put - Conquest. Spiritual
2 To learn to fear - Wisdom
3 To learn to worship - O. T.
4 To be fed from within

Prayer for Volunteer Movement

The Qualities Key needed.

1 Love
2 Patience
3 Modesty.
4 Desire for others - Sympathy. Prayer.

Can see it also in Paul.

1 Strength & tenderness.
2 Breadth & depth.
3 Simplicity & truth & spirit
4 Courage.
5 Reliance on the Power & Key.

How shall we lead young people to pray for Missions?

who is "we" - You. are you All?

1. First of all understand clearly that they must be led, taught - We must do it indirectly

Disciples of Jesus - "Teach us!

2. They must be led.

Important to

1. The missionary movement - Prayer the great force
2. The CE work.
3. Personal lives of CE members.

3. Do you do so far. But how?

1. Prayer, Spiritual life close. Devotions later -
2. Use Calendars Join Prayer Cycle.
3. Teach facts of pray over them occasionally.
4. Use Bible - Pray from it. Learn its teachings
5. Group system - Time of pray for for Missions,
6. Get your pastor or fine women. Prayer Meeting, Family, Prayer Meeting in his home. Prayer

4. All this personal, to be supplemented by Doc. work

1. Home read Prayer notes.
   Text parts of prayer
2. Home lessons practices in meetings

5. Reward

1. The divine promises
2. Powers in personal life
3. Deepening of the Master.

But no time!! Cost. Threats, Examples of the past

Three classes.

1. Those who have decided to stay here. Question closed.
   a. Those who have done so honestly and justly
   b. Those who have done so dishonestly, unjustly, unjustly
2. Those in doubt - Question open
3. Those who have decided to go -
   a. Soberly, rightly,
   b. Not soberly, wrongly, rashly
      Especially medical men.
      Take the trip. Teach doctrines of religion
      Pagan, immoral men.

I wish to speak of some points of significance to all. Before doing so I would say a word to Class I, a & b.

1. Those who have decided rightly to stay.
   Your duty & power. - Equip yourselves. Watch ourselves.
   1. To awaken & arouse the church - E.C. 9, 18
      a. Put yourselves - Lowest estate. Adams' hope.
      b. Intense study - Myth Hodge. Apostate. Heathenism.
   2. Must. Defend. Christ vs. Background here
      Radcliffe - you can't avoid it.

2. Those who have decided dishonestly to stay
   By. Mine remark. Confession to me.
   General conf. action p. 8, 1866.

This dishonesty & most quite others rise at present obscured regard-
ing this cause due to overlooking a sleeping four points

I The evangelization quite covered a matter not of option
but of obligation.
   Believe this theoretically, of course. But quite so must be
   the practically & personally.
   So I need to do more than state this.
   The world's condition. Some one responsible. Who is it?

Hudson Taylor's illustration!
   Jesus says. Peter, "What a pity these poor people are starving"
   "Give ye them to eat."

II That no one race is especially dear or necessary to God.

Israel his chosen race has not been officially announced
The Greek succession.
Put this idea in our heads.
An over-estimate of ourselves. No missionary spirit
Confucian would teach.
An under estimate of other races. Chinese. Japanese

From this idea springs the off. English to do at home
Sorrows.
English - yet here for what?
Institutions.

III That no branch of Christian service is so separate from other branches as to justify the Christian in discarding as a condition of his retaining that branch a care different in degree or kind from care as to other branches

The Catholic doctrine of life vs the Papal doctrine
The custom of martyrdom - Red Cross. Ohio Bravery
Demand for "special calls".
Sometimes they come!
Bp Patteson - Hong Kong. Horse on fire

The presumption in favor of the foreign field.
Gen. Assembly action p. 19. 1881.
Rich salaries. Goodell. Blessings promised
Easter offering.

IV That the missionary enterprise is a matter of political expediency.

Of conduct at a fire or in war, with churches
conduct.
Do you wonder at women's lack of zeal or
at Bapt. zeal - Blessing of missions.

Put the orthodox view.
Good view. Coolness, Forgetfulness, Jesus

1. The world into which Samuel Nott went as a missionary was not the world in which we live in.

Geog. it was a smaller world. Ex. map Africa. Asia.
Intellect. it was a dead world. Ex. men. India. Japan. Syria. E.G. China.
And it was a divided world. Chapel attitude of Govt. New times & world unity.

Our world is different from that world because Nott + others went out + changed it.
If that world appealed how much more ours.

2. The Church from which Nott went out was not our Church. Ex. to the Missionaries was a novelty to it. Results. JBS. Outlook. Plans. It was Home.
Missionary was an anomaly to it. Support. Effort. Attitude. Success.
The Church was divided & weak. Ex. how we co-operate.
If men went out from that Ch. how much more from this

3. And the Missionary. Work has changed as greatly as the world & the Church.
2 The whole idea moral & dimensional. Non obstante. Duty to do. able.
1 The argument & preparation. Gates & Strong.
3 The external evidence of practicability & its reputed. Non. The evidence of first hand & the Gospels form. Shape of Thessalonians & the work of Christ. Non conviction & momentum.
4 But as the challenge of Christ has shifted & magnified. The new apologetic problem.

If then, the work. The world need & the Church supply changed then needs

4. And these immense changes are in our life time. — Great Britain.
The disposition of the Right Hon. and hers to the question.
The principle of Imperial citizenship. Ex. a creation work upon humanity and gathers purpose of God.
Our duty to realize it & become.
More than the first Paul pioneers.

The claim of opportunity.

One — man. Thought must take in the world. We feel instinctively that the world has claims upon us.

1. What are these claims?
   1. To the good we have
   2. To their share when these good things come to men.

2. On what grounds do these claims rest.
   1. The mere fact of our possession of their want.
   2. Accumulated Christ commands.
   3. And our own spiritual necessities.
      The great Christ can't stay where there is want of sympathy with human need.
   4. And of the greatness of the world's need.
      Man must supposed Christ who knows it best.
      Redeemer of Persia. The Chinese ministry Africa Central Africa.
      Jesus Christ
      But agency can do it.
      Ecclesia. St. Paul's Cathedral. as Christ's ambassador.
      Honor. Their national glories. The Romans. Their laws.
      Life.
      Sin.

3. Objections to meeting these claims & need.
   1. Too far away. Christ. Home women.
   2. Enough at home. For what? As for home? Emma Brooks.
   3. We are not called! You mean to counted appeal. N.
   4. It can't be done. Gibson in Chinese. Bp. Calcutta in Persia. Thoughts.
   5. No need of haste. Anticipation of the general spread of Christ can do it.
      If time is worthless no need of haste. But life is worth all,
      then we must hasten

4. The present opportunity.
   1. The present position of the world. entrance in to world.
   2. The present hour a test. Centre of Harvard.
   3. The duty & Work that are comprising the world.
      1. Nothing artificial or useless in this proposal
      2. This the only work which is worth the name.
      3. The supreme significance of
         To the world
         To Christ
         To us — Matt. xxiv. 14

      4. And we can easily
         Many Circumscribed Churches planted
         World evangelized.

5. And this are in not pressed money. It is pressed.

1. You may say "It is quite enough to say so": Oh No. You see here
2. We do not want to decide under pressure. Oh!
3. We must consent first & realise. Certainly not.
4. We have many obligation. You but consider them to christ.
   To the women.
   Think other women you served Lord.

5. We don't like to mention.
   That lieutenant in Salisbury N.C.

The Sufficiency of God. II Cor. III. 5.

In one sense the phrase is meaningless. Unless God is sufficient He is not God. But it is full of meaning as comforting us when we are failing to act regarding God as though He were sufficient

And it is fruitful of meaning as a challenge and spur to our thought & faith.

God is sufficient –

1. In Himself is the sufficient motive

God and our thought of God are a moral power in which He is seen behind us Christ a supreme and resistless moral energy working. Clarke

The love of God who came in whose other motive came other men Redemption. Bp. Lawrence.

Only who he met as what it was with Christ The cross of God

Luke II. 49, IV. 43 Jno IX. 4. Matth. XVI. 21, Luke IX. 22, XXIV. 7. 46, 47..

Confirmation. "Thou Daughter of the Most High God. O only"

The sense of God – Cobbe's boy

2. He is sufficient and sufficient to us.

In our facing great problems with what of God can open. Daniel the Prophet

The raising up of the native Christian – eg. in India

The awakening of the Church at home.

The Christianization of our example.

The purification & rationalization of the Church of Rome

The renewal of Christendom

The unity of the World – Creighton.

God who guides us. Bicycle's Commons

3. He is strength and power to us. – our sufficient resource.

We may even doubt ourselves but not God Stands or Brothers. Certain Adequate Powerful

His grace will be sufficient for us. II Cor. XII. 9

It can do for us & with us what man can not

His infinite Will Could not be mean. Isaiah 6. Cromwell "I know nothing that will give men the right courage & strength that the fear of God in act. will." Beethoven

In Bosses Wanger.

God alone sufficient – Politics, money, appointments, not essential. We make an an an sound. "Knots in my hands & string".

4. He is sufficient Security.

"My house is God."

"My Cross saves me from myself"

In lonely missionary vigils.

5. He is sufficient pledge of victory.

God is sufficient to prevail v. 20 His power who begins the work
"The beginning is from God. So the victory is sure" Knox
God is warning the weak. He will not be excited or frustrated.
Between God's unerring & interfering hand. Ezekiel 36 & 37
"He hath touched first the thing that does here, can Rebuild."

We have not been making use of God. There are great reaches of the undiscovered in Him. Thoughts Brain of Researches. Emptiness in the untapped resources in Him.

We shall see Him open His mind & mean to see more and meet.
The Highest Criticism

We do not want to want to know more of God.
1 We cannot enjoy more by acting on what we know now.
2 We have not the highest & best idea of God in the mind.
3 The revelation we have in Christ. sufficient v. Rev. XIV. 8.
4 God is sufficient for our mankind. "He has it life provided for our mankind, for us."

Whitehead

No contrasts - Usually with China - but more real with old Japan
Byram Clarke Hall. Sign Board.
Yokosuka Harbor. Steamer. No sea rock from beach Coast. Mayflower
Tokyo Temples & Yokota Forts & Priests - R. R. & missions

No contrast to great am[erican] & great material progress.
Undoubted great & quick.
But this the history of Japan always
No speedy change. Perry in '53. Treaty free in '68. Treaty free in '71. Prussia 1878 Canada 1881
But it is not known
No character of the people. Three classes also. Newspapers.
Growth of the nation in Rev. 37457764 to 43760815 in '98.
" " wealth Imp 379 to 2164. Exp 85 to 122 } Total 664 to 4728
" " Commerce 654 to 4178. 96 to 300 }
" " education & press. Num. 800 to 2400. Circ. 12 to 618
Books 9893 to 20874. Newspapers 61 to 466
Yet the deep needs beneath
No moral condition - Greece. Japan Mail
Status of woman
Rock thro' man. Yoko man. Jinrikisha work
Divorce. In Ch. 1 to 16
Mat-cartoon. Chinese restaurant

No great influence of Christ.
No why the speak of it. fact is here.
Various reasons:
Present form of religion - 42 Buddh, 12 Shinto, Hotoaka, n. Confucianism but is in practice.
Lenata Maya. Yokohama Memorial Service.
Revival - Jos Cook. Mrs Schneider
What prepared for it Hawaiian missions

What Christ has accomplished.
Eternally. - Mission Dress p. 87
Anti. smoking Leo.
What appeals to the Japs in Christ.
Evil & to them.

Our attention drawn now by Anglo Japan alliance.
But our general national responsibility.
No relig. power & Japan in Asia - Mission. Commencement to Board

Two ways of looking at our lives

Or it

1. As our own. - Natural, unaided. Controlled by Free Act.

2. As not our own

a. Humanitarian view. Ill. Pastoral work.

b. Christian view.

I belong to Christ. - I am a Servant.

Peter. Paul. Thessalonians. Romans.

To belong to Christ means that whereas we are free we are to do Christ's work.

Luke VIII, 39. Francis of Assisi.

We can serve Christ little elsewhere if we are not living Him here.

On the other hand our Superiors work can not be narrow, must be owned with, for we are Christ's: "Amplius"

Reasons:

1. Our Saviors Commands. What were they?

If ye are my friends &c. If ye love me.

His example & spirit

2. The World's great need. Pholan. 200 x 1, 157 Eg. Woolha.

Brooks Farman, Andrews, Mitchell.

China

3. Our own blessing & life.

Baptists, Moravians, Mrs. Abbott Calleys

What his influence on Hodge? Brainerd Martyn.

Objections

1. Do much here. - Ans. by Reason 3.

Phil. Sydney How easy to evangelize the land. Ord. 2 ad Cor. 1. v 6 v 2

2. No present urgency. 4 things come next week.

The fields & their appeal. Stephen Bourbon

Condition at home. 17 mill countries.

Hartford 36. Hog happy train

Two appeals

1. Have we given Him ourselves. H Martyn.

2. Have we joined this great Inter Friars Garibaldi

I think

An adequate conception of a denomination. unites. failing right to include

1. a definition of the denomination including responsibility in its extent
2. a description of the character of that responsibility. what does it involve
3. the means necessary to discharge it

The extent of our responsibility

The saving of the fathers. Africa. India the Chinese Peace.

To what it has grown today. Our distinct missionary responsibility.

But consider it in quality as well as quantity. The mes of the Gospel. Mr Kawai
as shown guidance exists in Japan. Women. Students. Society. Progress.
What is Christ to us? Rainy. 2 Destiny
Obligation - that might have. Fact

The character of it.

To introduce Christ in their fullness. Japan Buddhist Christian.

To aid in their social evangelization - Japan needs Christian? Nature

To stabilize the transformation which society & state are upon Christian Germ in working
To guide the changes which society & state direct Japanese. Russia.
are practicable

How we prepare to discharge it — on proper an Christ Principle.

1. To cast out & maintain the respect &c. of materialism.
2. To furnish the means for the equipment. 3600000. Kennedy Bequest.
3. To supply the needed evangelistic expansion fund - annually.
4. To furnish the adequate education fund. 10000000 for Mr Rey.
5. To enlist men in the task. The Divine Ideal. Lincoln, Edwards D. Livingstone
6. To lead each Church to assume its share - giving & its standard. Brooks.
7. To lead the Ch. in a Church to pour & assume its stated tasks - at home & abroad. —
so each home & free Church.

8. The Spiritual essential. That waits in Prophet Spirit & Christ do the work:
Mr. Dennis. Keiser. Christ centers the needs of each & of us - not the missions of many

Nov. 1900. After 100 days of the spirit. Nishimakata Kawasaki

Its immensity indicated in the immensity here

1. Our responsibility abroad is first of all as a responsibility to know.
   (1) We can only send what we have. Examine they who have also can give to them as a saving, real Gospel! Yes. We don't need to wait? We shall have more by giving
   (2) We are sending far more than any missionary abroad to preach for us.
   Most distinguished we can impart.
   (3) Our preaching by our example as much as any representation.
   Hyper Calvinism Mechanical they about Decta.

2. Our responsibility abroad is a responsibility for whom?
   (1) It is for men & women like us. Heathen & Saviour.
   (2) It is for immense numbers of them. but (6) are unimportant.
   (3) It is a real, real & positive & direct responsibility. This is a big Pauline note!
   (4) Let us abstain it - position as it is & most of us
   (5) It is a responsibility of immediacy & importance & complexity
   (6) It is a responsibility for home too. The immediate relation. they are preparing us.

3. And for what do our responsibility is lasting & then unconditional
   (1) To make Christ known for the saving of men. The King & Christ.
   (2) To demonstrate Christ in each land - in a native Church
   (3) To give them for this world. If the living principle should alone sustain it.

4. And these responsibilities are not small but press upon us more.
   No time this does not come back.
   The rapid movement of the world's life.
   Most of men like dying today

The Omaha Mission Convention

Men are interested now as never before.
But are they? q. ABCM

Is the expression commensurate with the increased interest?

Is the interest religious? a political & philanthropic?
Is it more so?

The religious, personal element is vital. - in enjoyment - to get maturer.
Do we personally believe.

But it seems it ought to be a great deal more than the typical duty!

Stephenson. - Plan, Duration, Purpose.
Is in missions
Early Church.
Then the modern era Haas n.
In our own generation.
Reform awakened throughout.

Then are the two modern factors.
Organic framing
Church unity in it.

Do we reach back into the matter of personal religious devotion.

Each year evidence of the rule of God over life.
The first year's, in politics, made life
the spread of evidence over the world
the pressure which every test attracts
the peace called for preach in Christ's life.

We know only of these years which God is among but the strongest
is in Christ one.
How God has used Opium war.
But it is the incident in influence.
as a master of fact - the death of the hero - Caribbean trade.
as in theory it ought to be
as moral + mental
the pro-evidence - proof

and the problem.
without destruction. Borgias + Bobs - Borgia Philippics
with love.

The privilege of a share in it.
to create.
Stephen - Stephen was the great word of life
How discouraged.
By giving many a life. And anyone ever to pass this through
By prayer.
the only gift which Hebrews
the private gift. each Christ for Christ
the sweet-as gift.
Thanksgiving Book.

The Easter question. a question of both life intent + sincerity.
Some reasons of this kind. In such an interval.
1. It was so with Christ.
2. The need of the world.
3. The powers of the mind to control + create.
to control - Africa. "Where he comes."
to create characters - Frances Cox.
4. The power over life.
to inspire + to sacrifice.

The world + the joy of making it.

1. The present character of the Church's duty in the foreign mission enterprise

(1) The enterprise is not charged with all the responsibility of Christ. to the non-Chr. world

The ideas are to go abroad in church, home, school, institution

And the increasing tide of visitation from the fr. field lays on America other than a duty of evangelization. Baroda. Marsovia. The Chi. Students

(2) Nor with all the responsibility of the Chr. Church.

Some rests on the native churches

Just as now in Europe - U.S. Paul not responsible for all

Some on the home churches

Com. on foreign relations cries succeed Bds. of F. M.

(3) Nor even with all the responsibility for the work of first evangelization

The native duty here. Of 20th century at start new. cries to. Must

Spiritual + early pastoral care

The f. m. duty is simple & clear.

(1) The beginning of evangelization & first converts.

(2) The establishment of the native Church

(3) Its continued work. (a) Normal institutions and fine models.

(b) Supply, encouragement, stimulating

(c) Aid with support & cooperation.

2. This duty is a pressing duty.

(1) Known by its essential unconditioned. Not the conversion of the world

(2) By its divine origin & warrant. Christ's own method.

(3) By the success of the past. Harnack 19th Cent. Japan. India Missions. Our natal. Ch.

(4) By the need of the world for it.

(5) By the adequacy of our resources. Of. Bd. of Stds. Not 1/2 prog. rest into energy.

(6) By its indispensableness to the Empire of Christ.

3. And it is urgent.

(1) The world needs it. Knights. Poets. Career — Unity of the races

(2) The problems of the world can only be solved by — Justice

(3) The hopes can await the harder — Am. materialism. Baroda

The spread of the Christian principles

The world cries out the facts without the roots of liberty

(4) Christ awaits for it.

4. How can it be discharged. - What immediate, practical need?

(1) Prayer.

(2) Daily quiet obedience. Love. Intimate love in

(3) Definition & assignment of responsibility. What can I do for the Lord. We

(4) Constant daily act.

For Lord. Lord or.

"Lord what

Jesus said. "Go and tell Father."

Only Christ can meet the needs of every man
"To whom shall we go — Thou hast:
"Thou O Christ art all I want." —
a He is an ideal
a and power to realize
a the secret of union at fashion + of duty towards the highest.

Christ only He can meet the needs of all men.

the next great need in all the needs of every man.

The answer this different questions
I Ideology — Answer an attitude of mind to ~~ideology~~ ideas P. 299
a Character
b Deity
c Relationship

II He is the one hope of human unity
What is Atonement?
His need of it
His provision + redemption of it
the deep theological via pts atonement

a He is humanity's one perfect ideal + what humanity is to be
The Crystal Christ

c { Dependence
Fellowship
Progress

b He is the only Saviour of person - of society
Saves the great of sin
Saves the sinner of sin
Saves the power of sin

Redemption
Redemption
Redemption.
Forgiveness.

c He is the true objective the King of the Kingdom of God

1d It is good cheer of victory to read
the Parenings of the 2d from Rock.

1e Philippi Brooks last Christmas Day

2
The fearless of all other faiths to meet mere Rock
Observant confession & Hope.
Examples of Christ's treatment in
Their education. Rabbi. Rabbi. Their Rabbi. Physician. Shepherd. Rock

1a Christ alone can make character

- Such sympathy
- Produce human obligation
- awaken men to any discontent
- Keep alive the pure flame of righteousness

1c Christ keeps the ground of living God to enter their Doctrine
the filial heart in confession and confession obliged unto God

1b Christ keeps the Love of God - the assurance of it, - an incarnation
of it - the character & meaning which of it

Foreign Missions. Claims and Opportunities.

There was a time was when the man was known who thought beyond the walls of his city. Now the man is narrow who does not think of the world. Steam & Electricity have annihilated space. Time & Space. Men in Manchester, Liverpool, London, Foreign Merchants. C.S. Jones.

We feel instinctively that the world has claims upon us

1. For what.
   All the good things we have
   The good Person we have - the one whom the things came from. Paley.
   What He done for us. We can do for the world.
2. On what grounds.
   1. Duty - simply that we have. Duty, Bounden. Epp. a man drowning.
   2. Extension of Christ Commands. Major Anderson
   3. And the constraining Love. When you have been down to Ash. for Heathen.
   4. And the wonderful need.
      Its destitution of means of hearing Gospel. Bloody W. African
      India - Stat. = 20 x Arabia: 4 x Christ = Case.
      The villages. Victor Hugo on Asia Minor.
      Its need of the Gospel
      Its own religions worthless. & degrading
      Its own Creed.
         The Gipsy Boy woman "My husband took me home."
3. And these claims no distant things - a present Love. 2 Cor. V. 14, 15.
   2 Cor. 5. 20. Christ. What I owe Him?

Objections.

1. Optimism not obligation.
2. Enough at home.
3. Do for ourselves.
4. Myself & mine first.
5. No need of heroism
   For the rest - we have more than

Opportunities.

The present vantage ground of missions.
   Its principle borrowed by Romanists.
   Its value magnified by Romanists - India - Rome & Rome.
   Its martyrdoms have awakened the Church & the World. Hinton.
      Carlyle & Stanley at Uyedi.
The open doors.
   Japan. our report of it. 1806
   China. Tokio & Yeddo are near a China mile. Coast & ocean
   Japan. Hakodate Africa - R.R.
Evangelization in this generation
   Not this age translate evangelization.
   and we can -
      The money. Cincinnati Chamber of Commerce Resolution
      The Indian Cricket.

I have spoken of the crowd's desire. Has Christ no desire?
The Japanese students "Wake Jesus King."
Or sang "Crown Him. Crown Him."
Shamefaced & expecting.
The agony of the fanfare
Comes down the crowd but can't reach it because of us.
The abp. of Canterbury.

And the Naval band again sounds & the crowd do it
That way but does
Not cry for Off desire crowd.

Have you not known this year been to it?
The Salisbury grave. 1st lieutenant. 18 years old.
Pitiful little boy.

Missions & Vital Religion

1. Historically the two go together
   Rufus & Carey. Solomon & Duff. Dan J. Fleming
   The birth of the Baptists in the W. East in 1830
   The new missionary churches have been the churches with real power. Matt. XXVIII
   The spirit of missions has ever meant a revival of vital religion. Edwards Princeton

2. Logically the two go together
   Vital religion is an experience of a knowledge which must be shared
   If that is right to us we must have them such as. Living
   So as the logical conclusion of the two is proper.
   Factor of kingdom culture. Matt. "My servant is rich."

3. Missions a religious enterprise. We must have a living message out of living souls.

4. Religion a missionary enterprise
   If it is real it must have this expression
   and thus the appeal to you Expression.
   The great conclusion is met in our propositions.
   of Islam & Buddhism - spread by Expression
   the communion met & appointed.
   Because a dead enterprise - the Papacy Rome. Dr Stuntz

5. Now are we the men to face & deal with this problem.
   God have pulled out we can begin now
   Must have certain factors.

with great letters.

1. It is difficult to get a right perception of men and things
   for much rests of error in the conception of things.
   But look at the Barbarian Germans. The Scandinavians. the Egyptians. Africans. the Indians
   "to us they are strange" = about as far as we have to
   Depth & rest the education in him of urgent personal requests duty

2. The ancients first gifts awakening moral obligation.
   Analogy of
   Intellectual. Japan. China. Greece moral.
   Moral - Obligation in Japan. Distinction good in China. - Past Present
   Religion - Mythology. Its change.
   To what
   "Das Denkgesetz"
   "the principle of immediate recognition accurate test.

3. The degree of touch a man
   of the influence upon us -
   of better or harder
   of nearly it approaches explicit. explicit upon the Japanese. Partly unconscious
   Das principle demanded 1
   2. of more objective importance.

4. The conception one arrangement chosen touch a man
   Was in a day of short thoughts, principles
   The conviction in a hope often. of new Morality in Germany

5. The new education towards a clear acceptance of, the grave of the obligation
   of the moral principle - idea
   of work conscience. Education in relation to 86 Morality. conception of
   friend. Conduct appears for book - not education in intellectual thought
   & progress. Test for both. character. freedom of man

6. The Reformation movement is a great working event.

The first fact.

The significance.

It flings into the hands of the missionary agencies of the churches

It makes room which being - for Expansion of Christianity as the only religion which heads this race - produces the independence of the individual race.

It alone has the principle of progress. The Greeks or non Christian nations & the Jews from their religious traditions have entered Christianity.

7. The new idea of a real unity of Christendom by an event for us.

The first two. Greece or Byzantium

Christianity came first. Roman Church

The two ideas known - Rome Empire

Other religions to the non Christian religions. Their divine glimmering rests

Christ in the church is the ground of the new spirit of unity

8. The diverse understandings of the non Christian religions.

of their independence

of their independence

The first of their misapprehension

Jesus Marcion in India. Even Jesus on Islam. Christians on Buddh. Jesus is not

of the Reformation formulas to our progress

9. God is doing for more than we are doing a beginning in Japan

God is not more of from a to z to carry out whole burden. God knows.

Abhidhamma. Confucius.

10. Our first the reconciliation of the fact.

The accumulation of enormous power.

Modern causes. Civil Revolution. - "The Reformation." Ecclesiastical Thought -

Christian 7%. Mohammedan 7% Buddh. 14% Other 3% + 7

11. The great lesson

Not to stop ranging but to do the elemental work.

The great need - and yet no head. Jesus. - Spirit.

Rom. p. 236 "There is a deepening connection that spiritual objects address only by raising intuitions from the attitudes of reason."

Today's Clear Call.

There are duties of all times. always
Be of holy home meanother. Ten Commandments.

There are other duties of particular times &c
Reformation when Church did not know the world.

What is ours now?

How shall we find out.
The commands of Christ. What want them. Make ours
The capacities of ourselves. Liberia &c
The providence of God. Opening door & calling to us.

Look out over the world.
The Mohammedan world. Challenge from hardest section
The Buddhist world. Open from the soft
The Hindu world.
The Chinese.
Our feelings of unpreparedness & indisposition
But the real justification. Gifts & graces
Their worthy character.
Their need of the Gospel.
So known among them.
The martyrs.

Where call in this? Gods.

It is a call to conquest & conflict
Revolutionary boy.

No darkness & discouragement
Three only encouragements & Romans.
John Brown.

No day of a sense of mission. Great duty, of living in the majesty voice of God.

Kipling East of Suez. New Zealand.
The moral pivot of it.

The profound descent into it
Europe. The militarism. Growing wealth. Emotional religious unrealized Industrial ambition
Russia – woman at work on the R.R.
Caucasus
Tiflis
Mist Armen. Conversation Ignorant!
Batoum
The soldiers.

The Post Roads.
The social complement of the Caucasus Molokans.

Ararat. & the Arak. of Persia.
The drop off into Persia
Roads in Persia
Scenes on the roads.
Caravans. Kerbela.
Lepers. Dervishes.
Impotency.
The coal at Khoramabad.
The country. Bible scenes.
The government. "The big Mullah."
Conditions of people. women "O Sahibs our life is hell."
The Caspian Roads.
The great history of it

The Zagros Mountains & the plunge into Mesopotamia
The Turk!
Stupidity – the quarantine at Kasr.
Stupidity – Armenians – old Gulbenkian
The Koran – "Do while the swords rattle on paper to get"

The British flag on the Tigris.
The old approach Basra
The American flag at Basrah.
G. Napoleon Boston Baila.

The Persian Gulf & Arabia
The slow trade.
The phosphorescent sea. – with a ray of light – a long gleam

India.
Mr. Kipling's Strickland.
British power.

Illustrated in the Famine.
The glory of the sea India.
Akbar, the Taj. the Agra Fort

By Burmah, Mandalay, Malacca & Singapore to Hongkong.
The New World of Eastern Asia
The absence of color. The peace of quietitude - China.
The sense of isolation & superiority. - Caelum. Contra Celestem
The great power of china.
The root of it Hard times. Economy.
The camel eye
Confucian examination.
The Land of property - Tax.
The competition of life.
The doctrine of responsibility.
We shun the Chinese. & hear the thunder of their coming.

The change to Japan
The wonderful history - since 1868.
The present spirit of the people.
Their great purpose.
The boldness of it.
The seriousness of it

Korea the seat of Japan's triumph & failure
The curious country.
The deadness land.
The sea Korea.
Geographical.
Religious. The old Chinese temple at

The future of these lands.
1. The people are expanding not ending.
2. Their political destiny. Are they to be under Eur. masters?
3. Their, our hope.

Two great memories come back from the year.
1. The empire need.
2. The glorious Board meeting in

Medical Missions.

I. Their Scriptural Basis.

The Lord Jesus Himself. - The Great Physician
Matt. IV, 23, XII, 15, XV, 30, XXI, 14. Luke IV, 40. Mark I, 5. VIII, 17. Prov. 4:20.

The early disciples - Luke IX, 1, 2, 6. X, 1, 9.
Not in the great Commission - Mark XVI, 15-18, but proven genuine.
Acts V, 12-16. Apostles. XIV, 9, 10 Paul at Lystra Luke Col. IV, 14.

II Need.

Physical basis of heathenism.
Ignorance & superstition -
No diseases supernatural with them.
No surgery or anatomy in China - Skeletons &c.
Illustrations -
Iron bows for strength. China - 5 elements water, wood, iron earth, fire.
Post - Bedouin - breast - chest - rays.
Cruelty of their medical practice
Chinese young man & arm. African children - 400 cuts on backs.
Condition of their bowels, &c.
Poverty and hunger, bruising sick and carelessness of life - No religious aids.
2000 climates - misses from - hot to freeze in one city in India.
For the missionaries themselves.
For the converts.
Religion and medicine go together. Heathen recognize. Budda - Sin Regulates for good ways. (1) Skill to prescribe proper remedy. (2) Judgment to order proper diet (3) Motive, life not grand. (4) Willing to do hard repulsive work for sake of others. (5) Must shoulder the hearts of sick with religious discourses.

III. History and Extension

Dr. Jno. Scudder. first from America 1819-1855. Began their Removals
In 1849 there were 40, then organization Edinburgh, 1876 Dr. Gill Thompson from and
4 missing. Scholarships in the U. of City. 1881 Dorchester. Chicago.
China, India, Africa, Siam, Korea, Syria, Turkey, Madagascar, Persia,

IV The Success and Results.

1. Relieve human suffering. Our Lord "A home companion".
Apostle medicine science does not go. Only the other spirit keeps to work.

2. Opens countries to the Gospel.
Korea - Dr. Allen. Siam - Dr. Bradley "Siam closed
Syria - Dr. Valentine
China - Dr. Parker, 1834. "Opened China with 9. at the point of the

3. Winning friendship.

Persia Dr. Cochrane. - Sheik Abdullah - spared him in siege
Tibet Dr. Heanrich Macdougall
Uganda - Eyglan War - doctors saved as sons Mackay. Hospital
Manchuria - Dr. Leach - crowned Nation - hospl - for his body. mon
Hawaii - Dr. Jerusalem - Pres. Parl. Epidemic - Telegram & Vice Roy &c.

4. Allaying prejudice.

Chinese hatred of foreigners. Hawaii, Persia - most "but these alone" "Doctor
Blue divination - buying whole company.
Mohammedanism - Moorish chief - Christian dogs" Mrs Cochrane.
Jerusalem. Nazareth.

5. In spreading the Gospel.

Methods -
Itineration, Journeys, Hospitals { Waiting rooms.
In patients - luminous text &c.
Visits - Chamberlain.

Results -
Obtain hearing. Pass by the doors & windows.
Preach the Gospel - to establish new stations
12000 to 14000 towns & villages yr. at Amoy. Dowd visit
Direct conversions Dr. Davis work - 20000 a year. 1/2 1/3 really
Send out natives

6. Lay - Supporting
Osaka - Japan. Baloon of $4445 in 1887.
Siam - the King's native. His own church supporting.
Jews Society & Baptist Mon. £210000

7. Break down caste.
a great barrier - Chamberlain.
Pierce down by workers.

8. An evidence of the unscriptureness of Christianity practically
Heathen morality good - no practice

V Present opportunities and practical needs.
Hospitals - Mr. Comacho Mirzapur
Men - 300 in all 30 women. Bombay 1 to 1500. 1 to 600 here
In India Govt Emp. native = £10000 - 1 to 27000.
In all 1 to 46 - London.
Women - Journeys. Gov. Seward "but are your women &c
"Mercy took our infirmities and bare our sicknesses."

The Missionary Spirit.

1. Paul's words to Ephesian E. Acts XX, 35 Did not overlook caring for Church
The first instinct of the Christian. Jno. I, 41. Luke VII, 38, 39
The outflowing life Jno. III, 16, I Jno. III, 16
The missionary spirit = the Christ spirit expressed on the outflows

2. Compares "Out of harmony when the missing spirit = out of harm. with spirit of Christ.
"More blessed" x wider than just the individual.
Every revival in church has sent out stepping stones to the unsaved.
Malorian x.

3. Worse than this - out of harmony with the Spirit of Christ.
His spirit = the missionary spirit.
1. The spirit of a sent one
Jno. VI, 38 the will - sent me. VI, 57 Living Father - sent me.
VIII, 29. He that sent me x, XVII, 18 As thou hast sent me.
Where sent - Jno. XVII, 18. I Jno. IV, 9. In this was manifested - sent His son.
Why sent - I Jno. IV, 10, 14. Propitiation. To be savior of the world.

2. Going out toward the unsaved.
Matt. XVIII, 11, For the Son of M. is come to save that which was lost.
IX, 13 I am not come to call righteous but sinners to repentance.
XI, 19 A friend of publicans & sinners.
Luke XIX, 10, XV, 1.

3. Unrestrictedly & impartially. - The first the wicked.
Mark I, 38 Luke IV, 43,
Jno. X, 16 Acts I, 8.

4. Furthermore, the Christian disposition does not please out in this channel, &c
1. In ignorance. - excusable
a. Need
Sp. value of the wicked "utterly lost" Psa. II, Acts I, 8.
Religions. - Buddhism - "I am no man's servant"
Mohammedanism - Cairo College x.

b. Condition
Dying - Eph. II, 12 Gal. IV, 8 II Th. I, 7, 8; Rom. I 100,000 a day.
Query?

2. Lack in the spiritual life.
a. Appropriation
Wide application in our lives.
Commands & blessings
Not realized - Isa. VI, Elect heirs.

6. Key Scripture
Reader of the Word.
His argument.
Luke IX. Nothing too precious.

c. Following His example.
Paul. Phil. II, 5.
Jno. XX, 20. II Cor. V, 20.

5. But is this the most important direction in which to turn it?
What other one is more important? Bible study?
Paul's example - "Depart for I will send you far hence."
What if they were our own? They are His own.
At highest spiritual point - Pierson. Dr. Bochme 1/3 larger on Rom.

6. It is simply the spirit of fidelity.
Stewards as we are of time
Rom. I, 14-15, I Thes. I, 11
I Cor. IV, 1, 2.
Our brother's keepers. I Kings XX, 14.

Student Volunteer Union

The present missionary situation around the world

I. Japan.

The easy relations of people & missionaries.
The 20th Cent. Movement
The Union Mont Vernon. • Summer.
The Bible Soc. report Rangoji Nov.
Mytoch with Col. Buck.

II Korea.

The political situation. We keep Aloof.
The rich & open outlook to missions
The continued growth - the P.Y. prayer mtgs.

III China.

Distinguish - North. Centre. South.

1. North - Peking safe but country dangerous.
The bitterness that exists remains. Seen despatch.

2. Centre.

Shantung - Jowa Chefoo
The Gospel - Hsin Kaiyi - Mytoch with Goodrich

3. South.

Hainan - the Godbefriended Chalmers.

Our perpetual blunders in dealing with China.
The unfriendly spirit toward. Not Christian.

Boycotts going on.

IV. Philippines

The problem here.
The testing hour of civilization.

V. Siam and Laos

Buddhism & S. Ch. - & Japan. Indep. Intelligent

VI. India

No poems

No sculpture

Monuments.

Pratishthan Mehrauli.

Caste mosque. Brahmanic Carp. at Allahabad.

VII. Persia

No Greek Church - Armenian.

No Mohammedan Architecture Religious.

No work for Mosque. Ecclesiastic tower.

VIII Turkey

No respect due to Christian.

No absolute hopelessness.

No feature bombast - Mechanic

~~No true~~ The next century we desire to create for. We learned it
~~Necessity~~ Its need are in ours. What place can we give Her in it.

Investments which the Past has answered for the future.

1. Is it worth while?

Yes in the particular { abroad - Miss Rosen Ho doli Singh
Whang, Gentiwoman, Canton
In me - Three pictures.

Yes as to the large
abroad. Japan, India, China - Our Country. Methodism in California
at home the Church. and in Baptists

Does what is the Gospel? Is it worth while to be true about,
'No bow this over religion' - My Spirit.

2. Is it necessary?

No Chinese Problem - Wide view of the Chinese question. Yes. But the Gospel the way
No conduct of the western troops
No black chief. - But to him. No: him as our religion
Not Boxer Photo. pictures

3. Have we not reached the end? Newman article

No Stock fixed.
My visit to Secretaries fields.
opium - Colombia - Siam - N. Persia. 40 x 15 = 4 of York. min

What then?
our quantitative needs. Our qualitative needs

I do not ask for your interest a your money - but for life. -
We must have a great life-compelling cause.

Dutchmen story.
Dennis's view.
Byron. They never fail
No Canonical writers

No 'I' need of a great Responsive Moral Force.
Dost thou for him
No Spirit of Christ.

No this is short.
Now while it is day
Faith Kingdom, Jesus, Power, Mastery

The finest lepers are. Mex 76700 q/m 14 ⑥ | a ¾ 1 corres q. mi. 18 ⑥
Mexico Central America " 20000 sq. mi. Bd. 405 ⑥
South America – this chain roughly, 7 600000 sq. mi. 5⑥.
Cuba Porto Rico. C. 36 000 sq. mi. 2⑥ } 42000 sq. mi. 3⑥ about ½ Negro + 3 × it population
36m " 1⑥

Beschr. Statistik 1904 – Statist. Surv.

I Mexico, Central America, – 7 – Mex. Guat. Hond. Salv. Nic. Costa R. Panama

Exploration 76700 + 20000 Bogs. 4 or 5 ⑥ in Ca. 1⑥ Mex
Atmosphere 8 Cen. Lois. (appl Cent 710 mm) + Bol. + 2 Bol. + Jamaica.
131 mm. Celsius 71 ca abst. 30 v Nahuatl + 8 Mayo Communicants.
1 abst mm. ½ Cerro

Mexico 19 Cen. – Meth Mrs. Pan H. Dr Bapt. Epis. – ca over 20. (5)
(7) Bd. est. over 1000 Communicants in Mex. 87 q 294 : 530 : 24771
Prof. Pantaleo Ameria + corp. in free discipleship Cath. 1 abst ½ 160.000

Central America. Bog. 4 or 5 ⑥ 27 Orphans 71 q 131 ; 304 : 8340

II South America. – Area p. 34 Stat. Dens. Prof. p. 34
Pers Lexicon. p. 38 Stat.
Missions in these ten Nations f.a
The prospective 32 ⑥ 146 abst. 567 in ca 40244 Com. = 1 abst to 235295.
The teachers 16 ⑥ 35 " 131 " 1073 " = 1 " to 45713.
The table of Martius p. 223 (Dans a Centr. Pan)
Brazil p. 223. 246 p. in 7 1/3 states. and 28903 Com. L 2/3 states.
of Mexico. 294 " 24771 "
The magnitude of the field.
No one land exists a thing nature Ch. Prob. Ch. Independent.

Argentina
Free appeal. 200 mm. to 7⑥ a 1 abst mean 175000
Bog 1/6 Argent. f.a. ca abst men. In Cuba was Prac. 1/4 ca.
The wonder of the field. Magnitude. Character Problem.
Buenos Aires. Bas. + Bost. D. Ayres

III Cuba Porto Rico. 164 abst am to 300000 a 1 to 3.000

3

Work among the Indians.

Lamb - Paraguay. Chile

Australasia - Bohemian Indians New Zealand.

Jonathan's mission

The Indians' mission on Isle of Jamaica.

The character & appearance of the people.

4

The Indian Missions of the RC Church

476 European priests		186	
239 Professors	Ger.	46	C.A
435 others		263	
1150.	698	495	

of whom in Ger. = 567. of whom in C.A. 131.

Ger. Members 401796 — In C.A. Dominicans Augustin-Fathers &c.

CA " 350933 — In Ger. Franciscans, Calcinians, Capuchins &c.

Ger. Schools 299 Scholars 18898

CA " 265 " 33847 Low schools. 1244 Middle 477 Upper

		Mexico.	Cuba & P.R.
Leading Missionary Schools			
2	3 Colleges are in Bogota	507 students	Mechanic.
	18 Male Normal Schools - 158 schol. in La.	8 - 66	4 - 11
	31 Boys Schools " 3791 schol. in La (of Mest. 466+42)	25 - 1107	11 - 379
	297 Primary Schools (141 in Bol. Guiana) 30386	167 - 9397	46 - 3042
	10 in Columbia in Bolivia & Uruguay 1) Peru in B. G.		
	-B. Guiana 156 " " 12768 Indians		

9 Cf. with Japan. Th Details for all Latin America.

5

Medical missionaries in Latin America

2431 students in Chile
Brazil
Central America

200 in Central America
463055 in Mexico
1200 in Porto Rico

Med. miss.
Argentina 2.
Chile 2
Brazil 4
Uruguay 1
Bolivia 1

Central Am. 2
Mex. 12
P. R. 5 + Cuba 4 / 30 in Latin Am.

6

Press Establishments

Argentina 3
Chile 2
Paraguay 1
Brazil 2
Uruguay 1
Mexico 6
P. Rico 1
16

7

Philanthropic work - orphanages

Mexico work - Schools.

Social Institutions here.

Methodist orphanage in Argentina 60 children
1 Leper asylum in Central America -
1 orphanage in Porto Rico - 72 children

8

Mexico.

Rio. Barbados

Buenos Aires Montevideo.

Pernambuco

Total summaries

Rec. D. G. Prot. p. 223.

Guiana	86 adult y 193 min	430 natives	744	
Cent. America (Panama)	71 y 131	304	8240 12923	
Mexico.	87 y 294	520	24771	
Cuba	50 → 167	200	9692	
Porto Rico	54 → 142	137	9173	
50000000		734	1161	51876
21000000	Ja.	698	838	41317
71000000	Lat. Am.	1432	1999	93193

Japan.

Cuba

16 Secs. are American

Bapt. M. ~~Episcopal~~ American Baptist, Presb. Meth. Epis. Presb. & Ref. are > 60

(Note here since the last of the Bd of Mn. International Sunday School Lessons in Spanish - no text except Gen. Min. Ch. Hist. Worship, etc.

Porto Rico

15 American Soc. 54 others.

Meth. M. Pres. M. Baptist M. Ang. Epis. are over 10 each

~~[illegible]~~

Arranged by Com. United Home Bds.

Reasons for it

Progress of Work. 2 days

Any there in Latin America with R.C. Church

The present Crisis & Opportunity.

Japan

The need of Evangelization. Volcyn Chin. New mission
The new need - Unity & Patience
The Christian Church & discouraged - Okuma. The contrast of Brotherhood

Korea

The next Church. The Pentecostal type. The soul conception
The present opp. - Japan hindrances removed in

China

The Christ. character of the leadership.
Crisis of the movement. The Pacific crucial - Must a sudden flood in fear. Before Easter
The dawn of the critical crowds attitude
The magnitude of the Crisis here.
Our elements. - Opportunity

India

The discussion only overcome by a Christ. Power, a Christ. Purpose & the Christ. Faith.
The effect upon the Christian Republic.

Persia.

The dark night of the soul.
Imperious need of Heaven
Effect a Mem. Mohr & Scientists. Myth & those people back on it as only Crucible.
The Natural prejudice vs. Christ in hatred of Russia.
But per contra Thanks.
Our need & care today.

And those at home.

A call for prayer.
A call for large gifts from the Rich
And for steady gifts from the many
If our Lord could cope with this Crisis it is doomed at home

The Budget Scheme is the most workable scheme. Others rightly conceived.
It frees whole duty.
It contributes to duty for its free discharge.
It provides machinery for execution. Canvass.

But to be made a success it requires.
2 Co-operation - of all whether over specialized responsibility. Not destroying them but keeping them
3 Education. Needed more than ever of a new course. Per sequence with Specials > by great specialists.
4 Adaptation. Needs much consideration in detail -
5 Inspection as a minimum not on free duty. U.S.A.
" Chinese boycott not explain Spiritual Consecration. must this prevail.
1 Application to canvass to be actually made.

In F.M. there is unfortunate want of this advance.
1. We adhere to strand Text
2. We see the opportunities already created - Hospitals. Schools. Hospitals.
3 We enjoy the new opportunities. Christ Church in Tokyo. Ibuseon College.
4 We suspect our duty

Three directions of advance.
1. Agitation. Cannot rest on by one. Lightfoot.
2. Prayer - Not as men a year to do it.
3. Giving - Yonder. Thornton

Three reasons for advance.
1. The ethics of the Inter Spirit
2. The economics of the Inter. Spirit
3. The dynamics of the Inter. Spirit
4. Set as men - to glorify Christ & Spread the Kingdom. Mark. XXIV. Dr Thornton.
Cairns' letter from Edinburgh. Confirmed.

Assume that every man wants to do the best with his life - Seize the best opportunity. I wish that cause be done justly. Heinonymus

The opportunity abroad

1. It is an opportunity to give one's life to purely spiritual service.
   To use it as Christ used his
   Riches given
   Min. Doctor. Doctor & Nurse - The Student and the Stone Age
2. It is an opportunity to help and benefit the crowd.
   As a moral medicine & the life
   By living them
   By dying them
   The teacher - deliver from foolish superstition
   The doctor - save from needless suffering. McCandless.
   As - spread plenty and health.

3. It is an opportunity to create characters.
   Purity Integrity Hope - then there
   As - the Swiss. Korean Club.
   This the an enduring service a man can render.
   Penn Engineering Prof.

4. It is an opportunity to remold society
   By introducing the complementary principles of equality service
   Love + race + class inequality
   1. By elevating woman - The Ryan girls
   2. By creating homes. - Nemura
   3. By transforming communities. - Brotherly
   4. By teaching the crowd. Johnson. Chiera. Mrs. Mateer
   5. By just living the new life into the crowd. Mackenzie Young

And then not more general things.
   The ashes under today.
   Chile. Allahabad.
   or ideological work
   in sympathetic cooperation of all the "Where we go - World is ending then there we.

Are you planning to live for young and thine or for the crowd & forever.
   Columbia mtg. + Mrs. Jones stone

Here is a great cause. Come and join it.
   The glory of his life for a cause - Jackson.
   Now - don't delay. Dr. Marshall's diary & last words.
   Don't mind cause to great cause
      For how are - under exempt.
   Your one life - How will you use it

The two questions before each man are

1. Not where am I needed, but where am I needed most.
2. Not where can I put my life to good use, but where I can put it to the best use.

I wish to try to show that in the absence of clear and exceptional indications the right and the true question is the foreign field, and then to consider what constitutes clear & exceptional indications.

1. The foreign field is the field of greatest need.
   a. Consider the simple mathematics of it. Quality as we have seen - Gilmour.
   b. Consider the deeper moral need. Young men. Bryan on Burmese. Medical. Teaching. Women.
   c. And religiously are the nations that light did. have 600 yrs. of Moral tabs on them with Christ today. The fact that Christ is proved it proved to experience. Their religion crumbling.
   d. And in its critical condition & strategic importance. Not America
2. The foreign field is the field of greatest personality
   The face like the music. face as an opportunity for the complete use of life.
   a. It is the greatest adventure. life in the raw. Life daily & intensely
      Illus. Yokoseki Ichiro
   b. It is pouring the great streams of influence & vivid life into the ancient.
      It releases life & love. Kin Chow.
   c. It is the great contribution, continuing face Mattoon. Tokugawa
   d. It is the one hope of a crippled ancient. Excelsior.
   e. It is the healing of the ancient sore & sickness.
   f. It is the saving of many rights the ancient.

   There is the great answer. Who appeal the wound who ancient have been kept at home

3. I press upon every one the duty & privilege of responding to the need & opportunity.
   What constitutes those clear & exceptional indications which might excuse us.
   1. The apparent impossibility & hindrances of the application of the case does not.
      Get hopeful in face of it.

   2. The lack of some magical designation of an ex mission. does not.
      We don't ask the election.
      There are right lines.
      & the great missionaries.

   3. Distrust of our own qualifications does not.
      Get others qualified.
      What else are we here at home then? Is it ready made?

   4. There are genuine exemptions.
      1. Bad health forbidding - but Marfa. Geo Bowen
      2. Genuine home responsibilities.
      3. Actual intellectual & personal disqualifications -
      4. Definite home duty which we are pressing to do
      5. Leading & training - that the basis of it is sacrificial & Christ & sustained with ellipsis

And now write you decide.
We need decision & purpose in our lives.
We have reached the time to do it
We can to do it in our own responsibility. Together
Here is the opportunity to make decisions.

The Duty of the Church to give the Gospel to the World.

One of the noblest things in the life of our Lord was His sense of duty. - And in nothing was it more marked than in the matter of missionary expansion, the evangelization of the world.

and the recognition & acceptance of duty as our part constitutes the supreme test of faith and love.

And the duty recognized and accepted must include the duty of the evangelization of the World.

The most devoted men have felt this and called others to it.
Carey. Gordon Hall. 1818. The Baptist B. miss. 1836. Jos Barker 1858.
Lucian Carhaux (B.E.) Mayflower '77.

And in Moments of exalted zeal and clear vision the Church has acknowledged it. 1838. 1840. 1863. 1865. 1867. 1847 Am Bd. 1846
The So. Pres. Church

In order that we may feel the full burden of this glorious duty. let us remind ourselves before we go of the grounds on which it rests.

We must recognize it as duty, not option not a debatable interest.

1. The first ground is the fact that Jesus Christ is the only Saviour, that the non Christian religions are inadequate & ineffective.
The clear word of Christ &c. & St. Paul.
Actual effect in the life & power. The Japan lectures

2. The second ground is that Christ came & died for all. Not only do all men need Him but He came for all men's needs.
Open the door. G. Hope Hamilton at Gen. Ass. Ch. Scotland.
He is ours only because He is all men's Saviour
If we do not have Him with all men we do not have Him at all.

3. The third ground is the encouragement and human reality of the world's need.
(1) Numerically. Darkness. Statistics. Map of P.C.C.S. Continents. W.B. Dr. Lucas
(2) Vitally. It is not a matter of statistics but of life. Mrs. E. Liberty. Pg. E. Smith - Jerusalem
Mrs Dickie's picture. Lucas' boys. Smith's sermon

4. The fourth ground is the moral law and order and power of Christianity.
The law of love.
The law of life
The law of sacrifice
The law of human brotherhood.
Not as hypothesis.

And we need not hesitate now, in the face of such grounds of duty as these, to go forward and do our duty. Our duty can be done
Duty always can be done or at least attempted and died for.
If there are objections let us consider them openly.

1. It is objected that we are removing almost all God, that God having been evicting for part of centuries there need be no materials kept now.
Having neglected the duty so long the Church may now properly regard her long neglect as an adequate reason for continuing it!
This is a most unfortunate use of Calvinism. That the bones that Paul's words bear with our feelings a reason for making it not for this. Once it is a reason for leaving it exactly it is the exact that it ought not to.
How He wanted exclusively!
How Christ has important duties to see of the steward of His soul?
If a 1000 years is one day why not - Herrman &c. Carp.
And our fathers believed in urgent action. Chinese saying now in 37.

2. That the project is too big!
But our fathers were not intimidated by such thoughts

3. That it is impossible.

4. That we cannot do it without neglecting other duty.
That was the early objection. Carlyle. Hamilton
But obedience here the very condition of the Church's power at home
The retardation of '35. Inches. Rein.
We urge this in the interest of all.

5. There are difficulties.
But Carey. Morrison. Are they as great as the difficulty of the Cross?
We have won the open door. - One human cross. Rev. III, 8

How then can we accomplish it?

(1) What practically it may require.
Men & money & property. - Mrs. Hobart & the children.
The Nat. Church - What it ought to do.

(2) We must give up our own ease & comfort - live for it
Just as the missionaries do Bottom's quotation

3) We must be partic[illegible] great evangelists
The main reliance of the propagandists of both. Mrs Hattimore

My friends. The great essential & essentials thing is spiritual
Powers & Duty.

1. This is the place to decide the question of life work.
   One crisis changed him
   One crisis changed with former him
   We are near the hinterworld God lives.
   His the right eye. We are deciding for eyes also.

2. We know before us the facts necessary to a decision
   The wonderful need of the World. – Mex. – Near. Orphanage.
   The inadequate supply of workers.

   The remunerativeness of this investment of life.

   This constitutes the case
      But you say everybody realized them
      Great! – Witness both illustration of Jesus' boys

3. But what constitutes exemption.
   1. Does that the need at home?

      No matter. Your response on its own to us.

   2. Does not the lack of a sense of call? Yes
      1. But often there is most of such a case but no justification for delay for it. Prov v, 15.
      2. God wants volunteers not conscripts.
      3. The want of faith a term we borrow from the Christian facts of duty.
      4.

   3. Does not the want of qualification?
      Intellectual?
      Physical?
      Spiritual?

4. Are we sure we are deciding in the responsible way. Stewardship

5. What are we going to live for.
   For things
   or for life
   Heavenly ideas.

We ought to find a special subject on the Polish ants' grandfather.

E & Co. books to Dec'd. sent in 1806. the "Polish Prisoner."

Harrison in his case in Ky the circuit.

Madison Sec. State gave him a letter

D. sent Bridgman & about 250 free passages.

Brown Penn & Lewis Williams — on the "Harrison"

"Chain Repository."

In 1837 sent a big entry 30000 to Jefferson. then the Harrison

? Hopkinsville. Peter Parker. Enos Como. Fitzhugh & Hopkins.

Henry.

Harrison born in Wrapeth Feb 5, 1782

Engaged Dunn. then hospt. at 12 when 19th Baker

Father his cap the Boston - with the Midnight

Opened L in 1806 for that God armed Station here "in that part of the Prisoners were granted to us Kentucky Volunteers to next entire surrender."

Armed on Lyon's gate & Mrs. Boyle.

Passed as Assessor

Then Lieut & at as Chairman

Went to Vincennes Intpn

His Appointment:

Then Offices to calculate for E. Co. @ 500 £ a year. 1809

Assessor in 1815. Resigned

Chairman Ind. in 1813. Lieut Gov & Co at a cost of £12000

6 Cyc quarto vol. 45756 Pp. 40000 words

In 1813 he ordered for Cleveland. Ky Mil. Hero

Living Gen. Sec. Sup. Hamilton

Mrs. Edward Love

1 Morrison Street.

2 [illegible]

3 [illegible]

D Jones

Christ in us. I suggested dropping "In action." Can the Lord in us attain unto?

Christ in Christ.

This is the diff. between it & other religions

And this not understood only. Christ in the Resurrection the Life.

Mysticism

Our Jerusalem reference & very precious esp. to the Resurrection.

Christ in the revelation of a universal God. Christ

" the incarnation of a universal love. Jno XIII

" the heart of a universal humanity. Paul. Rom

" the hope of a universal peace. Thou canst not the Father Jno.

The Gen. Religion Eng.!

" the spring and source of a saving life. Jno XIII "Love." "Remain."

Carey.

" a new & different standard of values. Jno gain the world

but things not Souls.

2780 Vol. i 1920
252 " 1928
1186 Bd. cart. now
754 " can be had new

Rel. to pl. 1. Ashe, H. on it came from p. 1 of missing
guy. indent. consisting of 1 sheet only

Harris : Great need & lack of instruments.

Rawson pin Cong

Nye " : No reason to stay. Fooled for a field. Grace come

Horton : Fought against. Willingness grew.

Helmick : No call. Drawn out of business.

Stacy. Ready & glad when call - less by strong Spirit.

Fisher. Everybody called. No means might then open & accepted. D of God.

never called

Bowser. Neighbor & enemy die loved. Who is our neighbor ?

Bigham. Wait for the Spirit. Do next thing.

Mr. Kingman. Sufferings of heathen women. Isa. XL III, 6 Know heed Word.

Dr. Gulick. Call = Voice of God commanding - in many & ways.
Pastor & mistake the Spirit - Jno.
Can't leave friends sick.

Bryant. Commands by Christ. Apostles & Bible truth. & dedicate to the Gospel - The disciple & a disciple.
Text in Jno I, 16. - No more conference. Remove obstacles.
Get around & open wide the doors : & shut, push on.

under Cant, &c

Day. - Believe more. Said must men needed & support the gospel in India.
"Read & been doing as much as I can!" "No". Began & study more.
work. Love her. Friendship lost. Ezek. XXXIII. Prophesied. Breathe
Con : quick. Mind of Christ. Took away my mother.

Briggs. Communion Prayer dear, but not clear call & work. Parable
of two sons & vineyard. Need Do work. not where.

Holmes. Converted at 14. Doubts. Miss. then. Sickness made me see Him!
Very willing & go. Jonah. Jno III, 16. Rom. II, 17. called me.

Mrs. Dick. Godless call. Word. Need. Ezek. XXXIV.

Simpson & Bridges

Watt. Reasonings vanish. Turned from Law to Christ work. Need. Bible.
Darkness. Give up our own - see. Keep doing. - rest ing.

Nash. Had I waited for Spirit's call. - would've still waiting.
1 Loved the study of Bible & so called them & at the work. Hopeful words
coming were the cause of it. 2. Personal work. 3 Looking for harder place
4. Preparation for Calling 5 Calling &c. see. 5 Waiting means no work

Special calls. What is it!

Examples - Mark I.

Jno. I, 43

Matt. XXVIII, 19

Acts IX, 15

Phil. E, 29

II J in III, 12

All that serve him godly &c.

Luke XIX, 10.

Jno. XVII, 6.

Jno. X, 10.

Jno. XX, 21, 22.

Jno XVII - One in reading the text.

Eric Lewis.

Case? - Mrs.

Called Rev.? Hymn pg.

Blessing Communion.

Sister of J. - Paul & Mary

I don't mean you

Dilemma

Pattons Illegit.

Keith Falconer.

Most good to do then
Trouble & pro
Vineyard.

General & army

Zinzendorf.

Banner of Gods Pasture.

McColl's letter.

1 Worship God.

2 Mortifies judgment.

3 Providential Events

4 Leading of the Spirit

5 Judgment of people.

"Those" not called abroad" don't seem to be called to work very greatly for him at home?

"All crowned go - Run". Oh. Beauty that does. Abraham Isaac

Word Coming
In glory into every nation. Rev 14, 7c,
Many crowns (Kind Him.

We are all crowding to do right with a very difficult problem.

What is the problem. Purpose.

Object to compose a great tune. - that can't be done alone
Seen now in its greatness
Use its unity. Education. Social & Church Mission. Parish
And its urgent pressure.

If anyone doubts the reality of the
problem & wishes to consider how
we are to use them. What the Ch.
could & could not do

Object to guide & support forces for great process
Take on them
The time after the Civil War. The present England - France.
The crisis now. How we fail again

This is an attempt to deal with the problem in the name of the Church
This is what it was. Not Church courts & Acts of Parliament. Dr. Winchester.
It might have taken some other form. Grace Darling. St Michael, Bournemouth
It has been something like this — the depositions. Church and privileges.

Objection

Membership. Emmaus Groups. Practical steps. Quiet Morning
Voluntary.
We don't know whether it will lead. God. But
But we can create lines of action
We can do our bit alone - But can reach it much nearer

Reasons for our participation

1. Our Church policy: Exp. a union. A position.
2. Be free & new world, new needs, new issues
3. A united Army. A united effort. Deep grounded responsible authentication
4. A call to others in leadership
5. The new path to obscure unity. It must arise out of purpose & not as an
reform for itself.

Our crisis comes. Reject with it the proposed new participation At all Meetings Lists on the Doors
of the Church Parish

Foreign Missions,

The Age of Opportunity.

Heathen { Claims
Moral Condition. Not realized
Fate

What can heathen know?
Where are heathen going?

What are we to do?

I God has done all he can.

II Rest depends on man's will.
Consecration. Obedience. Job.
Woman's share.
What would he have you do?
God's Will. - Spurgeon. Gairdner. Moody.

Seven Dailies
Bread Matt VI, 11
Cross Luke IX, 23
Searching Scripture Acts XVII, 2
Dying I Cor. XV, 31
Exhorting Heb. XIII, 13
Watching Rev. XVI, 3, 4
Increase in Church A. 16, 5

Are you not personally called?

III Objections of Human will to obey.
Have not missionary spirit.
Have not the qualifications needful. I Cor. I 27
Can work at home.
Ties of friendship.

IV Will you not "make this consecration now?"

"Laddie" Duty. Love.

Benefits to Church at home from Missions
Faith is strengthened. "Are thou he that should come?"
Obedience rewarded "Forget thine own people."
Division rebuked "Sirs ye are brethren"
Zeal, stimulated. Ambition of Holy Spirit.

Injury from neglecting Missions
There is that withholdeth more than is meet,
but it tendeth to poverty.
Individual piety declining
Church - self centered.

Missionary effort not a matter of choice.

Church must be Christ centered.

"Learn of me" Rule
"Follow me"

Crucified - the Message
Lord - the Motive
Word - the Foundation
Enthroned - the Inspiration

How can we best prepare ourselves for our life work?

I Preparation.

1. Meaning

2. Need.

Importance & sacredness of the work. Pioneers.
The greatness of the plan. Christ made our preparation for us.

3. Kind

(1) General training

Habits of thought and life - Thoroughness, Perseverance.
Kindness. Cordiality, Cheerfulness.

(2) Special training

a. Studies - Electives - Phil. & linguistic. Bible. Impress.
b. Speaking - debate, Open air
c. Athletics Thwd - Stanley Smith.
d. Personal intercourse. Social.

(3) Reading.

Missionary books for method of mission. work.
Religions & customs of the field where we are going (?)
To be informed as to the work before going - Date.
Bible

(4) Spiritual exercises.

Cultivate patience.
Practice prayer
Possess peace - abiding & communion
Bible.

(5) Religious work.

Ministry with personal work. Passion
Gaining other volunteers. Churches. Newton Center, Smith.

4. Importance of the spiritual preparation.

Distinguish between qualification & preparation.
"Not qualified" apart from the Holy preparation.
Passion for souls - Love.
II Cor. XII. 9. I Cor. I, 26-28

II. Decision.

How can we prepare unless we choose?
We decided for our college & prepared.
Preparing & business choice.

This life work!
1. Its watch-word.
2. Character.
Devon. Livingstone, Kavanagh. Cuthbertson. Moffat
3. Opportunity offered. - The promise of God - Judson & Burmah
Success assured.
4. Need.
Comparison.
100000 doctors 1 to 600, or 1 to 8000000
80000 ministers 1 to 800, or 1 to 4000000
30000 lawyers 1 to 2000.

1/50 of over paved income = 12000 more men.
21 out of 100000. 1/20 = 500000.

5. "Why are this?"
Pardon.
6. "Why decide!"
Gordon's rope.
7. "The cause is hopeless."
"Spent force"
"Carelessness the great scourge."

Home Missions

Need.

"Our Country".

Im Factor. Christ's Kingdom.

Resources. To enrich 1,000,000,000.

Western Supremacy.

Perils.

Immigration. { attracting influences. / Expelled forces from Europe. / Travel — influence }

Romanism { Hostile / Growth / 1800, 1 to 3; 1844, 1 to 7.7. } McGarvey

Mormonism "heaven of me"

Intemperance { 2½ times > in Count / Liquor power.

Socialism { Infidelity.

Wealth. Increased. / Prevailing luxuriousness

"Money is it" (Jim V)

City. { Average like under 20.

Negro

Anglo Saxon Race. ——— Napoleon.

Christianity. Puritan Spring

Liberal Giving

Voice of Scripture.

Young men.

Prayer

Consecration. – Concentration.

Appeal.

Lydia's voice.

"It is late" – Indian

"At evening time there shall be light

India.

Description - Govt. Govt. E. India Company.
St Thomas
Beginning of mission work Xavier
Danish 1706 Carey. - M. Rowe
History - Increase of Christ. Schwartz Duff. Today.

Present Condition

Success Topography. 1/20 income

Force. Boards 30 600 460 Stations 53 Africa - 115
16. 170, 2488

Methods.

Educational Chamb Pentecost 1/2 = 10 fund. Calcutta

Medical. Chamberlain

Women's. - Zenana 499 1643 -281. Memo. Condition Hom Widows

Y.M.C.A.

Evangelistic / Native workers - Calcutta

Needs 1906. Dying

Men wanted! Gladwin. No Evidences.
See pamphlet
Lepers.

The Hindu character

Religiousness | Demon worship Hinduism. Little knowledge needed.

Caste - Entrenching. Insincerity Chamberlain

The Mohammedan Problem. Thibet.

Present tendency Brahmo Somaj.
Chamb.
Expected breaking McCabe. Chamberlain

Buddhism

II Kings VII, 9

Opportunity

Wonderful open - Bible, 3000 000 Four things

Voluntary demand

Our reply Matt VII, 9

Opium

Rum africa

We are debtors.

Need

"Wonderful without peace"

africa, India, China

Siam, Kurdistan, Afghan Arabia

Medical need

Pity! Shame! Glory!

No personal obligation!

Duty - Matt. X, 8. Rev. XXII, 17

Cain Pilate. - Christ commands.

Prov. XI, 26 - "Corn" - miser.

Jos. IV, 7

Home work - Luke IV, 25-27. Matt XXIII, 23.

Commerce & missions.

Courts.

Money.

1/15 of 1% of our Christ. wealth = 1/10 a cent for 100000

1/2 as many niels never as in 1850

5¢ a week = 16500000

30 ¢ 1 cent a day = #100000000 : 10 ¢ for each heathen

'86 Presb. Bd. returned 20000 1% = 10000000 4 x #5, (6)

Power of our wealth

Men.

1 from 4500. Ky 1 from 30. 1/2 as wise = 500000

1 man 33 years Bunds Prov. XXX, 27.

I Kings XX, 14.

Crisis

"Today"

Psa. CXIX, 60. I Sam. XXI, 8

Sun goes 50 000 000 000.

"Up and at them" - Eph. V, 14.

Hartford '36 Judson Burmah

Let Christ end it - Count.

Fresh Recruits Many must not fail. Christ's example

Leisure — a religious luxury Amos VI, 1

Immediate need. Our own land dark, but they darker.
Moral condition
Mohammedan College.
World can be evangelized in one generation
Heathen growing faster than Christians
Our own land unevangelized. 1 to 700.
Living Epistles.

Blessedness of Missions
Reflex influence — Jacobus' church
Paul.
Moravians, 600 to 3000, 81000 abroad.
Livingstone,
Louis Harms 10000

Seal. Mackay 2500 —
Lone Star 10000, 90 days.
Geddings
Judson — Aaron Buer.

Call. Bible. Christ. "The field is the world."
Objections.
Personal. I Cor. I, 27 II Kings VII, 7.
Responsibility. Ezek. XXXIII, 7+8.

Christ demands,
Money —

Rivers Laddie
J. Smith

Pity, Shame, Glory.

Foreign Missions

The age of Opportunity. - Doors open.

Heathenism. | Claims.
- Christ - his Commands.
- Increasing numbers

Moral Condition not realized
- India. 1/6 Us. pop. 640 mis. Women.
- China. Long line. 534 mis. C. I. M.
- Japan. Xavier.
- So. America
- Africa. Asmos. Jamie Chalmers.

Fate. 100,000 perishing daily.

Macedonian Cry

History of Missions. 1792
- Carey - India 1793
- Present - 100 Boards. 100,000 men have gone.
- Last - [illegible] bleeding on [illegible] wounds

What are we to do?

I God has done all he can.

II Rest depends on man's will.
- Consecration. Obedience. Job.
- Do God's will. Acts XIII, 22.
- Spurgeon. Garibaldi.

Seven Duties
- Bread Matt VI, 11
- Cross Luke IX, 23
- Teach. Sick. Acts XVII, 2
- Dying I Cor. XV, 31
- Exploring Neh. XIII, 13
- Watching Prov. VIII, 34
- Increase in Church A. XVI, 5.

Are you not personally called?

III Human objections.
- Have not missionary spirit.
- Have not all the qualifications. I Cor. I, 27
- Can work at home.
- Ties of friendship.
- Aaron Burr. Judson.

IV Will you not make the consecration now?

Duty. Rouse. Laddie. | Fiji - Hunt
China - Dyer.

U. S. Navy

Foreign Missions.

History

Christ — his commands.
First Soc. 1792. Carey — India 1793
Pres't. 100 Boards. 100,000 men have gone.
Pentecost in India. — Hawaii, Mad. Fiji. Etc.

Opportunity.

What waxed open. Heathenism?

Need.

India — 1/6 of world's pop. 40,000 min. Eng. 1 to 700 her } 640 to India
China — Long line 534 mis. C. I. M. Women
Africa — Mtesa. Tribes. Livingstone.
Good men.

Fate

Results.

Fiji — Hunt.
China — Dyer — Schofield.
Africa — Livingstone.
A Daniel Christian
Harrington — Southwaite

Japan
Mexico
South America

"I'm not making any progress, but I'm established."

The Bible on Foreign Missions.

"I will arise and go to my father"
Adoniram Barre
Judson
Laddie.

Good ship Providence.

II Long Point veteran.
I old Baptist Pioneer's assurance "Never hear end of it."

Place of missions in the home.

1. In family prayers.

2. In education of the children.
   Birth, baptism and the home.

3. In family expenditure.

4. Each family to have a child abroad.

Or a representative abroad.

6. Missionary literature.
   Biography – its influence upon growing life.

7. Effects –
   Widened sympathy.
   Enriched character.
   Spiritual life.
   Purer influence.
   Unselfishness.
   Confidence in God & Christ.
   On intelligent contributions to the Church.
   On church life.

Reasons -

For Christ's sake

For the world's sake.

To save life

To free from sin

To elevate & cleanse.

Conclusions of a missionary Journal.

1. A living in the lost condition of men

2. A diffusion of knowledge regarding their real Condition.
Cook Islands - China & Africa
Both necessary - for the Camp & away.

3. A new view of a church of Christ.

4. A more intimate fellowship among new men.
All movement start with a few.

5. An awakened torrent of prayer.

6. A Pauline Recklessness of life.
xxx, xxi.

7. A changed view of wealth -
stewardship & proprietorship

Eddy's four needs of receiving work
Open doors
Men
Money
Outpouring of the Spirit

What is the Real Meaning of the Christian Ideal? Expository Times Jan 16 '04
Rev Comm on N. Test. Gospels Vol

The Baptism of Jesus. Interpretation 2 AJTheol 1905

Effects of the Spanish Conquest & Colonization in Peru. Hibbert Journal Oct '05

The Church in the Book of Revelation AJTheol Jan '06

Recent Discussion on the Trinity. Int J of Ethics 1906?

The Character & Authority of Jesus AJTheol Jan 16 '07

Can the Evangelical Churches Unite? " Oct '10

A.- Objects

Aim of Medical Man

1. To cure for health of mind

2. To ~~restore suffering~~ Body good

3. To relieve suffering

4. To alleviate suffering, pain &c

5. To Sanitation & Public Hygiene

6. To spread of medical knowledge prevention

7. Increase & Advance Science of Medicine.

8. To Communicate Ideal

B. Methods for accomplishing these objects

1. A medical school for training medical students, Hospital. Clinical Med.

2. Dispensaries

3. Theatres - for Ops

C. Books & papers. Lectures

1. Books, which papers & read

2. What are we read in these books!

3. Med. Man read books written & given by eminent doctors in Ideal Medicine

Lectures, Medical.

In hospitals. Med students follow others about & ask questions for students

4. Medical Knight & attempt found & which each others read

5. Books & Medicines & knowledge used. Ophthalmic

Depict

26th yr. Rule for Boxes. Any chosen
subject on front & on the other side. Any
card & Pr. check. Chk yr sketches. on 1st day

(5) In the name of ... as ... for whom ... of ...
... of ... and ...
... and ...
... to ... to ...
... not ... in ... or ...
a. ... and ... of ... in ... and ... and ...
2 ... by ... of ... or ... & ... and ...
3 ... and ... and ...
b. ... and ...
... of ... and ... and ...
... for ... and ... and ...
c. "a ... free" ... and ... and ... and ...
... and ... and ...
... and ... and ...
... and ... and ...
d. ... and ... and ...
... and ...
"... and ...
... and ...
... and ... and ...
... and ... and ... and ...

"In ... and ... and ... and

Jacks Case to Tell.

ANOTHER OF GOD'S CHALLENGES.

Mrs. Isabella Bird Bishop, the traveler and writer, has been visiting Korea and has been thrilled as all who have read Mr. Moffett's reports have been, with the almost unexampled readiness of the people in northern Korea to hear the gospel. Many fields are now open to us where the only limitations and discouragements, as one of the Laos missionaries wrote several years ago, are in the home church. What can we say when we stand before our Saviour and Judge in defense of our neglect of these fields ripe for the harvest? In Korea, Laos, Africa, China, among the districts of India, all things are now ready. Shall we not reply as would please the Lord of the harvest, to the appeal which he makes in the readiness of the people and the call of his servants? Mrs. Bishop writes from the British Legation, Seoul, December 5:

Much good work is being done here; but the work which has interested me most is that at Pyeng Yang, where I spent a week seeing and hearing a great deal of it. The class of men from the village was just being held, and their narrations of the Christian work being done in these places by those who were scattered abroad, by the war, are most wonderful. Requests are daily coming from villages at great distances for Christian teaching which cannot be met. I attended one of the meetings held with these village men, and was delighted also with the service for the large body of catechumens. Some of the notoriously bad characters in that most wicked city are so changed as to be a wonder to their townsmen. The work is growing daily and is only hindered for want of workers. The dispensary had only been opened for three days, yet on the day I visited it, two hours did not suffice for seeing all the patients. On all sides and in every form the work is increasing, and it is lamentable to have to refuse so many earnest petitions sent in for teaching. I have been much moved by the piteousness of Pyeng Yang—four-fifths of which is now but blackened ruins—and its openings to the gospel. Who knows how long this may last. I make an earnest plea not for one but for two workers to be sent out *at once*, deeply spiritual men, earnest evangelists and loving. The need is great and pressing. In my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great door and effectual has been opened by the war, but doors sometimes close when men are not ready to step in. I make no apology for urging my plea so strongly.

I must mention that I attended another meeting the last night in Pyeng Yang, of a most deeply interesting character, where five men, who had come in that afternoon to ask for Christian teachers, gave an account of how the interest had arisen in their villages. One sorcerer brought his instruments of sorcery to Mr. Moffett; many others told of the numbers who had given up devil worship in their villages. When Mr. Moffett told them that I was going to write this letter, they gave what I can only call a unanimous *shout*, and then one man offered earnest prayer for its success, and asked that winds and sea might bear it swiftly.

As I looked on those lighted faces so different from the ordinary apathy of the Korean expression, and on some now "washed and sanctified" who I had been told were among the vilest of men in that vilest of cities, I felt that the old and oft-described *Gospel of Love*, judgment to come, love, atonement and forgiveness, has lost nothing to its transforming power, but that it is still "the power of God to salvation to every one that believeth." I hope soon (for the case is urgent) to hear that two men full of faith and of the Holy Ghost have been sent to Pyeng Yang. A living church cannot be deficient in living men for such a purpose—a dead church may. I wish I had a pen of fire to urge this plea. May he whose Spirit is so manifestly stirring these dry bones in Korea, stir the hearts of your Board and of your church, for "now" seems indeed "the day of salvation."

Min. 9031

Li 237

for Eu. 227

Cu. 1092

10587

Ch 1105

Tot 11657 - 1301, 492

Ash Cu Sum 3

1 + 3

1h 30 +

The Way It Looks from Laos Land.

REV. W. C. DODD.

1. *The look round about.* Less than thirty years ago a reluctant consent from the Siam Mission for two of their families to go to begin the Laos work. Then, superstition, prejudice, government opposition, the martyrdom of two Christians,—the sowing in tears. To-day, five millions of Laos people accessible. God has opened the doors so wide that they make us tremble who are so near that we must look into them. For they are five millions without God. It seems to us that they are without a real religion. Can that be called a religion which fails to answer either of these three questions concerning the human soul, viz., Whence? What? Whither? Buddhism and all other so-called ethnic religions are merely systems of philosophy without foundations, or of ethics without sanctions. There is only one true religion, and that is the Christ's. All others are dim lanterns, giving only sufficient light to make man's natural darkness seem darker. But—five millions receptive; a larger fruitage than in the home church; several hundreds added each year; more than fifty men in training as native evangelists; the members of a Laos church almost unanimously pledging themselves to give up the use of tobacco and other luxuries in order to buy books for gratuitous distribution; this same church sending two of its own evangelists to labor three months annually among the heathen outside of its own parish; more than thirty chapels built by the Laos Christians—all without aid from the Board of Church Erection. But all this infant Christianity needing supervision and direction, just as much as the heathen need evangelization. Not half enough foreign missionaries among the Laos people.

2. *The look into the word.* "I will give thee the heathen for thine inheritance." That promise fulfilled—"A great multitude, which no man could number, of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb." Our part—"Ye are not your own; ye are bought with a price. Therefore, glorify God in your bodies." "Freely ye have received, freely give." "Give ye them to eat." "Go ye." "Greater works than these shall ye do." This divine provision fits the need of the Laos people exactly.

3. *The look toward the home church.* "Aye, there's the rub." Parents who deem that they and their children and their money are their own. Children who select their calling in life without reference to the claims of the Lord. Ministers, physicians and teachers who dare to accept the field of labor that first presents itself, without first considering the call to the foreign field and deciding honestly that it is not meant for them. Hundreds of single church edifices that have cost enough to give the gospel to the whole Laos people. Thousands of professed followers of the Christ who died for the world's redemption, who spend more for football than they do for carrying that salvation to the world. Hundreds of pastors who treat Foreign Missions, if they treat it at all, as one department of church charity to be patronized, instead of preaching it as the heart and core of the gospel. Church courts that are crowded during a trial, but depleted when eloquent public servants give reports of the work which the church is doing and for which she was organized. O Lord, how long?

An Urgent Message on the King's Business.

Our Field.

"Jesus saith unto them, Lift up your eyes and look upon the fields." "Multitudes, multitudes in the valley of decision."

Alone of all the churches of the world have we sent missionaries to every non-Christian continent and to every non-Christian religion. To Mohammedanism, Confucianism, Buddhism, Hinduism, Shintoism, Shamanism, and Fetichism we have sent our representatives to preach Christ, the desire of all the nations. We have thus marked for ourselves an enormous field of work in Mexico, Central America, South America, Asia, and Africa.

Filled, too, with vast populations. In seven provinces of China our missionaries face more than 160,000,000 people, many of whom, perhaps one-half, will hear the Gospel from our representatives or will never hear it. A circle swung around Paotingfu with a radius of one day's journey would include 11,000,000 souls. In the Punjab and the Northwest Provinces and the Bombay Presidency in India our representatives stand in the midst of 87,000,000 more, with the villages so thick in the Northwest Provinces as to be within an average proximity of one mile. Several years ago one of our missionaries wrote:

In the Mainpuri district there are 295 towns with from 500 to 1,000 inhabitants; 129 towns with from 1,000 to 2,000 inhabitants; 39 towns with from 2,000 to 3,000 inhabitants; 11 towns with from 3,000 to 5,000 inhabitants; 6 towns with from 5,000 to 10,000 inhabitants. In most of these the Gospel may have been preached two or three times during the last fifteen or twenty years, but there are 900 (or, more exactly, 897) villages in this district with less than 500 inhabitants to each, and how can the Gospel light shine in all this district and in this multitude of crowded villages and towns, with so few to bear it, and with the home Board ordering reductions in the estimates given?

Here I am, with an imperfect knowledge of the language, alone in a district about thirty miles square, with 801,216 inhabitants scattered in 1,379 towns and villages; Etah also under my care, with 1,489 towns, etc., and 756,525 inhabitants.

In Japan, Korea, Syria, Mexico, Brazil, Chili, the part of the population for whose evangelization we alone are responsible is between 25,000,000 and 30,000,000; while in Siam and Laos with 10,000,000 or more, Colombia with 4,000,000, Northern Persia with 5,000,000, Western Equatorial Africa, in part, reaching unknown peoples, we are the only agency of Christ's Church at work, save for the co-operating agents of the Bible Society in Siam and Colombia, in the last of which 27,000 lepers, a missionary writes, await the knowledge of Him who came to cleanse the leper and to redeem the world.

"We must think more, know more, pray more, work more, give more. A wonderful opportunity is just before us. May the great Head of the Church lead us to lay hold upon it before it is forever too late!"—*General Assembly of 1897.*

Its Need.

"And as Jesus drew near to the city, He wept over it."

"Thou, O Christ, art all I want. Thou, O Christ, art all they want." There is no hope for these millions in their own faiths. Wherever Mohammedanism has gone it has either found a desert or made one. It has destroyed idolatry, but it has destroyed also both the living, loving God and the spirit of fellowship and progress in man. Confucianism is writing out now the pitiful confession of its weakness and failure for all the world to see, and its mandarins are looking upon the wreck with hopeless despair, longing only for the return, which will never come, of the excluding walls and barred gates which the King of Glory has lifted up. Buddhism has subsided into a mild indifferentism in the south of Asia, and in the north is confessing its own insufficiency by its larceny of Christian teachings and words. Hinduism—vast, miasmic, big with all compromise, and ribbed with caste—has produced what? Swami Vivakananda told his countrymen what its product was—weak men, of no will, nerveless, devoid of initiative, with "capitals filled with the most rotten superstitions in the world." Shintoism, Japan's national worship, is dying away into a memory, and spirit and devil worship are only manacles on the wrists and shackles on the feet of those whom Christ would free. "Having no hope in the world"—what Paul said of the ancient heathen is true of our world now.

Only through men and women can the hope of Christ be brought to these

> "Restless millions who await
> The light whose dawning maketh all things new."

To the 150,000,000, perhaps, who must receive the Gospel, if at all, from us and our representatives, we send 280 men and 416 women—696 in all, including all wives, or less than one to each 200,000 souls. Of these representatives, 225 are ordained missionaries, or one to each 666,666 souls; 66 are medical missionaries, or less than one to each 2,250,000.

And it came to pass that God looked down from heaven upon the world for which His Son, Jesus Christ, had died, and all of which was included in His love, and He saw, and behold in America there was an ordained minister to less than 700 people, and one physician to less than 500, and one teacher to less than 200! And He lifted up His eyes and looked upon the World's Open Sore, and upon the dense, surging throng in Asia, and upon the Neglected Continent, and beheld the people as sheep scattered abroad, having no shepherd, and He said: "Yet the children of my people say the way of the Lord is not equal; but as for them, their way is not equal. . . . O ye house of Israel, I will judge you every one after his ways."

"May God forgive all those who desert us in our extremity. May He save them all."—*Adoniram Judson.*

"Jesus Saves."

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Of all these millions with their fathomless needs in our missionary field, Jesus Christ, and He alone, is the sufficient Saviour. Wherever we are enabling Him to go He is saving men. Homeless until He finds a home in our hearts, He is able to reach these millions only as borne to them by human life and love. And everywhere in our Missions He is showing the Gospel to be the Wisdom of God and the Power of God. Many of our churches have looked the past year upon the white head of Jonathan Wilson, of Laos. Thirty years ago, when he and Dr. McGilvary founded the Mission, two of the eight converts were pounded to death by clubs for their abandonment of Buddhism. Now each of those martyrs is represented by 1,000 Christians. Our mission work in China really began in 1843. In 1852 there were 19 Christians in our churches; in 1862, 137; in 1872, 807; in 1882, 2,406; in 1892, 5,556; in 1898, 8,317. "In Pyeng Yang, Korea," says one who recently was in the city, "we visited one day a large and well-furnished temple to the Chinese god of war. The gates were closed and locked, and the pavements were overgrown with grass. At last a keeper, who said he was there only because it was a cheap place to lodge, let us in and showed us the forsaken shrines and the worshipped gods. 'Why is this?' we asked. 'Oh,' said the man, 'so many people believe in this Jesus doctrine that no one comes here any more.'"

In our own Missions and everywhere Christ is showing Himself the Divine Saviour. He is doing what no one else has ever been able to do. He alone "regenerates even the desires of men." Li Hung Chang significantly admitted this when, in the interview with the representatives of our American Missionary Societies, he said:

"Before I bring my reply to a conclusion I have only two things to mention. The first, the opium smoking, being a great curse to the Chinese population, your societies have tried your best not only as anti-opium societies, but to *afford the best means to stop the craving* for the opium, and also you receive none as your converts who are opium smokers."

And the report to Parliament of a Secretary of State for India said:

The Government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by the missionaries, whose blameless examples and self-denying exertions are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell."

"Patriots of India! Be warned in time! Do your duty! The Christian belief is slowly making way. . . . If we continue to sleep as we have done, not one will be found worshipping in the temples in a very short time; nay, the temples themselves will be converted into Christian churches."—*Leaflet of Hindu Tract Society.*

And as for Us?

"Missions are the chief end of the Christian Church."—*Alexander Duff.*

To whom must these millions look for the Gospel? To God? To Christ? So we sing:

"When the weary seeks a home,
All his toils to end;
When the hungry craveth food,
And the poor a friend;
Hear Thou in love, O Lord, their cry,
In heaven, Thy dwelling place on high."

But did He not hear that cry when, eighteen hundred years ago, though He was rich, for our sakes He became one of the poorest men in the Roman Empire? Did he not hear that cry when, though He was on an equality with God, He counted not that equality a prize to be jealously retained, but made Himself of no reputation and took on Him the form of a servant, and became obedient unto death, yea, the death of the cross? Jesus Christ has done all that He could do, and it is wrong to cry out to Him to hear the wail of the weary seeking a home, and the sigh of the hungry craving food, and the piteous moan of the children seeking love, and do nothing more. He has done all that He could do, and the world looks now, not to Him, but to us. And as one speaker said at the first General Presbyterian Council in Edinburgh in 1877:

"It is not a matter left to our discretion and pleasure to aid others in their spiritual career to glory; but necessity is laid upon us, yea woe is unto us,' if we withhold the treasures of the Gospel from our fellow-beings."

And how shall we meet our responsibilities in this matter, responsibilities the discharge of which constitutes the best and most lasting investment any man can make? We may go or we may send. Nothing short will avail. It will not avail to sing,

"Waft, waft, ye winds, His story,
And you, ye waters, roll."

This is a work for living men, not for waters and winds.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?"

"And He said unto His disciples, Ye shall be my witnesses unto the uttermost part of the earth."

All contributions should be sent to Charles W. Hand, Treasurer, 156 Fifth Avenue, New York City.

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK CITY.

FORM NO. 60377.

Gods Call to us.

The great general appeal. - embracing us.
Mom Comedie need, Church's mission, our ability

The particular call to us alone.
Can share the last with others. If we fail here, we fail; for this is ours alone

1. In the fields we are charged with.
We surround the coast - Central S. America, Africa, Asia.

Meth.
Cong.
Bapt.

} The great division of the Eastern Legs Occupies Methods case from Southern Boards.

2. In the needs of these fields

Populations

Japan 40⑥ 2ⓒ
Korea. 12⑥ Yiffie
China 400⑥ 5ⓜ
Pechili 18⑥
Shantung 36⑥
Canton & Hainan 30⑥
Honan. 21⑥
Siam & Laos.
6⑥ or 30⑥
Dood 5⑥ Laos

India - 287⑥ = 2(U.P. + B.P.) + 40⑥
U.P. 47⑥ Punjab 21⑥
Bombay Pres. 19⑥
Bruce - Satara 5000 sq. mi.
1½⑥ 1 educ. ministry.
Andhra & Tamil.
Persia 9⑥
Syria 1 or 2⑥
Africa.
Brazil. 14⑥
Chile 2500000
Colombia 4000000.
Guatemala 1208000.
Mexico. 12⑥ ?

Wants

Colombia 27000 Spanish. Cities on Bogota plain. 5 educ. min t.
Bombay Pres. low caste 955,350 - only 6315 able to read. ⅓ of 1%.
Cf. most illiterate state here. Travancore. Illiterate are 45.8%.
or most illiterate set. Negroes of New Mexico, 80.6% are illiterate.
Central China cities
Dr. Mitchell's list. Changchow to Hankow. 10 crowded cities - two people
India villages 500 715,514. In U.P. average proximity of villages 1 mi.
In Eng. 53% of pop. in 182 towns of 20000 up.
In India 4.54% " " 227 " " 90.32% read & prepared to
Peoples The 11⑥ people accessible in a days journey. None Chap
on over 6 B.C. missionaries

State it spiritually, That Moderson rule Means Hood. Effect a Friend or

3. In the blessings received of our recent work.

We have 4 new work - Corea, Hainan.

Bp of Robt. Harrison 7 yrs. ASC in Madura.

Korea.

Meth Convert '88. Lawrence 764. Now 236. 76 added in 94.

Laos.

Early history. Martyrs, - Dan. 1896. Living. Now 2000

Mexico. Lodiana, low caste

Bragil. Mich. Baker 508 last year

Sep to organize 3 prod. 4000.

4. In our present opportunities.

Chinese proclamations, Posting Du, Teaching; Human, Authen, High

Corea. Mrs. Bishop's Pyeng Yang. (Ac after Japan) relation

Siam - Laos North ward. Labours of the Peninsula

Persia - Muslim Recht - on way to Afghanistan. One prov. 400000.

Our fields open - people ready -

Shantung - Crowded. Old man's field

Hainan. Old man's Rice

Duty - Christ's Queen Mary

5. In our ability & strength at home. 1161 604

225 213 ordd. men abroad. 6797 Mem. 1477 Stud. 672 lic. Evang. 7190

8946 Mem for 7496 churches: 922, 901 Communicants, 5955 7695 975. 977

Almost 1 preacher for 100 communicants.

added last year 25729 Prof. = Less than 3 for each preacher, 5704 = 6

Wealth -

Total. $65 (9). /20 Com. = Prof. of 1/20 wealth, then will $ 3(9)

added $ 80-90, $ 22 (9). = $ 2 (9) annually, of 1/20 wealth, then $ 100 (6) Com. Giving

Of what we give to Miss, 1/3000 of our wealth. 1/100 increase annual.

Ch. property - Cent. $95 (6)

Influence.

Hyphen on Presbyterian movement

Need for our response to this call of God,

Our responsibility - The unfulness of knowing God's purpose for us

The spreading corruption which entangles & blocks

The dying millions. This is our ridiculed fourth.

Men at home here, too

Men & women & means wanted. Board's appeal

Others too. & means for them.

Written by a Bule after being one year at school.

Efulen, September 24th, 1895.

If Jesus had not come to earth we would not have known the way to life. It is the same with learning to read, if no one teaches us we are unable to understand, the Gospel teaches us the way to life. Before Jesus came to the earth he knew all that was going to happen to him after he came, but he did not wait, but came, and endured many hard things because he wanted to save us. He knew that even though many would not accept him, many others would believe. Jesus came to the earth not with a body like God, but with a body like ours, so with bodies like ours we cannot see God but we can believe him.

A CALL TO YOUNG MEN AND WOMEN OF MEANS.

At a recent meeting of the Board of Foreign Missions, the following action was unanimously taken: "It was *Resolved*, To express to the young men and women in the possession of means of their own, the Board's desire to send out a larger number of those who will be able in whole or in part to support themselves in missionary service, the Board believing that the day has come when many to whom God has intrusted wealth should see the privilege of dedicating both their wealth and their own lives to the great work of the world's evangelization. The Board would also gratefully recognize the great assistance which its work is receiving from the increasing number of men and women who are supporting their own missionary representatives, and it would earnestly commend to all those who have means, but who are not themselves able to enter on missionary service, the solemn consideration of responsibility for being personally represented on the mission field." In connection

tant). Thus also the seven countries, Germany, England, United States, Denmark, Holland, Sweden and Norway are of the Jesus religion, though among them are adherents of Heaven's Lord as well; while Russia and Greece favor the Greek faith.

"As to the promulgation of these faiths, all these nations mutually intermingle, mutually preach and teach their respective tenets, and entertain for one another the kindliest regard, hitherto without foul intent or even the apprehension of it.

"Think, the territory of these countries measures myriads of square miles, their people number many hundreds of millions, and both sovereigns and subjects, high and low, all belong to these societies. All the great bridal and funeral ceremonies, together with other stately rites and observances. are solemnized in the church edifices. Hence these edifices, large and small, of these several countries aggregate several myriads, and their religious teachers many myriads also, whom their fellow countrymen universally honor and reverence.

"These societies have been handed down for eighteen hundred and some score of years to the present time. Their current expenses are either met by the voluntary offerings of benevolent members or by appropriations from the government treasury; their religious teachers are chosen from men of superior character and learning, who, after successfully passing an examination, are suffered to come out to China. Moreover, none of the missionaries of these societies come at the commission of their sovereigns, nor are they animated by any other motive than to obey the last command of their Jesus, who bade all his followers without fail to preach the religion far and wide, and thus fully attest the sincerity of their faith and love. Refusing to do this, though members of the society, he could not recognize them as of the highest character.

"Hence, preachers of these religions have of late years not confined themselves to Europe and America, but preach everywhere in the two continents of Asia and Australia as well. This also is their real reason for coming as preachers to China, fearing no danger, recking nothing of distance and begrudging no expense.

"Consider this all of you. If these religions are such as lying rumors would have them, how could they have been preached so long and so far, and how have won so many believers? Hereafter, since now you know that they exist not in China alone, and that their preachers here are not subjects of any single government, and know also that their nations without exception, view the spread of their religion as a matter of the very gravest importance, you will not trouble me again to refer to these baseless falsehoods, but will have their solution already in mind."

The Proclamation of the Prefect of Paotingfu.

REV. J. W. LOWRIE.

The readers of THE HERALD may be interested in the following paraphrase of a remarkable proclamation issued by the Prefect of Paotingfu, North China, October 3d, 1895. The document is the more noteworthy since its author is a member of the Imperial or Hanlin College, Peking, a mandarin of the second rank, and a native of the notoriously anti-foreign province of Hunan.

After deploring the recent brawls between Christians and non-Christians, and declaring that these are not necessarily due to hatred against Christians, but to the machinations of scoundrels and to ignorance of the motive animating religious teachers from the West, he says:

"I will now attempt to explain the general features of these faiths to all you people. An examination of the three western, Greek, Heaven's Lord and Jesus religions shows them to be, though differing in name, the same in fact. They worship the same Heaven's Lord, read the same Old and New Testaments, do the same good works, such as planting orphan asylums, free schools free dispensaries and the like; they differ only in their methods of propagation.

"These three religions are very prosperous in Europe and America. Thus the six countries, Italy, Austria, France, Belgium, Portugal and Spain honor the Heaven's Lord (Papal) religion, yet among them is found that of Jesus (Protes-

Hindoo Morality.

The following extracts from the speech of Babu Dinanath Gangoli, at the Sixth Social Conference, Allahabad, 1892, show the condition of morals in India: "Three years ago, coming to know of the case of a Kulin who had left upwards of 100 widows at his death, I was led to make inquiries about polygamous marriages among Kulins. I have brought with me a list containing names of Brahmans as well as Kayesthas having more than one wife. I have made a summary of the list. It shows that the information was collected from 426 villages, showing 618 bigamists and 520 polygamists. Of the polygamists 180 have three wives each, 98 four each, 54 five each, 35 six each, 26 seven each, 20 eight each, 10 nine each, 19 ten each, 9 eleven each, 12 twelve each, 5 thirteen each, 11 fourteen each, 4 fifteen each, 6 sixteen each, 2 seventeen each, 1 has nineteen wives, 3 have twenty wives each, 1 has 23 wives, 4 have 25 wives each, 4 have 30 wives each, 2 have 32 wives each, 1 has 34 wives, 1 has 35, 1 has 36, 1 has 50, 1 has 52, 1 has 67, and 1 has 107 wives. A boy of 12 years has 2 wives, 3 boys of 15 years have 2 wives each, 1 boy of 16 years has 3 wives, 1 boy of 16 has 7 wives, 2 young men 20 years old have 8 wives each, 1 young man of 22 has 17 wives, 1 of 32 has 20 wives, and 1 of 37 has 35 wives. 8 graduates of ages ranging from 24 to 40 have two wives each, one of them being a college professor. One graduate 28 years old has 4 wives. There are 7 bigamists of ages ranging from 25 to 32, holding high positions, such as those of deputy magistrate, munsiff and engineer; and there is a munsiff 54 years old and has 12 wives."

culprits have plundered to the full and have disappeared while dutiful people suffer ill-repute, and the Government moreover on account of the affair is obliged to make redress. The foreigner is grateful for the Emperor's kindness and his anger is pacified, but at heart he is not satisfied. Foreign countries are all ill-pleased and consult privately.

"Accordingly China has certain doctrine and instruction to set forth whereby the people may receive for many hundreds of years the favor of the Emperor. Is it right when there is sudden discord between the people and foreigners to disregard the grief of the Emperor and to destroy the dignity of the nation?

"Western teachers have come many thousands of miles over mountains and through seas in order to exhort men to righteousness and spread abroad their Church. We inhabitants of this Eastern land ought, in accordance with what is right, to have respect in all matters for the foreigners, thus manifesting the benevolent spirit of China. If suddenly an outbreak should occur one ought also to bring the case before the local official, who should manage the affair with justice. Thus would justice be obtained. Persistently to disregard everything, to believe rumors, and to rashly manage the matter—is that right? I often think that the root of the Church's grievance is not necessarily in the fact that those outside the Church hold in contempt the church members, but that it is probably because local roughs egg on otherwise well disposed people, and also because they do not understand whence spring the motives of preaching.

"Now in brief to state to you the nature of this Church. In examining the three foreign Churches, the Greek, Catholic and Christian, we see that altho the names are not the same, they are fundamentally one; being alike in the God they worship, the Old and New Testaments which they read, and in their good works, such as training children, opening schools and hospitals. The only difference is in their rules for preaching. These three Churches flourish in Europe and America and in all countries, as, for example, Italy, France, etc., where all worship God, and the Christian Church is in their midst. Again, for example, Germany, England, America, Holland, etc., where all worship Jesus, and the Catholic Church is also present. Again, for example, Russia and Greece, where the Greek Church prevails. The spirit of their preaching is that of mutual fellowship, exchange of thought and common love, and there is nothing whatever underhanded about it.

"The nations of the earth are spread over thousands and thousands of miles, and the people of the earth hundreds of millions in number, whether official or civilian, high or low, recognize these three Churches. In these countries the rites of marriage and of burial, together with other important customs and institutions, all have relation with the Church. Therefore each country has, including large and small, thousands of churches and ministers and teachers who are universally respected. These Churches have been in existence for over 1800 years. The expenses of the Church are all met either from the contributions of the members or from the treasuries of the country. The ministers are all selected on the basis of ability and scholarship; they must first pass an examination, after which they may be permitted to come to China. The men whom the Church has commissioned have not come sent by their Government nor have they come to seek office. For their Jesus left them a charge, that whoever entered the Church must proclaim far and wide, thus manifesting their faith and love. Otherwise one, tho he had entered the Church, could not be classed among the best. So it is, that now the ministers of the Church are not only in Europe and America, but also are preaching far and wide in Asia.

"In view of all these things we see that they have come to preach in China not fearing danger or distance and not loving earthly treasure. Consider for a moment. If there were among them those who were as rumor reports, how could preaching have continued for so long or have extended so widely or have won so many followers? Hereafter we may be aware that the Church is not alone established in China, nor are the missionaries who come to China all from our country. We should also know that every country looks upon the Church as of the greatest importance. As to the groundless rumors that have been rife it is not necessary to speak in detail; they speak for themselves. I have made careful examination of the Emperor's edict of five years ago to the effect that foreign missionaries are here to exhort the people to righteousness and to peacefulness; and also to the disturbances of the present year in Chiag Su, Ch'eh Kiang and Sz'Chuen. I respect the Emperor's order that the culprits be seized and that the Church be protected."

Missions.

A CHINESE PROCLAMATION.

THE following Proclamation, issued by a leading official in China, was translated by the Rev. Geo. H. Ewing, a missionary of the American Board at Pao ting-fu, North China, and sent to the *Mirror*, of Danvers, Mass. While it probably does not represent any very widespread feeling among officials in that country, it is interesting as showing what one open-minded man thinks and dares to say.

"The Emperor bestows upon Mr. Ch'en the second official rank with plume, together with the title of his Excellency and prospect of promotion to the rank of T'ai, and assigns him to Pao ting-fu.

"A Proclamation in order clearly to inform the public concerning foreign merchants and missionaries in China. The pledge of the Court to protect foreigners is recorded in the treaty which officials and civilians alike must observe as evidence of peaceful feeling. But the country people do not well understand the Court's friendliness to the foreigner nor the Western teacher's custom in propagating their Church. They are often of suspicious mind, and local roughs in search of opportunity for plunder circulate false stories, thereby inciting further doubts until the people pass from suspicion to hatred and then to open outbreaks. After the deed is done the truth is examined into and the rumors all found slanderous. The

Biblical Research.

THE TEXTUAL HISTORY OF THE BOOK OF ACTS.

SOME very interesting work has in recent years been carried on in connection with the investigation of the textual history of Acts. The importance of this work lies not only in the light that is thereby thrown upon the literary composition of this book, but perhaps still more in demonstrating the value of a principle sadly neglected, especially in Old Testament research, viz., the principle of the dependence, to a great degree, of higher criticism upon lower or textual. The record of the attempts made to analyze the Book of Acts in its present shape presents a curious kaleidoscope of hypotheses, unequaled by that of any other New Testament history, not even that of the Apocalypse. In fact the book of Acts, especially on the basis of the data furnished by the "We" sections, seemed to be the only one in the New Covenant literature that seemed readily to yield to the methods and manners so successfully applied to the Pentateuch and other parts of the Old Testament.

Just at present a noteworthy attempt is made to over-

COPY.

Nanking, China, July 12th, 1895.

This is the country for contrasts and for the unexpected; the dramatic and the most tiresomely tedious events are continually contemporaneous. The War with Japan is over, but the latter country is having trouble in taking possession of Formosa because China is furnishing war munitions and other help to her late subjects on the island; not openly, of course - that is, it is like a stage "aside" - everyone knows, but by concerted fiction it is not recognized. This way of not seeing things which one does not desire to know is one in which the Chinese is "peculiar." We had a mission school in a region where the officials were desirous that we should not have a work, and it was given out that we could not keep it open. In spite of continued annoyances and secret opposition the work continued, the officials not openly interfering because that would compel recognition of the fact that the school was already there. And when we finally, after two years, asked through the consul that this be added to the official list of our stations, the magistrate replied that he had examined all his records and found no mention of any mission school at that point and therefore there was none there.

In Sz-Chuen, 2000 miles to the West, wholesale destruction of mission property has taken place; here we are sought after by the officials. Three weeks ago our district magistrate invited all the men of our mission community to a dinner, treating them with all honor, and now comes, unsolicited, one of the best proclamations which has been issued in

China since the eve of modern missions. Translated it is as follows:

"Given by Li, by grace of the Emperor, Commissioner of Salt Revenue, Expectant Intendant of Circuit, and Prefect of the Jiang Ning (Nanking) Circuit, being advanced three steps in office and having one brevet rank, having thirteen times received honorable mention in official records:-

"For the purpose of publicly and straitly charging the people concerning foreigners who have in whatever points of the interior established chapels, schools or like places. For a long time these have been permitted by the Emperor's commands. Now, having examined the doctrine halls in every place pertaining to this prefecture, we find that there have been established free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praise.

"Already the Prefect, with the magistrates of the provincial capital, has personally visited each hall and has commanded the magistrates of outside districts to personally visit each outstation of the churches and talk with the missionaries. They have personally observed the hospitals, school-houses, &c. They are for good, established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

"We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known: that foreign-

ers here renting or otherwise setting up halls, do so to save and to help the poor, and that there is not the least underhandedness. Let it not be that you, on the contrary, wrongly invent false reports and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to "fish for wealth' (i.e. take by violence), invent reports and create disturbances, falsely accusing (the missionaries) of offenses, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation.

"Given on the 12th of the Intercallery 5th month, twenty-first year of Kuang Hü." (July 4th, 1895.)

I had a very pleasant interview last week with the Hon. Yung Wing. He will be remembered as the man in whose charge 120 Chinese boys were taken to New England in 1872 to attend school. Owing to misrepresentations they were recalled in 1881, before their education was completed but after they had imbibed very many advanced ideas which caused them to be severely discountenanced by Chinese officialdom, mouldily conservative. But in the late war they were found to be the only officers of the Navy who could be depended on to fight. They were plucky, capable and loyal. This has advanced them in favor with those officials who are inclined to be progressive, and our Viceroy, Jang Chih Tung, cabled to Yung Wing, who is now an American citizen and has been living at Hartford, Conn., for 13 years, to come out.

The object is to consult in regard to an educational system for

China. The Northern great Viceroy, Li Hung Chang, has also invited him to Tientsin for the same purpose, and the Secretary of the Board of Revenue wants him to go to Peking on the same business. These are China's most powerful men; and while all that we would like to see in an educational plan may not be brought about, we may certainly hope to see some significant results. Mr. Yung Wing is a thoroughly educated and wide-awake Christian man. His plans are very wide-embracing, including the requiring of a knowledge of sciences and English in the competative civil examinations, which are the foundation of China's civil service; compulsory education of both sexes; the establishment of high schools and universities, and the education of large numbers of Chinese boys in U.S., England and Germany. He does not include France in the last list because he fears the effect of French thought upon the moral character of his former countrymen. He believes that the Chinese language is too cumbersome for the future needs - that the wine of new thought must be put into new bottles - and that English will be the vehicle of the new education for this country.

Whether he will be able to bring the jealous viceroys and high officials to unite upon a scheme and to overcome mossbackism and all pervading canker of corruption sufficiently to put it into operation remains to be seen.

(Signed) T. W. Houston.

Presbyterians in the Uttermost Parts

1 My study your missions
Early ambition and great plans. Holcomb on the chair of Indian
N.W.P. Kashmir. Stephen Peet

2 And their Spirit has dominated the scheme of our work
Our missions. Also subsp. all Enthusiasts

3 And God has honored their breadth of purpose
In entering new fields. Korea Philippines
In retaining old ones. India. Persia. - Islam

4 And has enabled us to do all we have blocked out. & more
To expand - greatest am. Soc.
How we have kept up. In cooks. Indian Children

5 If we are to Can do supreme things
"Lord gather ministers!"
"Why can ye send me. Speak to the people"

6 What we ought to do in our missions
Strengthen. Restored Station. Mission appeals. Village Dr.
Medical. Teachers. Medical Bridges.

7 Not the great work your church
Have been do it

8 Uttermost Parts. Jesus thus too - If we cannot to point them
We must go there.

THE LAST PARTING.

What Eminent Men Have Said as Last Words.

Rousseau: "Throw up the window, that I may once more see the magnificent scene of nature."

Cicero: "Here, veteran, if you think it right, strike."

Louis XIV: "I thought that dying had been more difficult."

Mirabeau: "Let me die to the sounds of delicious music."

Anne Boleyn: "It it small, very small," alluding to her neck.

Moxart: "Let me hear those notes so long my solace and delight."

Marco Bozzaris: "To die for liberty is a pleasure and not a pain.

John Adams: "Independence forever."

Nelson: "I thank God I have doue my duty."

Walter Scott: "I feel as if I were myself again."

Raleigh: "It matters little how the head lieth."

Franklin: "A dyiug man can do nothing easy."

Winfield Scott: "James, take good care of the horse."

Cromwell: "Then I am safe."

Goethe: "Let the light euter,"

Philip Sidney: "I would not change my joy for the empire of the world."

Christopher Columbus: "Into thy hands, O Lord! I commend my spirit."

John Randolph: "Remorse! Remorse! Write it! Write it! Larger! Larger!"

Socrates: "Crito, we owe a cock to Esculapius; pay it soon, I pray you, and neglect it not."

Hood: "I am dying out of charity to the undertaker who wishes to urn a lively Hood!"

Sir Thomas More on the scaffold: "I pray you see me safe up, and for my coming down let me shift for myself."

Michael Angelo: "My soul I resign to God, my body to the earth aud my wordly possessions to my relatives."

Horace Mann: "When you wish to know what to do ask yourself what Christ would have doue in the same circumstances."

Grattan: "I am perfectly resigned. I am surrounded by my family. I have served my country. I have reliance upon God, and I am not afraid of the devil."

Christ Crucified

For the Servant
For the guilty
For the Debtor
For the Sick
For the Flock
For the Subject
For the Soldier
For the Work
For Man

the Master dies
the Innocent
the Creditor
the Physician
the Shepherd
the King is slain
the Healer
the Maker
God Himself!

What shall the Servant, the guilty, the Debtor, the Sick, the Flock, the Subject, the Soldier, the Work, the Man render? Let him love!

Hastings' advice to a graduating class at Lewisburg

1. Find your plow.
2. Having found it, turn to the furrow.

Dying words.

Quaker Bee list

Pearson's address

Sussex Hour prizes

Cardinal Wolsey - "Had I but served my God as diligently as I have served my King, He would not have given me over in my gray hairs"

Latimer to Ridley at the stake "We shall this day light such a candle, by God's grace, in England as, I trust, shall never be put out."

Nelson "England expects every man to do his duty."

Walter Raleigh "What matter how the head lie, so that the heart be right."

Knox at the Height of Abraham, repeating the stanzas of Gray's Elegy "I had rather be the author of that poem than take Quebec."

The sacredness of words of separation

Their significance -

Last depart. linger longest, affect most,

Cohen's Sq parted at end of college course.

Son going away from home to a great city: to the war.

Are this increased if the separation is long or lasting.

Some of us have seen such long partings. Acts xx. Gen xlvii

of death - Papa's telling of "dying declaration" in Court

Ruskin's saying. "- Of all the prophets &"

And sanctified if these last words are requests of a loved one

David & Solomon. Paul and Timothy

Two men who promised dying mother to drink nothing.

Who could resist such? Who would hold back one

effort or sacrifice.

It has not been so with Jesus!

No one could say 'I did not know He left any desires!'

The clearness of the Gospel Records.

1. Matt. xxviii, 18-20. Circumstances of it

Obj. - "The Remnant of a Jewish temporality".

2. Mark xvi, 15 Clearness of it

Obj. - Doubtful.

3. Luke xxiv, 46, 47 The tenderness & exacting obligation of it.

4. John xx, 21. The personal duty - "As I was sent".

Were they sure that! How?

How they might look at that! The honor of it.

No doubt about the meaning of all this or its supremacy.

Go! Go! Go!

We have not gone. No use concealing our disobedience. No
fact us to bury ourselves in the cross seat. We have not
gone!

1. But Africa's condition shows how we have headed Him.
   Brooke's description of the headwaters of the Congo.
   Stanley 7000 miles - 999 days - Congo & Zambesi - No missions.
   Lander - 2000 × 500 miles 60 ©- No missions.
   Our own explorations even on the coast - Liberia
   Every 5 seconds one dies - Gone! Gone! - (Coast or water)
   Yet One said - "Go ye into Africa & Speak gently love to the
   Soul,
   But Africa is dark & deadly & the negro's obligation.
   Hinderer - See Independent's article on Emigration.
   "This country is good enough for us" Revealing true
2. But granted. Look at India.
   Fewer missions proportionately than in Africa.
   ½ of the population of the world!
   Widows, children, dying souls, families,
   Barrow's description of Ghauts - miles in each direction
   Every 3½ seconds one dies - Gone! Gone! Yet One said,
   But India is England's charge.
3. Well, look at China
   We are responsible for China - Many lives outstanding
   ¼ of the world's peoples in China.
   Over 100 Bibles' letters - not verses. 2 x m.
   Take 12 years to count - One a second. R.R. train
   Long line - 8 times round the world, - Wonderful
   Stevenson's trip 1000 × 1000 miles. Area = N.A. twice.
   A population like Belgium 500 to the Sq. Mile - 170 in Colorado City
   Every 2 seconds one dies. Gone! Gone! But One said

To shake it so - Sounds like a dream. But it is the world's death
This is the record after 1800 years How much longer? Is VI. 11
He shames the disgrace of it - But the awakening comes! Ezekiel

light from the North African Mission, and between us and the bright light of the Niger and Cameroons are 500 miles of the fiercest and most degraded cannibal blackness." In a word, Central Africa, with an area ten times that of Germany, and three times the size of the Mediterranean Sea, with twenty times the population of New York State, and more densely populated than any part of America, has only, as yet, been touched on a few of its borders, and that largely by pioneers. The great Soudan, 2000 miles long and 1000 miles broad, with a population of 60,000,000, has scarcely a representative of the King of Glory, and if Africa's whole population could be equally divided among the present missionary staff, each ordained and lay worker would have a parish of 275,000 souls to care for, and there would only be one missionary to each dialectic language.

12 INDIA has 21,000,000 wailing widows, and 40,000,000 persecuted Zenana prisoners who can only be reached by their own sex, and we have sent but **one woman to every 1,000,000, to point them to the Lamb of God,** and 40,000,000 children are still waiting to be taught.

13. Were the people of SIAM equally alloted to the present Missionaries, each would have 1,500,000 souls in his portion of that vineyard.

14. COREA has but one missionary to every 3,000,000 of her benighted and neglected souls.

15. Two-thirds of CHINA'S 400,000,000 are yet without the knowledge of the Gospel. There are thousands of cities, towns and villages in China where the name of Jesus has never been heard. Mongolia, Eastern Turkestan and Thibet have a combined population of about 15,000,000 and no one to tell them of the world's Saviour. The Province of SI-CHUEN has an estimated population of 50,000,000 and only a score of witnesses for Christ. KWANG-SI with 5,000,000 more and not a herald of the Cross. HU-NAN has 15,000,000 souls within its dusky borders and not a follower of Jesus. KIANG-SI has another 15,000,000 with but four missionaries. HO-NAN has a population of 18,000,000 and only three missionaries. In Northern HO-NAN an area of 10,000 square miles contains ninety cities and a large number of towns and villages, and not a witness for the risen Christ, **and there are still in China over 1000 Counties wherein the Gospel has never been preached.** If China's population

could be equally apportioned, to the 1,000 missionaries **each would have a parish of 400,000 souls.** If each heathen, man, woman and child, in China, could stand for every letter of our English Bible it would take over one hundred Bibles to represent them ; while the Christians could be represented, in the same way, by Paul's Epistle to the Romans. The Chinese holding hands, would reach four times round the world at the Equator, while the Christian population of China would stretch but fifteen miles. One in every four of the world's population is a Chinese ; and one-third of the heathen world belongs to China.

16. ANNAM'S 20,000,000 are yet without a ray of Gospel light.

17. The first missionaries have only landed on the Island of Hainan.

18. Two-thirds of a thousand millions of heathen have not yet heard the Gospel message.

19. If the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, **each would have over 165,000 souls.**

20. There are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

21. In heathendom a number equal to half the combined population of the United States and Canada die every year.

Twice the population of Canada departs the Land of Sinim annually without the knowledge of the Gospel.

20 souls, valued by Christ to the extent of his life, die every minute in China without knowing of His power to save.

More than 700 of Africa's and 800 of India's benighted inhabitants perish hourly because they know not the Christ.

A number, equal to the population of Toronto and its suburbs, is passing into eternity in heathen darkness every forty-eight hours.

Every tick of your watch sounds the death knell of a heathen soul, *BUT*,

WHAT ARE YOU DOING TO GIVE THEM THE GOSPEL?

The Scripture saith, " The wicked shall be turned into hell and all the nations that forget God." "All idolators shall have their part in the lake which burneth with fire and brimstone."

DO WE BELIEVE THIS? And allow these countless millions to perish without offering them the Gospel. Christ said, "If ye love me keep my commandments.' Are we obedient to the last and greatest, when we listen with so little concern to the death wail of these teeming millions and do so little to tell them of redemption's story?

Our Responsibility Regarding Missions.

The Great Commission has been handed down through the ages, and the work of every believer to-day is to preach the Gospel in all the world for a witness.

1. For every missionary who goes to Africa there is sent over 70,000 gallons of liquor. Ethiopia would stretch out her hand unto God, but professedly Christian nations are preventing it by sending to the Dark Continent over 8,000,000 gallons of rum annually. The liquor is the vilest, and the natives are using it in place of turpentine; and Africa is now almost **"Ruined with Rum,"** which is destroying more souls than the missionaries are winning for Christ. More destruction is caused by Liquor in Africa and Madagascar in a single day than the missionaries can repair in months or even years. Are not the Christians at home responsible?

2. CHRISTENDOM has an annual drink bill of $3,000,000,000, while less than $12,000,000 is spent for the world's evangelization.

3. Of the Church's total contributions, 2% is set apart for Foreign Missions, where there is the greatest need; 98% is spent at home.

4. **One cent annually is given for each heathen to bring them to Christ.**

5. Less than fifty cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathen.

6. EUROPE can give 333 times as many men and 900 times as much money to support the standing army than she can give to carry on the Lord's war among those who are yet in darkness. England paid for war with Afghanistan $60,000,000; one-eighth of that sum was all the Church in Christendom could give the same year to give the Gospel to the heathen.

7. The UNITED STATES spend annually $900,000,000 on liquor, $600,000,000 on tobacco, $100,000,000 every three months on popular amusements, $25,000,000 on kid gloves, $20,000,000 to adorn the

head dress of their women ; and still $5,500,000 is all they can muster for Home and Foreign Missions.

8. The wealth of the Evangelical Church in the United States is increasing to the extent of nearly $400,000,000 every year ; and only **one-sixteenth of one cent in each dollar of the Church's wealth is applied to Foreign Missions.** Nine-tenths of the whole sum contributed to Foreign Missions is given by one-tenth of the church members while half give nothing at all, and the average contributions to Foreign Missions is less than one-seventh of one cent a day each. Dr. Dorchester says :—" The amount contributed by each Church member for Home and Foreign Missions in 1850 was 63 cents ; in 1880, 59½ cents. In 1850 they gave one and one-tenth mills to each dollar of their property ; in 1880 this was reduced to 13/20 of a mill, and although the total gifts have increased from $1,232,123 in 1850 to about $10.000,000 at the present time, yet the amount given by **each converted dollar has been reduced nearly one-half.**" Why this decay of liberality ?

9. CANADA can sum up a drink bill of over $80,000,000 annually ; and all we can gather for Church and educational purposes is $17,000,000, while there is given but $500,000 to Home and Foreign Missions.

10. The Presbyterian Church in Canada gave last year for Foreign Missions $86,000 or an average of about one-seventh of a cent a day per communicant.

11. In the United States there is one Christian worker to every 48 of the people, and one minister to every 700. In the Province of Ontario there is one minister to every 800 of the population ; and in the Dominion of Canada, including all Home Mission fields, 1 to every 1,400, and 1 church to every 380. **Yet not 2% of the ministers in America are sent to the foreign field.** In heathendom there is one ordained missionary to about 300,000, and one worker (including all native helpers) to every 25,000. And in Canada, for every ordained minister sent to 1,000,000,000 of heathen, there are 36 times as many to a population of 4,500,000.

WHAT WE COULD DO IF WE WOULD.

12. If we gave one worker out of every 60 Church members in Christendom we would have 500,000 Foreign Missionaries, instead of about 6,000, and by setting aside

5% of our income we would have $500,000,000 to support them. And by giving one out of every hundred female communicants we would have 140,000, instead of the present force of 2,500.

13. If the Presbyterian Church in Canada would systematically set aside one cent a day per Church member for Foreign Missions it would have annually $640,000, instead of $86,000, (given last year) and by giving one out of every five hundred of its Church members there would be 550 workers, instead of the 30 (now on the Foreign field,) and this amount would support them all at a salary of $1,100 per annum, or **it would be sufficient to support all the missionaries in China on the basis of the China Inland Mission.**

The Earl of Shaftesbury says :—" It has been in the power of those who hold the truth, having means, knowledge and opportunity enough, to have evangelized the globe fifty times over."

A British soldier was once asked, " If the Queen of England issued a proclamation, to be published in every town and village in the world, how long would it take to fulfil the order ?" After considering the question, he replied, " I reckon we could do it in about eighteen months;" and yet we have been over eighteen hundred years, and still two-thirds of the heathen world remains without hearing of the " Heavenly King " and His great proclamation.

Speaking of the "Great Commission" Dr. A. T. Pierson says : "Ten millions of dollars is all the entire Church of God can raise to prosecute the missions of the world ; while one city spends far more than that on a city hall and two others, on a suspension bridge, and there is buried in jewelry, gold and silver plate and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with bibles and crowd them with missionaries, build a church in every destitute hamlet and supply every living soul with the gospel within a score of years ! Only let God's fire come down and take possession of our hearts and tongues, and the gospel would wing its way like the beams of the morning and illumine the world's darkness !"

Dr. A. J. Gordon, taking Jacob as a type of Christ, says :—"Our Immanuel has been serving six milleniums for his bride, the church, and the seventh is close upon us in which I expect the marriage of the Lamb ; and because the time is short God seems to be in haste to gather in the guests for the bridal feast.

"For quick results and large returns there was never such an age before. 'Man's extremity is God's opportunity,' we are wont to say. What if I turn it about and say that 'God's extremity is man's opportunity." It is such now. He is pushed for time; He is straightened for help. He will hire in at the eleventh hour if laborers have not come at the first. He will take reformed drunkards and converted gamblers, salvation armies and traveling gospelers, if only His work can be done before the night cometh in which no man can work. It is God's extremity, and therefore man's opportunity. Obligation presses a pound to the square inch where once it pressed an ounce. The Lord is in a hurry, and it becomes us, as never before, to be in haste. We have a magnificent opportunity on this continent, and we have magnificent resources if only we will use them. Let us have done with glorying in our numbers then and give attention to our opportunities. It is not more men, but more *man*, that the Church of God needs for the accomplishment of His work. John Wesley, looking over the needs of a lost world, made the startling exclamation: "Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing among men but Jesus and him crucified, and I will set the world on fire with them.' Therefore I exhort that we all, and altogether, do these three things:

> "Behold, the days come, saith the Lord, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.
>
> "And they shall wander from sea to sea, and from the north, even to the east; they shall run to and fro to seek the Word of the Lord, and shall not find it."
>
> *Amos viii. 11-12.*

> "For whosoever shall call upon the name of the Lord shall be saved.
>
> "How then shall they call upon Him in whom they have not believed? How shall they believe in Him of whom they

have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

—*Romans x. 13-15.*

"Lift up your eyes and look on the fields, for they are ripe already to harvest."

—*John iv: 35.*

"The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest."

Matt. ix: 37-38.



SEE DIAGRAM ON LAST PAGE.

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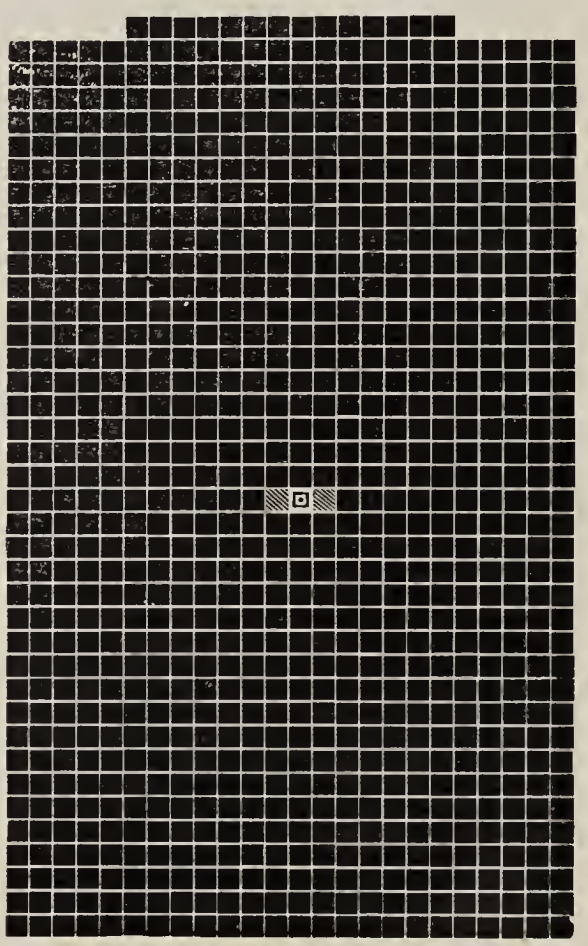
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NOTE.

These facts, obtained from the most reliable sources, are thus reprinted for the sake of convenience, with the earnest hope that they may be used of God to His own glory among many at home, and thus to a more rapid spreading of the Gospel among those who now sit in darkness and in the region and shadow of death.

W. J. W.

Parkdale, July, 1888.

Encouragements to Missions.

"What Hath God Wrought."

1. Scarcely one hundred years have elapsed since the organization of the first Protestant Foreign Missionary Society. *Now* there are over 200 doing work in different parts of the heathen world; with a force of over 6,000 foreign workers and 30,000 native helpers. Twenty years ago there was not a Woman's Missionary Society in America. *Now* there are in Great Britain and America 19,286 auxiliaries and 5,193 bands, with an aggregate income in 1886 of $1,221,649.

2. A few years ago we were praying for open doors. *Now* **the whole world is practically open to the Gospel.**

3. Less than five years ago we were asking the Lord for workers; *now* there are more volunteers than the Church can send. [Nearly three thousand young men and women in America and Europe have already expressed their desire to go—the Lord opening the way.]

4. A dozen of colleges and seminaries in the United States and Canada are already active in raising money among themselves for the support of one of their number in the Foreign field; and some of these have now their own representatives among the heathen. Shall not the individual Churches follow their noble example?

5. To day the Bible is translated into twenty-five times as many languages as it was on the day of Pentecost; and two of these (the Wenli of China and the Arabic) can each be read by 400,000,000 people. Over 150,000,000 copies of the Holy Scriptures have already been circulated among the heathen.

6. In heathen lands, as a result of a hundred years of missionary effort, we have now nearly 1,000,000 communicants, over 3,000,000 nominal Christians, and many thousands who have given up idolatrous forms of worship, at present without any religion. This is a work with thirty-fold greater results than that of the home

Church, when the workers' means and difficulties are justly compared.

8. In INDIA the first Protestant missionary work began at the beginning of the last century ; in 1812 all religious and educational teaching was prohibited ; and as late as 1852 the sum of $3,750,000 was paid from the public funds for the support of Pagan worship. *Now* the Government, in proof of its appreciation of missions, gives large sums of money and valuable grants of land for the erection of hospitals and educational buildings, and in several instances paying for the support of medical missionaries. Hundreds of printing presses are engaged in scattering Christian literature, and the great systems of religion are fast decaying, while the whole country is rapidly becoming Western in its civilization. **A church in India, whose members have a total income of $1,800, gives annually $400 of** that amount for religious objects, *$100 of which is set apart for the support of a native missionary in another district.* There are now in India, out of a population of 260,000,000, over 500,000 native Christians, 135,000 communicants, 4,000 churches and congregations, 216,000 scholars in day schools, 90,000 pupils in Sabbath schools, and a working staff of more than 50 societies, with over 700 foreign missionaries, 500 native ordained ministers, and nearly 3,000 native helpers.

9. BURMAH sixty-five years ago had not a Christian within her borders. A native is brought to Christ, and afterward becomes the means of turning a whole nation, and now we find Burmah an evangelizing power. In a probable population of 8,000,000, the census of 1881 gave 84,219 as the number of Christians. The Baptists have now 500 churches, largely self-supporting, with 26,000 communicants, whose gifts of gratitude would put to shame hundreds of our so-called liberal givers in Christian lands. The Christian Karens in Burmah *now* number about 200,000, being one-third of the Karen people.

10. SIAM fifty years ago excluded all foreigners. *Now* all nationalities have equal rights, and instead of the missionaries being driven out, they are encouraged and invited to remain. The King himself, an educated and progressive sovereign, favors and encourages education, giving from his private funds a handsome sum for the erection of a hospital. The Government also gave a large grant of land to our Presbyterian missionaries, on which to erect educational buildings.

11. CHINA'S Gospel pioneer was Robert Morrison, the last-maker of Morpeth. Entering Canton in 1807, employed by an American merchant, dressed in the native costume, he worked by day and studied by night, to give the Chinese the Holy Scriptures in their native tongue, and in seven years succeeded in giving them the New Testament entire, and the same year baptized his first convert. Assisted by William Milne, they succeeded four years later in giving China the whole Bible. In 1835 only three Christians could be found in Canton. *Now* **we find Morrison's first convert replaced by 32,000** Church members, who gave last year over $38,000 for the support of the Gospel. There are now 38 societies doing work in China, with a staff of over 1,000 workers, 550 of whom are women, and 1,500 native helpers. [One of these societies, the China Inland Mission, established twenty-two years ago, has now nearly 300 missionaries in its employ, 102 being sent out in 1887.] There are more than 700 stations and out-stations; over 20 hospitals, where 150,000 patients are treated annually; 14,000 pupils have been gathered into schools; 500 English and American publications have already been translated into the Chinese language; 50,000 to 75,000 have forsaken their idols; whilst the attitude of the whole Empire is undergoing a gradual change, and the missionary may now enter almost any one of the eighteen provinces in China proper and preach therein the Gospel of the Kingdom. Well may we rejoice as the words of the Prophet are hereby called to our remembrance. "*Behold, these shall come from far; and, lo, these from the north and from the west; these from the land of Sinim,*" *(or China)* (Isaiah xlix. 12.)

12. COREA is to-day another miracle in modern Missions. As late as 1882 Mission work was not only forbidden, but prohibited. A medical missionary, Dr. Allen, was used in 1884 in unlocking the door for the entrance of the Gospel, and shortly after the government provided him with a hospital wherein to "Heal the Sick and preach the Gospel." *Now* the Queen of Corea employs as her private attendant a Christian lady physician at a salary of $1,800 a year; and just a few months ago Dr. Allen was sent as an ambassador at the head of a Corean delegation to Washington, to formulate a treaty with the United States Government in case of war with China or England.

13. In FORMOSA the first baptism took place in 1865. *Now* the Canadian and English Presbyterian churches have 8,000 converts.

14. JAPAN, "the greatest miracle of modern Missions," "the wonder of the ages," slaughtered the early Roman Catholic missionaries, and for centuries prevented all foreigners from setting foot on her soil under penalty of death. As recently as 1850 this nation was hermetically sealed against the Gospel of Christ, but in 1853 yielded to the "all power" of Jehovah, and in a single day is opened to commerce and the Gospel without the shedding of a drop of blood. To-day the great cry is, "Come over and help us." Japan is now the most progressive nation in Asia, favors and supports missionary work, and is rapidly adopting Western modes of civilization. Dr. Knox, a returned missionary, says, "Japan will be a home mission field ere we reach the year 1900, and may any day become Christian by royal decree." The first Protestant missionary landed in 1854; the first baptism was administered in 1865; the first Church organized in 1872. **Now there are 225 native churches, 73 of which are self-supporting**; and a total Church membership of 20,000, who give annually nearly $2 each for the support of Home Missions, while their average income is but 25 cents per day. The Government has also given large sums of money and tracts of land for the maintenance of educational work, and every convert to Christianity becomes a worker in its interest. The translation of the New Testament was not completed until 1880, and the whole Bible at the beginning of the present year. One society has already distributed over 100,000 copies of the complete Bible and more than twice that number of the various parts.

15. AFRICA, "the Great Dark Continent," so recently marked on our maps "unexplored," or "sandy desert," with its three great barriers against the entrance of the Gospel, viz., slavery, superstition, and the religion of Islam, is now showing wonderful signs of Christian light, and is beginning to surpass all other countries in her onward march out of centuries of midnight darkness. The scene of Moffat's labors in the south among the Bechuanas, instead of being inhabited by tribes of ferocious savages, is now a thriving Christian community and a scene of civilized industry. Sierra Leone is spoken of by Dr. A. T. Pierson as another miracle of modern Missions, "instead of the thorn has come up the fir tree." The most degraded and licentious of earth's inhabitants were transformed into an active and industrious Christian settlement within the short period of seven years. Sierra Leone is considered no longer a field of foreign missionary effort. Seventy-five years ago there

was not a Christian in the whole district. In 1868 the number of nominal Christians was estimated as high as 80,000, of whom 20,000 were communicants. **They were then supporting their own native pastors, and had already begun the work of sending the Gospel beyond the colony's limits.** The three years of loyal service, and the heroic death of the noble Livingstone have set in motion many mighty forces for the evangelization of Africa. The martyr blood of the daring and devoted Bishop Hannington and a score of other consecrated missionaries is to-day crying out in the interest of the millions of Africa's benighted souls. A chain of mission stations reach almost from the mouth of the Congo to the Equator, and five large steamers are now engaged in Mission work on the Upper Congo. Stanley's explorations have opened up new fields of labor, and missionaries are now scattering in all directions in obedience to the great command. As a result of work in Africa thus far, there are 55,700 communicants, 34 Missionary Societies with an army of about 800 foreign missionaries, including single and married women, and nearly 10,000 native pastors and helpers.

16. MADAGASCAR is to-day an evangelizing centre, in 1800 they were a nation of idolators. The first missionaries were told that they might as well try to convert the cattle as to make Christians of the Malagasy. The most inhuman cruelties were practiced upon the early Christians of Madagascar almost crushing Christianity out of existence, but as a Swedish magazine puts it the Word of God was left behind and the Church that went under the cloud with a few hundred, came out of it with a Church of 37,000 which has now increased in the London Society alone to 61,723 church members, and 230,418 adherents, who gave for gospel work in 1887 over $12,000, and they have now more than 5,000 ordained and native preachers.

Two or three years ago nine hundred barrels of rum were landed on the shores of Madagascar, sent there by a professedly Christian nation. The authorities of that once heathen nation purchased the whole cargo and poured it out upon the sand. And concerning the liquor traffic on that island, hear the statement of one who was a few years ago a heathen Queen, **"I can do nothing for my own aggrandizement that would ruin the bodies and souls of my people."**

ISLANDS OF THE SEA. — The annals of the Gospel in the South Seas," says Dr. Pierson, " should be written in starlight."

17. Within one year after John Williams landed at Raratonga the whole population of the HERVEY GROUP, numbering over 70,000 souls, had thrown away their idols, and a church 600 ft. long was being erected.

18. The first missionary to the SAMOA GROUP landed in 1830, and shortly after the whole population was gathered into Christian schools ; and *now*, out of a population of 27,000, more than 7,000 are Church members.

19. Human language cannot furnish terms sufficiently expressive to describe the story of the FIJI. " Their deeds of darkness," says Dr. Pierson, " should be written in blood and registered in hell." *Now* the Fijians are a Christian people. At their fiftieth anniversary they reported 1,200 chapels, 2,350 misionaries, helpers and teachers, 26,000 communicants, 4,600 probationers, 42,000 children in schools, and family worship in almost every home. **And now we have just received the glad news that they raised $1,900 in a single missionary meeting to build a yacht that they may carry the Gospel to New Guinea.** What a glorious result, whilst it is said a present generation feasted on human flesh.

20. On the FRIENDLY ISLANDS fifty years ago there was not a native Christian. *Now* there are 30,000 church members who give annually $15,000 for religious objects. Here one of the largest congregations in the world gathers regularly for Christian worship.

21. In the NEW HEBRIDES there is not a heathen. A few years since there was nothing but heathen.

22. In CEYLON, the Church Missionary Society report 6,400 baptized native converts and 10,000 children in schools.

23. NEW ZEALAND was among the most ferocious of cannibal islands. Two great warriors are brought to Christ and are followed by thousands in a few months. In 1860, after thirty-three years of service, the Wesleyans numbered 5,000, with 200 Sabbath schools, where 7,000 children were taught, and over 12,000 were regular attendants at places of worship.

24. The SANDWICH ISLANDS within half a century have become Christian, and stand to-day as the head of Christian activity in sending the Gospel to other islands of the sea.

25. It is scarcely a quarter of a century since the first baptism in MICRONESIA. *Now* there are 46 self-supporting churches, with over 5,300 Church members.

26. LABRADOR is Christian. GREENLAND and PATAGONIA have their churches, and are surrounded by Christian light and Gospel privilege.

27. **Pomare, Queen of Tahiti and Morea, was seventy years of age when she died. At her birth the first missionaries had just landed in the South Seas; at her death 300 islands were evangelized.**

"THIS IS THE LORD'S DOINGS, AND IT IS MARVELLOUS IN OUR EYES."

A Plea for Missions.

1. While we have been making 3,000,000 converts to Christianity, the increase by birth rate into heathen religions has been 200,000,000.

2. It is blessedly true that the spread of the Gospel in heathen lands has thus far surpassed our expectations to a marvellous degree. Yet reliable authorities tell us that heathen religions are making converts at a rate hundreds of times greater than we are, by absorption from the inferior races.

3. According to the revenue returns from 1760 to 1848, the present increase in China's population would be over 2,500,000 annually. **This being the case, there are three times as many children born of heathen parents in China, alone, every year than there are souls born into the Kingdom** of God; and this after a century of Protestant Missions.

4. In almost every Foreign field, notwithstanding all that has been accomplished, the laborers are very few in comparison with the harvest to be gathered. It is especially the case in Africa, China, and Japan. On the coast of the dark continent there are many missionaries; but there are vast interior regions without a single herald of the Cross.

5. Heathen religions are not dead and by no means idle. The followers of the False Prophet are yearly making thousands of converts. A Mohammedan University at Cairo, Egypt, five hundred years older than Oxford, with a roof supported by four hundred pillars, contains 10,000 students; and minor schools with great influence are scattered throughout many parts of Africa.

6. **100,000 Buddhist priests are sent out from Lhassa in Thibet,** into all parts of Asia, in the interest of that religion. 10,000 proselytes are said to be the result of a recent Mahommedan movement in China.

7. In many heathen countries the Roman Catholics have more workers, churches and converts than Protestants, and their missionaries are still vigorous, in several lands they are directing all their energies to make converts to Roman Catholicism of those who are already members of Christian churches.

8. Atheists in France, who cannot tolerate the priestly orders, ally themselves with the Vatican abroad, so as by Roman Catholic missions extend their ambitions, and thereby win for themselves a colossal empire in Africa.

9. Japan and India are being flooded with infidel publications, and **600 newspapers in the latter country are opposed to Christianity,** whilst a heathen prince is publishing 2,000,000 tracts in opposition to the religion of Christ, 1,000,000 of which have been already circulated.

10. SLAVERY in Africa is a terrible impediment to the progress of the Gospel. Stanley says, in his journey across the Continent he met a company of 5,000 fugitives escaping from slave stealers ; and on another occasion a band of slave stealers with 2,300 women and children, for whose capture they had plundered thousands of homes, murdering over 3,000 persons.

11. G. W. Brooke, writing recently from Central Africa, says :—"The nearest mission station South is 100 miles, established but a few weeks ago. A vast sea of towns and no lamp to show forth the Gospel, till over 1,000 miles to the South-West we come to a little spot of light. Again the darkness is broken by scattered points of light in the lake district, but over 1,000 miles of utter darkness are between here and there. Then comes the brilliant spot the Christians of Uganda, but nearly 1,000 miles of fiendish ferocity lie between us and them Looking away to the North-West we see nothing but 1,700 miles of midnight darkness ; while to the North there are **crowded villages inhabited by the fiercest cannibals ; great walled towns and crowded market places ; all in utter darkness.** Away over the Sahara, with its fierce robber tribes, 2,000 miles to the Mediterranean, but no ray of light. North-West again the same, till 2,200 miles away we see scattered points of

HISTORICAL SKETCHES

OF THE

MISSIONS

IN

MEXICO,

BY REV. M. W STRYKER,

GUATEMALA,

BY REV. WM. BRENTON GREENE, JR.

UNDER THE CARE OF THE

Board of Foreign Missions of the Presbyterian Church.

THIRD EDITION.—(REVISED).

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE
PRESBYTERIAN CHURCH,
No. 1334 CHESTNUT STREET, PHILADELPHIA.
1891.

PRICE, 10 CENTS.

Mexico and Our Duty

Special national responsibilities

G.B. & India. Panama & Nicaragua Canal. U.S. & Cuba
U.S. & the American nations – the Monroe Doctrine.

Apply with double force to our relations with Mexico.
Manifest – to Santa Fe – to its outlet.
Our historical connections – Maximilian
"But our R's. only political, not religious": the old story. So
S.A. the "Neglected Continent." – In 1850. Daniel Webster.
And so at present. but

A Road Need more the less. a Papal nation.

1. The introduction of "Christianity" Cortez 1519.
Robertson. Humboldt. Abbot.
2. The Supremacy of the Church.
Her wealth –
a. Lands est. 1850

761 estates –	$71000000
22000 city lots	113000000
	184000000 Some said $300000000.
Income annual	25000000

6. She was the bank.
Archbp. had a Banking cap. of $20000000
Wilson's test. in 1854 Abbp. controls 1/2 prop. in Mexico.
c. Jewels in worship – the Cathedral.
Virgin of Remedios – 3 festivals { food, funeral, devotion } = 3000000
Her profligacy
In 1793 12 Bishops rec'd $539000 Abp of Mex. $130000
3. The incubus of it.
A foreign load – the Spaniards had it. the Aztecs in it –
The establishments – San Juan. in Mexico 4 large blocks 14
San Luis. walls &c.
The inquisition – Bodies taken out at Zacatecas.
4. Corruption.
Abbe Emanuel Domenech 1867
Madame Calderon. 1839 Scourging Immorality
Produced corruption –
Marriage fraud prevailed
Rare exceptions – Hidalgo – Morelos – Matamoros –

5. Superstition.

The two Virgins
De los Remedios
De Guadeloupe.

The Christs
Purgatory. The wind pictures. Source of wealth.
Mariolatry. The prayers. as Rueda

6. Today.

The ashes of the faith of the host, same women Indios
The forms & superstitious still.
The Animal baptism. Cornelia de Madera
The Rosary in age. Catechism. X Com. Wall pict.
Rollen was & death beneath.
Gambling. Sunday. Bull fights.
Testimony in 1875. Bucle 36.

The wonder is that after 300 yrs. of this, the Spanish race & the Romish church - any best strands of manliness were left in the nation. A glance at the facts will indicate how great were the powers of this people & its present possibilities.

1. The Oppression of the Conquest. - Las Casas - Prescott Hist. of Mexico.
Its cruelty. Are their records destroyed.
Peonage - slavery.
"Las Casas Protector of the Indians" Acad. of P.A. Mexico

2. 1535 - 1810 60 Viceroys -
Limitations on trade, ecclesiasticism. Ignorance.

3. Independence. 1810 - 1821.
Who won it? Against what odds?
Nicolas Bravo. Bucle 73
Could we have done more? Q. with our Revolut. Hist. glory.

4. This Constant battle since with Romanism.
1855 Juarez laws 1857 Liberty - third Liberal Constn.
Maximilian '64-'67.
a. The Constitn. b. Emancipated Ch. wealth & prop. relig. liberty. c. Free speech. Schools &c. d. Religious toleration

a. I have no present quarrel with the Romish church, however as its crimes have been, but I am grateful to the Mexican people for having ended its schemes on this continent. as from its own limitations.

b. And this people was ahead of us in hatred of slavery. Cf. the Mexican war. - Texas & the west.

c. It might have been expected that they would give the Gospel the welcome they did.
Juarez before his death "Upon the development of Prot. largely depends the future happiness of our country"
Introduction of Methods
In Mexico. Aguilas & Apam
In North West Rankin, 1854 Texas. Monterey '64.
In Zitacuaro '71 Bibles v. Rodriguez's collection
In Zacatecas

The reception was then favorable, the hatred not less so. The 60 martyrs.

The present status
Our own work.
Its extent.
Its reality - Results - "Know if God is in your heart"
The Girls Schools - The Normal's.
The Churches - Theatres, Poor, Indians, Children
The contrast at Tarrson.

The position & influence of Mexico - S. & Central America.
Its resources & wealth.

Romanism has had free opportunities to show its fruits - Cuba only for shame, 300 yrs. other places off by on opening. Shall we do our duty?

Mexico

The Country -

Ways of going - Sea, Land,

What you see going each way.

The variety of the country & appearance;

Tierra caliente -

Plains - Dust. Drought "Water carriers"

Mountains Day at Chimal & Cuernavaca

Spirits & food,

Dinner at your Palaces.

Beans, Eggs, Bread, Tortillas, Meat - Butchers. Pastoria.

Maguey - Pulque.

Houses -

Adobe, Mosaick, Patios, Windows

Corn husk, Board.

The People.

Poverty - wages .25 ¢ a day. On Roots

Beggars - Jovior? Pedrosa me Detuvo.

Trades not carried - Silver workers, Carpenters. Wood carvers.

Lazy however slow - Manana, Eggs in Jumpers.

Due to climate &

Pulque! Mexicolity men women smoke

The History

Toltecs, Aztecs, Montezumas - Splendor &c. Great stones -

Cortez & the Spaniards

Alvarado's leap - Silver Vessel &c. Malinche.

Cuyocan

Duration 300 years

Independence - Hidalgo 1810 Morelos, Guerrido.

Juarez 1857 (Washington)

French usurpation 1862 - 1867.

The Government

Strong but no Republic

Heavy taxes - duties

The interior &c. Great estates

Religion

Romanism entered with Spaniards

Hard on the people. Weakened.

Michoacan vs. San Luis Potosi

Bibles in spite of R. Stood Stewart

Missions west in earth the U.S. armies.

How gospel spread.

Present Mission work.

Extent of our own work,

Its difficulties of it.

1. Romish vs. superstition - Capilla de madera. Pictures on walls
2. Poor, Travel - a glimpse at Michoacan travels

Its joys & success of it.

1. Andres - Monterey, Apascate, - Eddy, Mexico Stewart.
2. People - Jacona church last group.
3. Children. S.S. Mexico school.
4. Old man & Bible. "Kingdom of God" &c

Difficulties in R. C. lands

Not all real.

History of early Mexican work.

Discouragement which arose

Our visit

Our qualifications - Capt. Brown Reynolds -

Our trip - Views of Mexican Scenery

Monterey - American Press. Matriculation, Church,
Bishop's Home Bernabe Rodriguez, Don Antonio
Church Fair - Roulette table running
Saltillo - Church, School, Collection, Conference

Trip to Parras - Mail, Wells, Ruins, Ranches, Canal.

Parras -
Irrigation, Governor - Amalia Theater
Capilla de Madero. Old Silver Smith.
Service in evening. Combs. "Tod's Corn Fog"
"No hard soap in a
dry land."

To San Pedro:-
Work pastoral visit Our church. Communion Societies -
Cotton re No Spirit - Home 9 P.M.

Sunday at Lido re.
Home Sunday working.

Zacatecas.
Opera Revolutions
Mexico - Mapimi Iron Deposits.
Schools Coelho Pages. Michoacan

Mary, First; Then, Jesus

Butler, in "Mexico in Transition," says: "The two most popular books of devotion which the Mexicans use are The Litany of the Dolorous Virgin Mary, prepared by Pope Pius VII, and The Glories of Mary, by Ligouri. These books contain ascriptions to the Virgin of nearly every attribute of Almighty God; but the climax is reached where she is represented as having by the act of the divine Father superseded the adorable Saviour as being more tender-hearted toward the sinner than He can be! It is expressly taught in these books of their devotions that 'the Lord Christ has assumed the administration of justice and punishment' toward man 'and resigned to her the functions of grace and mercy!' So the poor, misguided souls are taught to transfer their appeals and hopes to her in such prayers as these: 'O Mary, we poor sinners know no refuge but thee. Thou art our only hope. To thee we intrust our salvation.' This shocking inversion of the Gospel is then wound up in a grand doxology, putting her on a par with the adorable Trinity, at which I tremble as I copy it: 'I salute thee, O Great Mediatrix of peace between men and God; O Mother of Jesus our Lord, the love of all men and of God: to thee be honor and blessing with the Father and with the Holy Spirit. Amen.'

× × × × × × × × × × × ×

On a tablet hanging in front of the Chapel of the Virgin of Guadalupe in the Cathedral at Puebla is a prayer of which this is the translation: "Most holy Virgin of Guadalupe, glorious daughter of God the Father, mother of God the Son, and wife of God the Holy Spirit, my Lady consecrated and sanctified before thou wast created: I pray thee, my patron saint and Lady, that if to-day, if this moment, if this hour, or if during the remainder of my life, or in death, any sentence should be passed against me or against anything of mine, it may by thy intercession be revoked, and by the hand of thy Son our Lord Jesus Christ be turned aside. Amen, Jesus."

× × × × × × × × × × ×

In 1885 a manual for nine days' prayer to the Virgin was issued, containing these words: "The Holy Spirit also has made thee the dispenser of all his gifts and graces. All the three divine persons concurred to crown thee at thy glorious ascension to the heavens, and then there was conferred upon thee absolute power over all created in heaven and on earth."

From whence did the original settlers in Mexico come? Probably in the first centuries of the Christian era from Northeastern Asia, entering America in Alaska and through Behring straits, traveling down the western coast until they reached Mexico.

What tribe entered the country in the seventh century? The Toltecs, from the north in the year 674, and they remained the controlling tribe until 1116, when they were snceeded by the Alcohuans, Nahuas, and Chichimecs.

What important tribe acquired chief control in the twelfth century? The Aztecs, who entered Mexico in 1196 and were dominant for 325 years. In 1325 they founded the city of Tenochtitlan, now Mexico city. They were idolators, and had many idols, to whom they offered human beings as sacrifices. They built large cities, and were highly civilized. Their gods are described as follows:

"The gods served by the Aztecs, were fierce, nnholy, and delighted in blood. Thirteen of these were superior to the rest, and two hundred were of lower rank. At the head of these was the war god, Huitizila-pochtli. This god was represented as a man with a broad face, a wide mouth, and terrible eyes. He was girt about with a golden serpent ablaze with jewels, and held a bow in one hand and a bunch of golden arrows in the other. He wore a necklace of human faces, and his left foot was shod with the feathers of humming birds. Every month in the year had its bloody festival. Three times each year women were sacrificed."

Who conquered the country in the sixteenth century? The Spaniards. At the time of their coming the Totonacs, Tlascalans, Mechoacans, and Aztecs occupied the conntry, but the Aztecs were the most powerful, and occupied the larger and best portion, Montezuma being their king. Mexico is said to have then had a popnlation of 30,000,000. Hernando Cortez, at the head of a company of Spanish soldiers, entered Mexico in 1519, and in two years completely conqnered it, and for three hundred years it was known as New Spain, being governed by viceroys from Spain.

What became the religion of Mexico under the Spanish rule? The Roman Catholic. The people were compelled to give up their old faith and accept that of their conquerors.

When did Mexico become independent of Spain? A revolution broke out in 1810, led by a Roman Catholic priest named Miguel Hidalgo y Costella, and the war continned for several years, the independence being acknowledged by Spain in 1823.

In 1822 General Iturbide, who had been one of the leaders in the war for independence, was proclaimed by some of his friends as the Emperor of Mexico, bnt he reigned only nine months, and was finally driven out of the country. Returning in 1824 he was shot. "A republic on the model of the United States (except that religions liberty was not granted) was established under a constitntion in October, 1824, General Victoria becoming first constitutional president of Mexico, remaining in power until April, 1829."

The republic organized in 1824 has continned to the present time, thongh there have been frequent revolutions and one effort made to establish a monarchy. Maximilian of Austria, and Carlotta, his wife, arrived from Europe in June, 1864, and were proclaimed emperor and empress of Mexico. They were aided by French soldiers and uphelp by some of the Mexican people, bnt the majority were opposed to them, and after three years of constant fighting Maximilian was captured and shot in Jnne, 1867.

Benito Juarez, who was president when Maximilian entered the country, was an Indian and a noble patriot. He was born in 1806 and died in 1872, having been president fourteen years. He has often been called "The Washington of Mexico."

Mexico is now a confederation of twenty-seven states, two territories, and one federal district, with General Porfiro Diaz as president. The conntry is rich in silver mines and is growing more prosperons each year.

What are the people of Mexico to-day? The population in 1892 was estimated at 11,885,607. Of these nineteen per cent. are of the pure white spanish race, forty-three per cent. of mixed race, and 38 per cent. of Indian race, chiefly descendants of the Aztecs. In the mixed races the children of Spaniards and Indians are called Mestizos; children of Mestizos and Spaniards are called Castigos; children of Castigos and Spaniards are called Espanoles; children of Spaniards and Negroes are called Mulattos; children of Mulattos and Spaniards are called Moris-

cos; children of Negroes and Indians are called Zambos. The Spanish language is generally spoken, except among some of the Indians living in the mountains.

The better class of the people are not much different in their appearance and dress to the same class in the United States. The Indians and the mixed races forming the great majority of the people are poor, and live by mining and agriculture. Their homes are low houses built of slabs or of sun-burnt bricks. They raise corn, beans, and bananas for food. Corn is ground between two stones. They eat *tortillas* and *frijols*. Tortillas are cakes made of crushed corn and water, and baked hard. Frijols are beans baked brown and made hot with pepper. Pulque is a favorite drink. It is made from the maguey plant.

As to their religion the people are Roman Catholics. There is not much difference between the old heathenism of the Aztecs and the Christianity of the mass of the people, except that there are no human sacrifices offered. The most popular object of worship in Mexico is the Indian Virgin of Guadalupe, the original picture of whom, painted on an Indian blanket, is preserved in a church three miles from Mexico city. In a corner of the church is a stack of crutches, said to have been left by cripples whom she has instantly healed. Copies of the picture are seen everywhere, and receive the adoration of the multitude. A missionary writes, "The Roman Catholic priests are generally corrupt, their exactions oppressive, and they take the lead in the desecration of the Sabbath." The leading men of the country have no faith in the Roman Catholic Church.

What is the report for Protestant Missions in Mexico? In the constitution adopted by the Republic of Mexico in 1824 all religions but the Roman Catholic were prohibited, and this prohibition continued until 1857, when religious liberty was proclaimed. Some Bibles were taken into Mexico by the United States Army in 1846. In 1852 Miss Malinda Rankin opened a school for Mexican children in Brownsville, Texas, and in 1866 removed her school to Monterey, Mexico. Through her scholars she distributed Bibles and tracts. In 1860 the American Bible Society sent into Mexico Rev. R. P. Thompson, of Texas, to distribute Bibles. In 1871 Rev. H. C. Riley went to Mexico as a representative of the American and Foreign Christian Union. He afterward established a mission which is now under the oversight of the Protestant Episcopal Church of the United States. Different Protestant Churches and societies in the United States have since entered Mexico as follows:

1871—The Friends.
1872—Presbyterian Church, North.
1873—Methodist Episcopal Church, South.
1874—Presbyterian Church, South.
1878—Associate Reformed Church.
1880—Congregationalists.
1881—Baptist Home Missionary Society.
1882—Southern Baptist Convention.
1886—Cumberland Presbyterians.

The different Protestant Missions in Mexico reported in 1894 as follows:

Ordained foreign missionaries	59
Assistant foreign missionaries	59
Foreign lady teachers	67
Ordained native preachers	111
Un-ordained native preachers	164
Native teachers	177
Other native helpers	94
Congregations	609
Organized churches	441
Communicants	16,034
Sunday-school scholars	9,813
Total value of Mission property	$1,101,485

What is the report of the Methodist Episcopal Mission in Mexico? Rev. Wm. Butler, D.D., the founder of the Indian Mission, was appointed to open and superintend a mission of the Methodist Episcopal Church in Mexico. He arrived in the City of Mexico on February 22, 1873, and soon after purchased property for mission use in Puebla and Mexico city. On March 13, 1873, Rev. Thomas Carter, D.D., arrived in Mexico, and the mission was reinforced later in 1873 by Dr. W. H. Cooper, and in 1874 by Rev. C. W. Drees and Rev. J. W. Butler.

The mission has steadily advanced from the first and now reports as follows:

Foreign missionaries	8
Wives of missionaries	8
Unmarried lady missionaries, W. F. M. S.	6
Native workers, W. F. M. S.	34
Native ordained preachers	19
Native un-ordained preachers	31
Native teachers	41
Churches and chapels	199
Members	1,831
Probationers	1,578
Day scholars	3,670
Sunday-school scholars	2,198
Conversions in 1894	295
Baptisms in 1894, children and adults	368

The principal cities occupied are Mexico, Miraflores, Pachuca, Tezontepec, Guanajuato, Silao, Queretaro, Puebla, Oaxaca, Orizaba, Tetela, Xochiapulco.

The Abbe Emanuel Domenech, chaplain of the French Expeditionary Force, published in Paris in 1867 a report of a tour of observation he was required to make before leaving Mexico, to investigate the rumors of the low moral and religious condition of the clergy and church of Rome in Mexico. The report is entitled "Mexico as it is, the Truth Respecting its Climate, its Inhabitants, and its Government." The abbe was a prominent clergyman of the Romish church of France. His report is one of the most damaging revelations to be found anywhere, of the life nourished by the Church of Rome in lands completely under her control.

"Mexican faith is a dead faith. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, *have killed the faith* in Mexico. It is in vain to seek good fruit from the worthless tree, which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people that little time is left to think about God. Religious ceremonies are performed with a most lamentable indifference and want of decorum. The Indians go to hear mass with their poultry and vegetables which they are carrying to market. I have had to abandon the Cathedral of Mexico, where I used to go every morning, because I could not collect my thoughts there. The gobble of the turkeys, the crowing of cocks, the barking of dogs, the mewing of cats, the chirping of birds in their nests in the ceiling, and the flea bites rendered meditation impossible to me, unaccustomed to live in such a menagerie. . . . One day I was present at an Indian dance, celebrated in honor of the patron saint of the village. Twenty-four boys and girls were dancing in the church, in the presence of the priest. An Indian, with his face concealed under a mask of an imaginary divinity resembling the devil, with horns and claws, was directing the figures of the dance, which reminded me of that of the Redskins! I remarked to the priest, who for all that was an excellent priest, that it was very incongruous to permit such a frolic in a church.

"'The old customs,' he replied, 'are respectable; it is well to preserve them, only taking care that they do not degenerate into orgies.' . . .

"During holy week I have seen processions of three thousand persons stripped and covered only with sackcloth, so coarse as to show that the individual had not even a shirt. The different phases of the passion of Christ were represented by groups of painted statues large as life, and by men and women placed upon stages, borne on the shoulders of hundreds of Indians. The bearers, bending under the weight of their burden, would go, from time to time, to refresh themselves at the liquor shops, leaving in the middle of the streets the groups representing the passion. Jews and Romans, decked with helmets of tin plate, breastplates of pasteboard, and breeches embroidered with silver, made a part of the procession."

"It was on Dec. 9, 1531, that Juan Diego, a Catholic Indian of little education, while passing among the hills on the outskirts of the Mexican city of Tlaltlolco was suddenly accosted by a beautiful woman who seemed to descend from the sky. She addressed him in friendly terms, and told him that it was her desire that he should tell the Bishop of the diocese that it was the will of Heaven that a temple should be erected on the spot in honor of the Madonna. She then disappeared. Juan went to the Bishop and related what had occurred, but his story was listened to with incredulity. He was told to go away and obtain more convincing proofs of his statements. He visited the same spot the next day and was again confronted by the apparition. The same request was made of him and he again told the Bishop of it. The latter was circumspect. He nevertheless told Juan to pass the place of visitation once more, and if he saw the woman to ask her for some substantial evidence that she was commissioned from heaven.

"On account of the sickness of his uncle Juan, on the succeeding day, was hurrying past the place when he was for the third time stopped. On this occasion the woman was more beautiful and resplendent than before. When Juan told her, in humble terms, what the Bishop had said,

she told him to go to a spot where nothing but weeds were known to grow, and that he would find there bushes of roses in full bloom. She told him to take them to the prelate. She then vanished.

"While proceeding to the spot indicated Juan was surprised to find that the rough cape he wore was imprinted with an exact likeness of the person who had visited him. To his great astonishment he found the roses in bloom and took them with the cape to the Bishop. Both were convincing proof that something of a very extraordinary nature had happened. The news spread far and wide, and the place was thronged with wondering persons from all over Mexico. The cape with the wonderful imprint was the object of much veneration. It contained various colors and appeared on both sides as if inwoven. There were the stars that Juan had seen around the wonderful woman's head and the halo of light which surrounded her. It was hung in the church and afterward in the temple erected on the spot where the miracle occurred. As early as 1666 the matter was brought to the attention of Rome, and an investigation was made. Since then other investigations have been made by the Sacred Congregation of Rights at Rome. All of these investigations strengthened the belief in the miracle. The final one was approved by the Holy See on March 6, 1894."

In stirring times, when patriotic sentiments are revived, patriotic hopes rekindled, and patriotic impulses predominant, it is well to recall the sage and prophetic words of those early American statesmen whose counsels have been followed with honor, credit, and advantage to the republic.

President MONROE was elected in 1816, and in 1820 he was reëlected. Chili declared its independence of Spain in 1810, Paraguay in 1811, Colombia, then including Venezuela, in 1819, Mexico in 1821, Peru in the same year, and Brazil revolted from Portuguese domination in 1822. The other States of South and Central America, notably, Argentina, had followed in the footsteps of the United States by freeing themselves from European control, and the covert proposition to reëstablish it evoked from the President these never-to-be-forgotten words, part of his annual message to the Eighteenth Congress on Dec. 2, 1823:

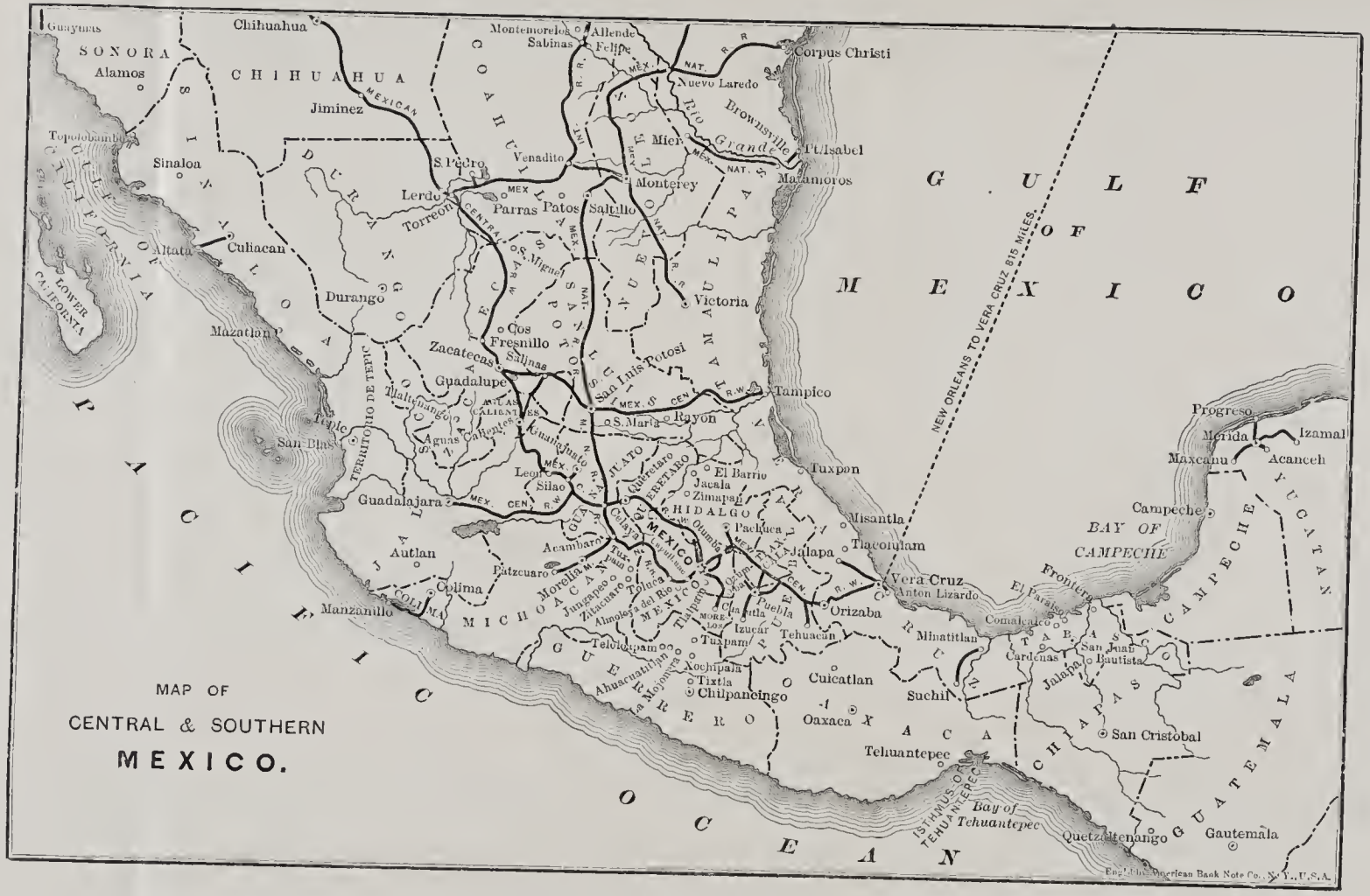
"*We owe it to candor and to the amicable relations existing between the United States and the allied powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety. With the existing colonies or dependencies of any European power we have not interfered, and shall not interfere; but with the Governments which have declared their independence and maintained it, and whose independence we have, on great consideration and just principles, acknowledged, we could not view an interposition for oppressing them, or controlling in any other manner their destiny, by any European power, in any other light than as a manifestation of an unfriendly disposition toward the United States.*"

That is the MONROE Doctrine. Such was the position not only of the President, but also of the people of the United States then. Such is the position, positive and irrevocable, of the people of the United States now. The liberty of a sovereign people, wrested from the tyranny of an alien Government or local despotism and duly recognized by the United States, cannot be interfered with afterward without injury to this republic.

MEXICO.

BY

Rev. M. W. STRYKER.


MAP OF
CENTRAL & SOUTHERN
MEXICO.
G U L F O F M E X I C O
P A C I F I C O C E A N
NEW ORLEANS TO VERA CRUZ 815 MILES.
Guaymas
SONORA
Alamos
CHIHUAHUA
Chihuahua
Jiminez
MEXICAN
Topolobampo
Sinaloa
SINALOA
DURANGO
Culiacan
Altata
Durango
Mazatlan
GULF OF CALIFORNIA
LOWER CALIFORNIA
Tepic
San Blas
TERRITORIO DE TEPIC
Montemorelos
Sabinas
Allende
Felipe
COAHUILA
Venadito
S. Pedro
Lerdo
Torreon
Parras
Patos
Saltillo
Monterey
Nuevo Laredo
Corpus Christi
Rio Grande
Brownsville
Pt. Isabel
Matamoros
NUEVO LEON
TAMAULIPAS
Victoria
Tampico
ZACATECAS
Zacatecas
Fresnillo
Cos
Salinas
Guadalupe
Aguas Calientes
AGUAS CALIENTES
SAN LUIS POTOSI
San Luis Potosi
S. Maria
Rayon
Tuxpan
Misantla
Tlacotulam
Jalapa
Vera Cruz
Anton Lizardo
Orizaba
Minatitlan
Tehuacan
Tuxpam
Zimapan
El Barrio
Jacala
Pachuca
HIDALGO
QUERETARO
Queretaro
GUANAJUATO
Leon
Silao
Guadalajara
Acambaro
Celaya
MEXICO
Toluca
Tula
Tulancingo
Puebla
Izucar
Atlixco
Ahuacatlan
Tepic
Autlan
Colima
Manzanillo
Patzcuaro
Morelia
Zitacuaro
Jungapeo
Ahuacuotzingo
MICHOACAN
GUERRERO
Tetelcingo
Xochipala
Tixtla
Chilpancingo
Cuicatlan
Oxaca
Suchil
Tehuantepec
ISTHMUS OF TEHUANTEPEC
Bay of Tehuantepec
OAXACA
Frontera
El Paraiso
Comalcalco
TABASCO
Cardenas
San Juan Bautista
Juliapa
CHIAPAS
San Cristobal
GUATEMALA
Quetzaltenango
Gautemala
Progreso
Merida
Izamal
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MISSIONS IN MEXICO.

THE COUNTRY.

MEXICO is at our doors. Her geography makes her evangelization a near and immediate duty. Our very safety as a Christian State (for we must help her or she will hinder us) dictates such a gospel application of the "Monroe doctrine" that her great uplands, sure to be the highway of a railway system, may be the viaduct of pure religion in its southward progress, and complete the circuit between the two divisions of a continent that is yet to be wholly our Lord's! The Cordilleras must link the Andes to the Sierras in a chain of salvation that shall witness His supreme conquest whose "righteousness is like the great mountains."

Mexico rests its pyramidal base upon our frontier along 1800 miles, being the southern boundary of Texas, New Mexico, Arizona and California. Its extreme length is 2000 miles, and its breadth 1100 miles. Its area is 761,000 square miles, which could contain France four times, New England eleven times, New York sixteen times. It is as wonderful in its variety of configuration and climate as in its resources and products. The land is traversed by great mountain ranges, part of that tremendous axis of the continent which threads five zones. These great vertebræ, with their spurs, overlook vast and fertile plateaus lying, at the lowest, some 3000 feet above the sea. A day's journey can include a range of temperature and product equivalent to that comprehended by the latitude between Cuba and Vermont. The climate is as mellow and lovely as Italy's, the thermometer having a range through the year of little more than fifty degrees. As a landscape is focalized in a Claude Lorraine glass, so in Mexico all the kingdoms of the world and the glory of them are blended. The *flora* is magnificent and immensely varied. The botanical riches surpass those of any other land on earth.

Mexico is an agricultural *cosmos*. Coffee, one of the chief

exports, in quality and price can under-bid the plantations of Java and Brazil. The manufacture of sugar is of immense proportions; the cane grows uncultivated to the height of twenty feet. It is an excellent cotton land. Havana is glad to put its brands upon Mexican tobacco. Rice, indigo, cocoa, caoutchouc, dye-stuffs, and all tropical products flourish in the lowlands; while upon the uplands, and within a hundred miles, corn and wheat can rival Illinois and Minnesota. Strawberries, melons, peaches, with all the generous fruits of hot climates, are prolific; and these with all the vegetables known to American tables, and many more too perishable for commerce, are the plentiful and cheap staple of diet.

Of course where mountain ranges can culmiuate in a superb peak 17,000 feet high, there is a great extent of sterile and untillable land; but the fertile valleys and upper plains yield each year two bountiful crops. All the animals of the tropics and of the temperate zone are here, the northern portions of the country furnishing great facilities for herds and flocks. The western coast has pearl fisheries, and Yucatan yields amber. Timbers of great value are to be an increasing revenue of the future.

The underground wealth of this favored land is past estimate. Nearly one-half the precious metal in man's possession has been dug here. Gold is as abundant as in Colorado and California,

"To make, to ruin, to curse, to bless,"

as lust shall serve or use master it. The silver is illimitable and forms the chief mintage. There is copper enough to bring dowu the market price one-half. Platinum, lead, tin, zinc, antimony, nickel and cinnabar are variously abundaut.

No blast furnace has yet been built in Mexico, but there are mountains of iron, and provinces with the ore atop the earth by the million tons. Coal is constantly being discovered in large quantities. What will Mexico not be when forge and mill shall supersede petty industries and mere hand-labor? The quarries of Mexico, yet undug, are of importance. Her mineral wonders are so far but specimens of what enterprise shall find and furnish. The laboratories of nature are still producing sulphur and the chemicals of the arts.

As yet, only the crudest labor, the most primitive implements, the smallest iugeuuity, have apprehended these varied and gigantic treasures; skill, sagacity, scientific mechanics, all backed by capital, must soon unlock these coffers of the ages. But the mere resources of this romantic land are by no meaus the foremost warrant for the Church to act, aud act now. "There is no difference;" human siu, shame, sorrow and eternal jeopardy, aud

Christ's sufficiency for these, are our motives. Nevertheless, this vast potential wealth and this dawning future are the basis of an argument for immediate advance. When this nation, second upon the continent only to our own in populousness and wealth, is wakening to power, let us see that she wakens to righteousness. Her future must ally with ours. With a coast line of 6000 miles, Mexico has no commercial rivers, and scarcely one decent harbor. The tides of her traffic must flow to the ports of the United States, near or remote. We must be her first and chief market. Already the sagacity of our capital is peering thither. *We* are building the railways, furnishing the facilities for export that must quicken production and give it ample outlet. Notwithstanding the cost of engineering, by reason of the obstinate irregularity of the land, the prize constantly bids higher. By bands of iron, by the links of common interest, by the steady onset of social forces, Mexico's future is to be more and more identified with our own. For once, then, let the children of light be wise in their generation,—of their mammon make eternal friends,—enter an alliance under the true cross,—outrun even the shrewdness of investors,—and in the simplicity of Christ carry the irresistible plea over the borders. If engineering can span chasms that seemed a fixed barrier, and chisel all impediments to the level of its purpose, shall the pioneers of the gospel, with all its guarantees of civilization, domestic purity, and personal dignity before God, be less ardent, resolute and successful? While financiers turn to Mexico to bring it to the market, let us exceed even their sagacity, and outdo their zeal, and bring Mexico to that which is "without price."

'Ye valleys, rise, and sink, ye hills,
Prepare the Lord His way!"

The Mexicans are fully awakening to the importance of continuous communication with the United States; let us waken them to "approve the things that are more excellent."

THE PEOPLE.

The population numbers about ten and a half millions. There are eighteen cities having upwards of 20,000 people. Only about one million hold property of any kind. About one million are of clear European blood; five millions of pure Indian descent; and the remainder are a mixed race, with all the variously blended traits, good and bad, of a conglomerate ancestry.

The true natives have a lineage of centuries. The Toltecs came in from the north about 1000 years ago. The Aztecs, in the thirteenth century, made conquest of all their predeccssors,

subordinating into one domain the tribes from the Gulf to the Pacific. Many, however, of those subdued tribes still retain their separate identity, and their peculiarities of dialect and customs, notably in Michoacan and Yucatan. The aborigines of Mexico were vigorous and warlike; and their descendants, while showing no diminution in number (of late years they have increased more than the Creoles and Spaniards), still retain many of their early traits. They constitute (strangely to our notion of the Indian) the agricultural element of the country, and, considering the latitude, are industrious and thrifty, not lacking in virile qualities, though touchingly subdued in mien and tone by the long years of subjugation. The Aztecs, as the Normans in England, and more recently the Tartar dynasty in China, took on the civilization they overran.

Dr. Ellinwood has happily compared them to the Venetians, in their strongholds rescued from the waters, and gradually fortified until they became not only invincible but supreme. Their refuge upon Lake Tezcuco had become, at the Spanish inroad, a city of 300,000 inhabitants. Their history is romantic and wonderful. They attained a high cultivation. They had a noble architecture, and were skillful in arts; they made advances in poetry and astronomy; were ingenious, æsthetic, ornate in decoration, chivalric to their women. They had much that reminds now of Egypt and now of France. The syllables of their ancient language are still their living tongue. The City of Mexico contains not a few noble and influential men, whose hearts beat with the unadulterated blood of an ancestry as old as Charlemagne. The chief lady of honor to "poor Carlotta" was a lineal descendant of Montezuma. Such vital pertinacity, and through such a history, reveals integral characteristics which, sanctified under the final and all-blessing conquest of the Galilean, may yet resume all their ancient dignity.

The New Testament has been printed in the original Aztec.

The Aztec religion was as prolific in gods as that of Greece or Rome. They held one supreme ruler, like the ancient Jove, and a whole pantheon of deified human impulses and passions. Temples were numerous, and the hierarchy many and strong. Cannibalism was a religious rite. In the Museum in the City of Mexico there may be seen to-day a gigantic circular block of red porphyry which once was the apex of the pyramidal temple that towered in high view above all the homes of the capital. It was the great sacrificial stone of the bloodiest rite on earth. It is estimated that annually 20,000 war prisoners were slain upon it. Its side is horrible with the sculpture of cruelties. Polluted by the dripping hearts of myriad victims, this Moloch altar

testifies the inherent impotence even of noble qualities and an otherwise high civilization, to redeem an unguided people, their sin-blurred instincts unhelped, from the inhumanity of a humanity ignorant of God's mercy, and learning its only lessons from the clash of matter and force.

Ah, what a Macedonian cry, from such a land, sounds into the drowsy ears of a lukewarm Church to come and help, that, purged of its past, a redeemed national life may bear the glory of the religion of Jesus Christ!—that no Romish compromise between this butcher-block and the undefiled gospel may, with priestcraft, and empty rite, and red hands, hinder the free course of eternal love!—that all mere ritual may yield to righteousness, and Mexico, in the power of Immanuel, become a happy people whose God is the Lord!

It is not to be thought that labor among the Indians or native Mexicans will find everything ready. Upon all their original qualities they bear the hoof-marks of conquest and long abuse. Their clan feeling has been intensified by ages of hateful serfhood; their native brightness, simplicity and accessibility scorched and withered under long repression and abuse. The policy of their papal conquerors has been evermore to keep them down and under. Ignorance has been their degradation, and to-day but one-eighth of the population of Mexico can read. The Bible is unheeded, for it is almost entirely unknown. A dissolute, carousing, gambling, drunken priesthood have been their only preceptors. The convents have been nests of licentious idlers—their god their belly. Under the extortionate demands of the padres, marriage has been widely superseded by concubinage. The name of Jesus has become identified with Jesuitry, and the gospel has been gall. The moral reaction of all this has been terrible, indeed, upon the master race; but while the Spaniard has relapsed into universal indifference—practical atheism—the Indian's soul has fed on grudges. Resentment has not been less deep because impotent. The prejudices of power, crushing its victims under a rigid caste spirit, have but compacted their heredity of estrangement. Such work does Rome when unmolested! She transmuted much, but regenerated nothing.

The "hacienda" system of peonage has been another factor of tyranny in the hands of the usurpers of this land. It is feudality with none of its merits. The proprietors of vast sections rule their helpless tenants under a remorseless despotism—ejecting upon caprice, oppressing everywhere. The laborer is practically a slave without recourse—and worse than a slave; for mere base interest leads slavers to care somewhat for their chattels. This blighting system is chiefly responsible for the

shifts of desperate and famined wretches, for brigandage, outrage, and wide contempt for a rule that has no mercy, and a law that is without justice. Under such cumulative and traditional wrongs, the common people at large, and of all shades of race, are bitterly poor and universally demoralized. No wonder that Mexico, with a society so constituted—the few pampered and debilitated, the many impoverished—can show so little in manufacture and commerce, and literature, and the arts. Her imports (though, to be sure, under a tariff almost restrictive) are only about thirty millions annually, as (for comparative instance) against an average of six hundred millions in the United States. All this, Saxon justice and a Christian civilization must change—invigorating, encouraging, uplifting. Mexico must be "born again," and nursed at the breast of freedom.

While, with ourselves, sturdy Englishmen and keen Frenchmen and notably thrifty Germans, are turning toward these boundless and undeveloped resources, and bringing with them a leaven of new commercial vigor, the people must be changed at deeper springs. Already the shafts of dawn are piercing the superstitions of the past, and the sword of the Word is spilling the soul of tyranny. The gospel, ardent, bold, aggressive, the only true and abiding philanthropy, must unhinge the gates of hell and bear them away to the very crest of Orizaba. For "everything shall live whithersoever the rivers shall come!"

Spite of all perversions and repressions the human conscience is ever the prepared soil of the gospel seed; and the Indian communities of Mexico show already not only a surprising teachableness, but a profound zeal to hear the Word of life, eagerly receiving the preached and printed message, often at great self-sacrifice.

THE POLITICAL HISTORY.

The Spaniard, Hernando Cortez, conquered Mexico 1519–21 For 300 years viceroys ruled—not for Mexico, but for Spain. Cruel governors vied in extortion with greedy bishops. The Popish Church gradually impoverished the land with mortgages that covered fully a third of all the real property. The vicarage of cupidity and lust ate as a cancer. The greedy tyranny crushed all the germs alike of religious and civil liberty. The truth that makes free, the Magna Charta of all manhood, the high code of personal obedience and duty, was a thing sealed and lost. But this rule of baptized robbers could not last forever, nor bar out with the abuses of the dark ages the "Light of the world."

When Napoleon broke the sceptre of Castile, in 1808, Mexico

began to breathe—yet stertorously, as one rescued from drowning. Miguel Hidalgo, albeit a priest, a noble patriot, struck the first real blow for liberty in 1810. He struck stoutly, but was overcome, tried, and shot. What of that! The undying fire was lighted at last. The seed, wet with such blood, sprang up everywhere. In the years from 1821 to 1828 the whole chain of her American dependencies flung off the yoke of Spain. Mexico, under Iturbide, declared herself free in 1821, and began the republic in 1824. Mediævalism was not, however, to be uprooted in a day. "Since the first declaration of independence there have been at least sixty revolutions. These have been attributed to the ambition of military leaders, to restlessness among the people, to a love of plunder, and to a lack of appreciation of the majesty of law and good order; but the truth is, says one who knows the Mexican well, and who has lived a long time in the country, 'These frequent wars are but outbreaks of unceasing struggle between sacerdotalism and the desire for liberal institutions.' With some of these insurrections the priests have had much to do, as by them they hoped to regain their lost power and influence, and enjoy the property which has been wrested from them. Other revolutions have been occasioned by disappointed political or military leaders, who have been willing to sacrifice the good of others to their own personal ambition; but the real cause is the lack of true religious principle, in rulers and people, which principle gives fixedness to government and law."

Not all at once can a people, long brutalized, attain self-government in liberty under the law. The bloody oscillations of this history, like that of France, lay part of their horrors at the guilty door of those who had so wrought evil.

The Jesuit mildew still gathered foul and thick upon the efforts toward constitutionalism. "In the Spanish States it has taken half a century to learn that republicanism and Romanism are from their very nature in universal and eternal conflict; that the one encourages the enlightenment and free thought of the people, and cannot exist otherwise; while the other must live by authority and repression."

The story of Santa Anna; his *coup d' etat;* the revolt of Texas; the Mexico-American war; the saving to freedom our present southwest out of the bony clutch of "Giant Pope;" the ultimate comprehension of California;—all these are threads interwoven with the providence of God toward ourselves,—a chapter written in His undeniable hand. Our thoughts were not without evil, but they were not God's thoughts. He "meant it for good, to bring it to pass to save much people."

If it was not altogether without guilty greed and an unnamed

purpose, that the bayonets of the United States passed over the borders to the bloody work of Buena Vista and Monterey; nevertheless there went in many an American knapsack A BOOK, the leaves of which are for the healing of the nations! In the awful furrows of war was sowed, here and there, the Word of life; the Word that "brings light;" that tells of peace to man and glory to the Highest, and declares that "the garments of the warrior and the boots of battle shall be fuel of fire!"

The enslavement of Romanism was renounced in 1857 under Juarez; but for ten years yet it clung to the throat of Mexico. Not until 1867 was the liberal republic finally triumphant over the priestly reactionists.

The events in which discord yielded to the more stable government of the preseut are the things of but yesterday. Auother Bonaparte was to be the unintentional minister of Him who restrains all men to His final purpose, and turns their wrath to a doxology.

The appeal of Miramon and the ecclesiastics to Louis Napoleon; the French usurpation of 1862; the imposition of Maximilian as emperor (more sinned against than sinning, and worthy, alas! of a better end); the stern remonstrance of Seward to the French empire, when our hour had come; the withdrawal of their arms; the desperate appeal and piteous madness of the beautiful Carlotta,—all these are written in the memory of this generation.

Let us listen for a moment to Dr. Ellinwood: "The republic, which for ten years had existed almost in the person of a single man—Benito Juarez—had returned from its exile at El Paso to San Luis Potosi, and it became apparent that the final conflict would centre at Queretaro, half way between the latter place and the capital.

"Pardon a single glance at this remarkable man Juarez. A pure-blooded Indian, born in the mountains of Oaxaca, he had risen to power by his acknowledged genius. When Comonfort betrayed the republic to the reactionists in 1857, Juarez maintained the liberal cause till the next eleetion, when he was chosen president. During all the years of the struggle with France this man, with a cabinet composed of Lerdo, Iglesias, and Mareshal, and with Señor Romero as his minister at Washington, kept alive the cause of liberty among the people. Even when they were driven to El Paso, on the northern border, they still held their organization as president and cabinet of the republic, and sending letters through the United States to friends in all lands, they assured them that their republican cause was not dead, but would certainly triumph.

"Their sublime faith and devotion doubtless had great influence in shaping our policy at Washington and in creating a reactionary sentiment against the empire even in Europe.

"The spring of 1867 brought the beginning of the end. Maximilian's chief forces, with himself among them, were at Queretaro under siege. In an attempt to escape he was betrayed by one of his generals, placed under arrest, tried by a military tribunal, and, with Generals Miramon and Mexia, was sentenced to be shot.

"In the trying scenes which followed, the character of our typical Indian president was well illustrated. Efforts were made by our government and by the European consuls to secure a change of sentence; and when the wife of a prince belonging to Maximilian's staff threw herself at the president's feet and clung to his knees as she poured out her entreaties, he wept in sympathy while he declared himself powerless as a mere executive under the behests of the law.

"It is a strange spectacle, a European princess at the feet of an Indian patriot pleading for the life of an emperor, and both weeping as the solemn fiat is uttered. And this is the man—this American Indian—this is the man who for ten years of hard struggle had carried a republic in his head and heart, and who both before and after that solemn hour did more than any other to restore order to his distracted country. When at a public reception, a captured French tri-color was spread for him to walk upon, he stepped aside. 'No,' he said, 'the French are not our enemies, it is only their emperor. The French are our friends, and, depend upon it, that flag will yet wave over a republic.' A prophecy which Juarez lived to see fulfilled."

Juarez, this master spirit, died in 1872, and was succeeded in the presidency by Lerdo de Tejada.

Mexico is a republic comprising 27 States, besides lower California and the federal district. The capital has a population of about 250,000. Her political system is chiefly borrowed from our own, and is nearly its counterpart. The president is elected for four years. The senate has 56 members chosen for six years; the house of deputies 331 members whose term is two years. The chief justice, elected for six years, is vice-president *ex-officio*. Each State has its local constitution, with elective governor and legislature. The army comprises 45,323 men. The navy is nominal, having only six insignificant gunboats. There are about 7000 miles of telegraph, as compared with about 110,000 in the United States. Mexico contains 13 inhabitants to the square mile, against 20 in the United States. The relative areas of the two countries are as one to five.

Since 1880, foreign capital, assisted by subsidies promised by the government, has built over 3400 miles of railroad. Of the five lines which are to enter Mexico from the north, one, the "Mexican Central," has been completed, and Mexico City is now nearer to New York than San Francisco. Several lines from the Gulf of Mexico to the Pacific are in a more or less advanced state, and have already done much toward developing the country.

The new moral earnestness in Mexico gives strong reason to hope that stability will replace the old chaos. By state decree, on the 25th of September, 1873, the Church and State were separated and congress precluded from passing any laws to prohibit or to establish any religion; marriage was made a civil contract; slavery was abolished; the aggrandizements of the monastic orders were nationalized in behalf of public education; the property of religious establishments was limited by law as to its acquisition and its amount. Public instruction received a mighty impulse and is still rapidly advancing.

Primary education has been declared compulsory, but the law is not enforced. Over $3,000,000 of the public revenue are spent yearly on education. In this direction, as in many others, the government and the party of progress have advanced far beyond the point at which they can be sustained by the intelligence and the resources of the nation at large. A reaction is manifest in many quarters. The severe laws passed ten years ago against the Roman Catholic clergy are no longer rigidly enforced, and in some places are openly violated. The people are becoming very jealous of foreign influence, and they especially dread that of the United States. The priests do all in their power to foment this feeling, and take every means to represent our missionaries as political agents in disguise, whose only aim is to prepare the way for the annexation of Mexico to the United States. The government is hampered by its financial embarrassments, and hesitates to offend the conservatives and the clerical party, whose influence with the people is very great.

But the greatest danger is that in the flux and transition caused by the profound resentment against Romanism, all religion is menaced by an oscillation toward the baldest negativism. Superstition has so "over-built" the foundations as to be apparently identical with them; the poisonous ivy has loosened the walls of the Church. What is really Christian has been so misrepresented as to make men suspicious. So does hypocrisy ever disgust from the very truth it caricatures. So did France, for its bitter associations, attempt to wipe out all vestige of Christianity. So did Japan, early in the seventeenth century, rise to extirpate the last

remnant of what, as Jesuits had taught it, was not strangely called "*Jashiu mon*"—"the corrupt sect." (See *The Mikado's Empire*, chap. xxv.)

Secularism, the danger of this age, must be boldly faced, for if the tyranny of hierarchs is exchanged only for the self-rule of infidelity, the last state of Mexico will be worse than the first, and anarchy will return. Superstition is no worse enemy to man than modern agnosticism and materialism; both can persecute or seduce; and so, on right hand and left hand the onset of the forces of evil must be met. The Christian panoply, sword, helmet, breastplate, shield, sandals, must be furnished the converted people. Peace must be a garden, not a desert; and, soon and wide, the seeds of truth, "whose life is in themselves," must be sown in the wake of God's plowing. We must conquer by replacing. With tender, eager, sedulous care, while we denounce Rome's sorcery, we must lift up those whom her bewitchments, in their flight, have left upon the ground.

This rule must not yield to unrule or self-rule, but to the sovreignty of Christ. *Jehovah-nissi, Jehovah-tsidkenu, Jehovah-jireh, Jehovah-shalom—these* must be the new watchwords of Mexico's regeneration. In the words of one of her recent martyrs—"LET JESUS REIGN!"

The nascent Church must be established in such truth as that of 1 Peter iii. 13–18. Thus is set open a great, effectual door, and (as always) there are many adversaries. Communism is afloat, insidious—deadly. Spiritualism is doing its subterranean work. Mormonism is even now crawling thitherward to weave its caterpillar nests. The advance must be toilsome, and according to our faithfulness, oh, fellow Christians! One Carmel is not all; Jezebel is still alive; and unless we take lessons from the God of Elijah, our sudden gain will have bitter reaction. Not in straight lines, but in spirals, returning continually upon themselves while really moving on and upward, does the kingdom come. The new impetus is not yet victory, but only opportunity. The acceptable time demands also an accepting Church. The eloquent occasion speaks in vain if it speaks to dulled ears.

Our ranks are armed and furnished, and down the line thunders the Leader's word—"*charge!*" but unless we obey orders we are undone and defeated, and other forces must carry the heights! Brave men for brave occasions: a narcotized and stupid army, even though the cross be its banner, shall be smitten with blindness, apoplexy, and many sorrows! "Speak unto the children of Israel that they go forward." "There remaineth yet very much land to be possessed."

EVANGELICAL PROGRESS.

It remains to summarize the work already undertaken toward offering to Mexico that mercy of God in Christ which is for all people.

(*a*) Since John Calvin sent his mission to the Brazils, since Coligny fostered the Huguenot colonization in Florida, the Presbyterian branch of the Church of Christ has been in the van of mission enterprise, with means and men.

The Bible, as we have seen, found its way into Mexico with our armies in 1847, and the seed sown even upon the floods of strife has been found now after these many years.

Be it remembered that the first actual work was done by that apostolic woman, Miss Melinda Rankin. Her simple story, *Twenty Years in Mexico*, is a prominent chapter in that Providence which so wonderfully chooses the weak things (as this world reckons) to confound the things that are mighty. This single-handed heroine, strong in faith, was the pioneer of Protestant mission work in Mexico. Her story should be carefully read.* Miss Rankin's first approaches were made in 1854, in the border town of Brownsville, Texas. There she started a seminary which was maintained until the era of our civil war. The revolution of 1857, proclaiming religious liberty, opened Mexico to Protestant laborers. In 1860, Mr. Thompson, the first agent of the American Bible Society, began work at Matamoras. Thither Miss Rankin crossed in 1864, and in 1865, by her own plea and presence, raised, in the United States, $1500 to forward her work through native colporteurs, whom she herself trained and sent out.

Her work at Monterey began in 1866, and was the means of directing the Rev. H. C. Riley (of whom presently) toward this field in 1869, and of hastening the efforts of our own Church. In 1872 the General Assembly took action, and on September 23d of that year our first band sailed from New York—the Rev. Messrs. Pitkin, Thomson, Phillips, with their wives, and Miss Ellen P. Allen. They went directly to the capital. There they found a large body of believers, of anti-prelatical convictions, embracing some nine congregations, who at once solicited their guidance. Organization began. Method and coherency were established. Regular church life was instituted, with ordinances administered scripturally, and the sacraments restricted to such as made personal confession of their faith in Christ.

* The writer of this would most earnestly urge that every church should own a living and growing collection of missionary books, accessible to the congregation, the sure seed of an increasing intelligence and zeal in the fast-reviving devotion to the missionary commandments of our Lord.

The education of a native ministry was at once undertaken. A popular hymn-book was prepared, which has since been adopted by many of the other branches of the church in Mexico. Schools for girls and young men were organized. In 1873, work was begun at Zacatecas, which has since become the centre of influence for the Northern, as the capital is for the Southern States. From these two points, advances were made into the surrounding country, as Providence opened the way. Much opposition was encountered, especially among the ignorant and bigoted population of the more remote districts. A violent outbreak took place at Acapulco, in 1875, which resulted in the death of several persons, and for some years put an end to all public effort in the state of Guerrero. After a time, a humble Christian woman, Mathilde Rodriguez, was employed to distribute Bibles and tracts in that region, and to converse with the people in their homes. The sacred seed was not scattered in vain. In 1884, Rev. J. Milton Greene, accompanied by Rev. Procopio Diaz, one of the sufferers by the violence of the mob in 1875, ventured to revisit Guerrero. They were eagerly received. In seven weeks, they held thirty-two services, established thirteen congregations, baptized two hundred and eighty persons, and formed six churches, regularly organized with elders.

In 1887 a mob attacked the Protestants at Ahuacuatitlan, and three were murdered. In 1890 a worthy elder of Tetela fell a victim to assassins. But in spite of fanaticism and superstition, the work goes on, and a church built on the spot where the three martyrs yielded up their lives, commemorates their heroism.

In 1877, Mr. Forcada, of our mission, entered Zitacuaro, in the State of Michoacan. He was greatly surprised to find the way all prepared for the preaching of the Gospel. Six years before, a Mexican had opened a book-store there, and had taken with him four hundred Bibles and a large box of tracts. All these had been sold or given away, and for six years had been doing their silent work. To-day we have, within a radius of thirty-five miles, sixteen congregations, and the field is one of such fruitfulness and promise that it rivals the capital in importance.

The same blessed influence has been at work at Tabasco, in the extreme southeast. A large number of Bibles were scattered in that region by colporteurs of the American Bible Society. In 1883 Mr. Olivera, a young graduate of our Theological Seminary in Mexico City, volunteered to serve in Tabasco. He was gladly received; two churches were at once organized, and soon built for themselves commodious houses of worship, free from debt.

We now have seven churches in the State, with as many min-

isters, and four flourishing schools. Many important towns are inviting us to enter, and six Tabasquenos are studying for the ministry.

The work in Northern Mexico began at Zacatecas in 1873. The beautiful church here is second only to the Roman Catholic cathedral, and there are seventeen out-stations. This church has been greatly blessed in the presence and labors of Dr. G. M. Prevost and his family, who, though not connected with the mission, have for years rendered it invaluable service.

The other stations in Northern Mexico are San Luis Potosi, with six churches; San Miguel del Mezquital and Saltillo, with ten out-stations.

The first Presbytery was organized at Zacatecas in May, 1883, when ten native preachers were ordained. The northern and southern missions were at first conducted separately, but after the railroad was completed from El Paso to Mexico City, in 1884, it was found practicable to unite them. The missionaries have steadily endeavored to develop the native talent both for preaching and government, so that as soon as possible the work may be left entirely to the Mexican ministry.

The Theological Seminary, begun at Mexico City, was afterwards removed to San Luis Potosi, and again in 1888 to Tlalpam. There are now in training fifteen young men, who give promise of spirituality and efficiency.

A girls' boarding-school was begun in Mexico City in 1882. This has always been well filled and has a high reputation in the community. All the pupils are trained in household duties, and no servants are employed in the building. The building was enlarged in 1888 and its capacity nearly doubled. Another boarding-school for girls was established at Monterey, and removed in 1889 to Saltillo. The climate there is more healthful, and an excellent property was secured on favorable terms. This school will accommodate forty-five pupils.

The mission press is a potent aid in educating the people. In 1890 over 13,000,000 pages were issued, including tracts, books, hymns, and Sunday-school lessons. A religious paper, *El Faro*, (The Lighthouse) is published bi-weekly, and has proved itself a power for good.

We have now in Mexico seven American missionaries and four unmarried ladies; one hundred and three Mexican helpers, including twenty-five ordained ministers and twenty-five licentiates; ninety churches, with 5,165 communicants, and 1,795 children in the Sunday-schools; forty day-schools with 1,270 pupils, and seventeen church buildings.

The roots are striking down and out. Churches, even in deep poverty, are struggling toward self-help, and are mutually aiding

one another. Modest houses of worship are being built. Bible associations for general study multiply apace. The law and order of our polity (so closely knit to the genius of representative government, being, indeed, the mother of it) is gradually producing in the natives an appreciation of deliberative counsel. These children of a day are yet babes. By temper and habit the people are migratory and uncertain. The climate tends toward an idle temper. Even in religion they demand *siestas*. Faith without works and enthusiasm without consistency are the tendencies of this volatile and impulsive race.

But what else could we look for? Must not any mighty work come by process? What odds are against brave fidelity *everywhere!* There are bright lights of exception on every hand. Stability is increasing. Eagerness is settling into bone and sinew of character. "All things are possible with God." Family prayer is becoming the nursery (in that oldest church of God, *the home*) of a better generation. Isolated companies of believers are being established in zeal and knowledge, and making ready to exchange milk for meat. Busy in wide preaching tours upon donkey-back,—giving constant personal instruction by wayside and threshold,—talking far into the night to ready groups,—our missionaries are sowing the seed broadcast by all waters, "sowing for time and eternity;" but praying fervently for "more laborers."

> "How great their work, how vast their charge!
> Do Thou their anxious souls enlarge;
> To them Thy sacred truth reveal,
> Suppress their fear, inflame their zeal."

(*b*) The Rev. Henry C. Riley, a man skilled in Spanish, and then the minister to a Spanish congregation in New York, was sent out by the American and Foreign Christian Union, in 1869. He found a band of men and women fully alienated from Rome, yet of strong Episcopalian proclivities. They were at that time as sheep having no shepherd; the remnant of an important company that had been gathered in the capital in 1865, and ministered to by Francisco Aguilas, a devout and biblical Christian, formerly a Roman ecclesiastic. Though he died after three years of intense labor, he had begun what craft and envy could not undo. This group warmly welcomed Mr. Riley, and he, with all he had, threw himself into their cause.

A gifted Dominican friar, Manuel Aguas, who had been selected as a champion against Mr. Riley, was led, by studying the subject, to adopt the Protestant faith. Like a new Saul, he began to preach boldly and powerfully the faith he once would destroy. Much excitement was aroused, and over forty Protestants were killed in the consequent disturbances. The work was

adopted by the Protestant Episcopal Church in the United States, and with their assistance a church was organized under the name of "The Church of Jesus," and Mr. Riley was made the bishop. The government granted them, at a nominal price, three of the cathedrals confiscated in 1860 from the Roman Catholics. Bishop Riley resigned his office in 1883. The missionaries of the Episcopal Church are now working in four States, and report about 700 communicants.

(*c*) The Methodist Episcopal Church has made rapid progress since its entrance in 1873. The Northern branch of this church has a well-distributed and well-organized force, concentrated for the most part in the large towns along the railway lines. They report 9 ordained missionaries and 12 Mexican ministers, with 89 other teachers and helpers. Their communicants number 2104, and 16 young men are in training for the ministry. The Methodist Episcopal Church, South, is working in 17 States with 12 missionaries, 27 Mexican ministers and 3489 members.

(*d*) The American Board of Foreign Missions sent a missionary, Mr. Stevens, to Almalulco, in 1873. He was at first well received, but in March, 1874, a mob broke into his house and killed him and one of his converts, with shocking mutilation. This Board has now 6 missionaries and 33 other helpers, working in the States of Chihuahua, Sonora and Jalisco.

(*e*) The mission of the Presbyterian Church, South, is on both sides of the Rio Grande, occupying Brownsville, in Texas, and the States of Tamaulipas and Nuevo Leon, in Mexico. They report 8 ministers and 35 congregations.

(*f*) Matamoras is the centre of a quiet and efficient work under the Society of Friends. Their efforts are largely directed to establishing schools and publishing religious and educational books, which have a wide circulation.

(*g*) In 1870 the American Baptist Home Missionary Society assumed the support of Rev. T. M. Westrup, who had previously been employed by the American Bible Society. They have now 10 native and foreign preachers, and report about 300 members.

(*h*) The Southern Baptist Convention occupied Saltillo in 1880. They have now seven missionaries, and are working in five States.

(*i*) The Associate Reformed Synod (Pres.) are working in the States of Tamaulipas and Vera Cruz. They report 11 congregations, with 206 communicants.

(*j*) The Cumberland Presbyterians began work in 1886. They have stations in the States of Aguas Calientes and Guanajuato.

There are now only three States of Mexico not occupied by the representatives of some Protestant church. A cordial spirit of

harmony and co-operation prevails among the various missions. Since 1888 annual conferences have been held, in which all denominations are represented. It is hoped to economize labor and expense by conducting in common the lines of work which can be made available for the benefit of all. A union hymn-book is now in preparation, and representatives of the missions are co-operating with the American Bible Society to revise the Spanish version of the Scriptures.

As the result of what has been done in Mexico during the past 18 years, there are now at least 15,000 Protestant communicants in organized churches; and this can only be a partial measure of the influences that have been set afoot. That such work could be done at all is much, and that it could be done with a force relatively so inadequate, is much more; and both thoughts plead powerfully with God's Church to meet more than half way this nation that is to-day stretching out her hands.

Now is the time—the time to pour in forces for a new Mexican war, but not now *against* Mexico, but for her; not with carnal weapons, but with those which are "mighty through God." Now is the hour for us to tell our neighbors the secret of the great things God has done for us, that, desiring to copy our prosperity, they may appreciate its foundation in the wealth of Him in whom, richer than all silver and gold of Mexico's mines, are "hid all the treasures of the knowledge and wisdom of God." The guarantees of a noble future to Mexico lie only in the sovereignty of Christ. Oh, let us hear the call and heed the claims of God for that country, and in live earnestness seize the hour! Let us send squadrons where hitherto we have sent scouts. "WHO WILL GO FOR US?"

STATIONS.

SOUTHERN MEXICO.

Begun in 1872 in the City of Mexico; missionaries—Rev. J. Milton Greene, D.D., and Rev. Hubert W. Brown and their wives, Miss A. M. Bartlett and Miss Ella De Baun, in Mexico City; Rev. Henry C. Thomson and wife, Tlalpam. Native ministers: Mexico City, *Rev. Arcadio Morales, Rev. Manuel Zavaleta;* Toluca, *Rev. Luis Arias;* Jalapa (Tabasco), *Rev. Evaristo Hurtado;* Ozumba, *Rev. Jose P. Navarez;* Zimapan, *Rev. Miguel Arias;* Jacala, *Rev. Vicente Gomez;* Huetamo, *Rev. Enrique Bianchi;* Zitacuaro, *Revs. Daniel Rodriguez* and *Felipe Pastrana;* Tuxpan (Mich.), *Revs. Maximiano Palomino* and *Pedro Ballastra;* Jungapeo, *Rev. Leopoldo Diaz;* Vera Cruz, *Rev. Hipolito Quesada;* Paraiso, *Rev. Solomon R. Diaz;* San Juan Bautista, *Rev. Procopio C. Diaz;* Comalcalco, *Rev. Eligio N. Granados;* Merida, *Rev. Abraham Franco;* Chilpancingo, *Rev. Plutarco Arellano;* Tixtla, *Rev. Prisciliano Zavaleta;* Mohonera, *Rev. Felix Gomez;* licentiates, 6; native teachers and helpers, 34.

NORTHERN MEXICO.

ZACATECAS: occupied 1873; laborers—Rev. and Mrs. Thomas F. Wal-

lace, Rev. William Wallace; *Rev. Jesus Martinez, Rev. Brigidio Sepulveda* and *Rev. Luis Amayo;* licentiates, 9; native helpers, 4.

SAN LUIS POTOSI: occupied 1873; laborers—Rev. and Mrs. M. E. Beall; *Rev. Hesiquio Forcada;* licentiates, 3; teachers, 6.

SALTILLO: occupied 1884; laborers—Rev. and Mrs. Isaac Boyce, Miss Jennie Wheeler and Miss Mabel Elliott; licentiate, 7; teachers, 8.

SAN MIGUEL DEL MEZQUITAL: occupied 1876; laborers—Rev. David J. Stewart and wife; 1 teacher.

MISSIONARIES IN MEXICO, 1872–1891.

* Died. Figures, Term of Service in the Field.

Allen, Miss E. P.,	1872–1876	Irwin, Mrs.,	1887.
Bartlett, Miss Annetta,	1886–	Keil, Rev. A. P.,	1879-1883
Beall, Rev. M. E.,	1883–	Keil, Mrs.,	1879–1883
*Beall, Mrs.,	1883–1885	Latimer, Miss L. M.,	1881–1883
Beall, Mrs.,	1887–	*Leason, Miss M. E.,	1876–1877
Boyce, Rev. Isaac,	1884–	McFarren, Miss Kate,	1883-1885
Boyce, Mrs.,	1884–	McKnight, Miss M. H.,	1886.
Brown, Rev. Hubert W.,	1885–	Ogden, Rev. Rollo,	1882-1883
Brown, Mrs. (Miss M. W. Jacobs, 1883),	1886–	Ogden, Mrs.,	1882-1883
		Phillips, Rev. M.,	1872-1881
Burdick, Miss D. G.,	1883–1884	Phillips, Mrs.,	1872–1881
Cochran, Miss A. D.,	1879–1882	Pitkin, Rev. P. H.,	1872–1873
Cochran, Miss M. E.,	1879–	Polhemus, Rev. I. H.,	1879–1881
Coopwood, Mrs. E.,	1884–1885	Polhemus, Mrs.,	1879–1881
De Baun, Miss Ella,	1889–	Prevost, Miss A. M.,	1884–1886
De Jesi, L. M.,	1882–1884	Shaw, Rev. Harvey,	1882–1883
Disosway, Miss V. A.,	1886–1888	Shaw, Mrs.,	1882–1883
Elliott, Miss M.,	1887–	Snow, Miss F. C.,	1881-1886
Forbes, Miss M. G.,	1877–1880	Stewart, Rev. D. J.,	1875–
Greene, Rev. J. M.,	1881–	Stewart, Mrs.,	1881–
Greene, Mrs.,	1881–	Thomson, Rev. H. C.,	1872–
Haymaker, Rev. E. M.,	1884–1887	Thomson, Mrs.,	1872–
Haymaker, Mrs.,	1884–1887	Wallace, Rev. T. F.,	1878–
Hennequin, Miss L. H. H.,	1877–1881	Wallace, Mrs.,	1878–
Hutchinson, Rev. M. N.	1872–1880	Ward, Miss Fannie,	1885–
Hutchinson, Mrs.,	1872–1880	Wheeler, Miss Sennie,	1889–
*Irwin, Rev. R. D.,	1887.	Wilson, Rev. S. T.,	1882–1884

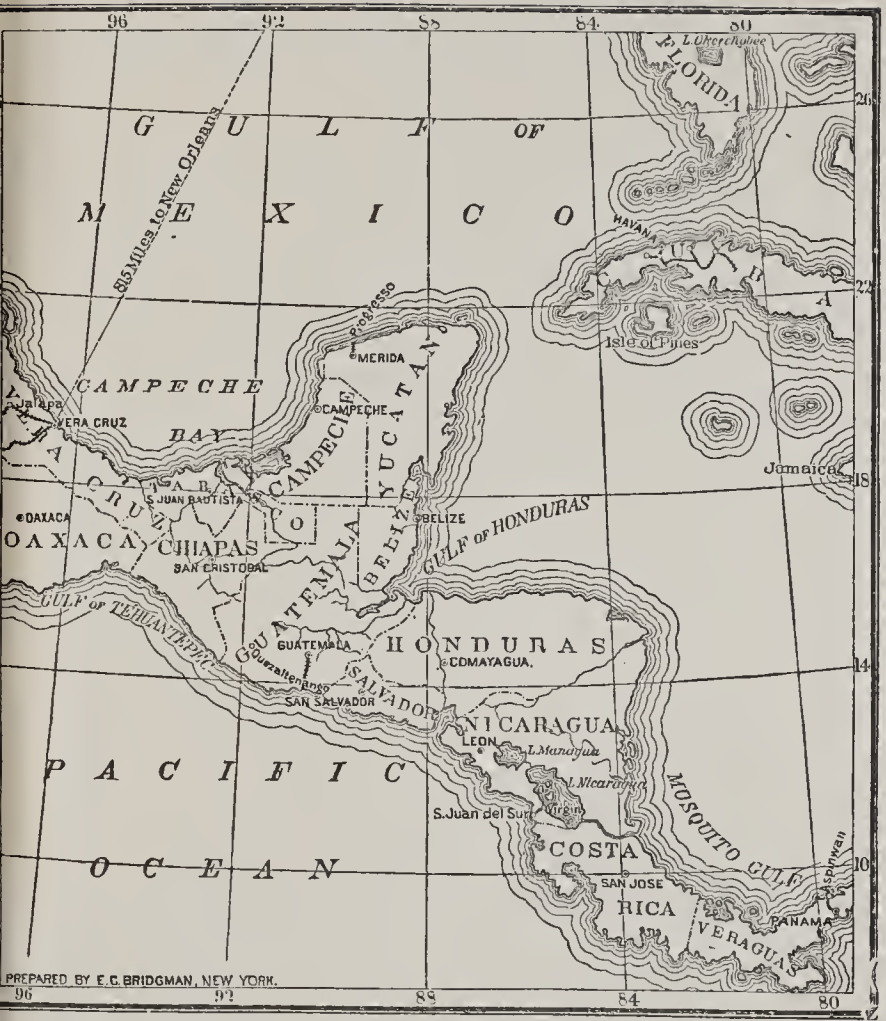
BOOKS OF REFERENCE.

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Aztec Land. M. M. Ballou. $1.50.
Conquest of Mexico. W. H. Prescott.
Face to Face with Mexicans. F. C. Gooch.
Mexican Guide. J. A. Janvier. 1888. $2.00.
Mexico. A. F. Bandelier. $5.00.
Mexico and its Religions. R. A. Wilson. $1.75.
Old Mexico and Her Lost Provinces. W. H. Bishop. $2.00.
Our Next-door Neighbor: Mexico. G. Haven. $3.50.
Popular History of Mexican People. H. H. Bancroft.
Story of Mexico. Susan Hale. $1.50.
Through the Heart of Mexico. J. N. McCarty.
Travels in Mexico. F. A. Ober. $3.75.
Twenty Years in Mexico. Melinda Rankin. $1.25.

GUATEMALA.

BY

Rev. W. BRENTON GREENE, Jr.


96
92
88
84
80
G U L F OF
M E X I C O
85 Miles to New Orleans
FLORIDA
E. L. Okeechobee
HAVANA
CUBA
Isle of Pines
Jamaica
26
22
18
14
10
MERIDA
CAMPECHE
CAMPECHE BAY
VERA CRUZ
Jalapa
S. JUAN BAUTISTA
OAXACA
CHIAPAS
SAN CRISTOBAL
YUCATAN
CAMPECHE
BELIZE
GULF OF HONDURAS
GUATEMALA
HONDURAS
COMAYAGUA
GUATEMALA
Quezaltenango
SAN SALVADOR
SALVADOR
GULF OF TEHUANTEPEC
NICARAGUA
LEON
L. Managua
L. Nicaragua
S. Juan del Sur
Virgins
MOSQUITO GULF
COSTA
RICA
SAN JOSE
PANAMA
VERAGUA
St Thomas
P A C I F I C
O C E A N
PREPARED BY E. C. BRIDGMAN, NEW YORK.

MISSIONS IN GUATEMALA.

TOWARD the close of the year 1882 the Rev. and Mrs. John C. Hill proceeded, under appointment of the Board, to organize the first Protestant Mission in the Republic of Guatemala.

It will be interesting to inquire into the character of the country and the people, and into the condition and prospects of the work, begun within the last decade.

I. THE COUNTRY.—Guatemala is the most western of the states of Central America. Its *area* is 40,777 square miles, about five times that of New Jersey. The *surface* of the country is very broken. The greater part is elevated five thousand feet above sea level. On the Pacific coast there is a strip of flat land thirty miles wide. To this succeed the lofty coast mountains, many of them active or extinct volcanoes, with their noble peaks Pacaya, Agua, and Fuego. The interior is a succession of mountains and valleys. *Rivers and streams* are numerous; those on the western side are the shorter, owing to the abrupt descent. In the rainy season they are dashing torrents, and add much to the diversity of the landscape. The principal *metals* are gold, silver, copper and iron; and these are abundant.

The *climate* is fine. Because of the elevation of the country, tropical diseases are almost unknown. Even the best insurance companies do not charge any extra premiums for residence there. The coast, though not so salubrious as the interior, is far less unhealthy than is commonly supposed. The temperature in the capital is almost the same throughout the year. The beginning of January is like a warm June in central New York. There is a rainy season from May to October. The *fertility* of the soil is such that in many localities three crops of corn are raised annually, and good crops of grass are gathered every few weeks. Farming is never suspended. Almost anything in the vegetable kingdom will thrive. The staple is coffee, though many capitalists are turning their attention to the raising of rubber. For consumption in the country, sugar, good rice, fair cotton, wool, and a mild kind of tobacco are produced.

II. THE PEOPLE.—The *population* is made up of whites (180,000), mostly descended from the early Spanish settlers; mestizoes

(300,000), the children of whites and Indians; negroes, pure and mixed (8,000); and pure-blooded Indians (720,000); total, 1,208,000. The Indians, as a rule, live by themselves, and are much superior to those of our country. The civil authorities immediately governing them are commonly chosen from their own race.

History.—The coast of this region was discovered by Columbus in 1502; the country was made a Spanish dependency in 1524, and was erected into a captain-generalcy in 1527 by Charles V. In 1821 Guatemala threw off the yoke of Spain, and in 1823 became a part of the Central American federal Republic. In 1839 the territory of the latter was diminished by the secession of Honduras, and in 1851 Guatemala separated from the confederation, as an independent republic. By proclamation of President Barrios, March 15th, 1873, religious liberty was guaranteed to all, and during his administration trade and general prosperity greatly increased. In 1884 war broke out between Guatemala and San Salvador, in consequence of a decree from President Barrios for the union of all the Central American States. At the outset of the conflict the President was killed. He has been succeeded by President Barillos, who has pursued the same enlightened policy as his predecessor. In 1890 war was again declared with San Salvador, but after a few months of active hostilities, peace was proclaimed.

Condition of the People.—In the cities they enjoy most of the blessings of civilization. Into the capital water has been introduced. The streets are wide and paved with stone, and lighted with gasoline lamps. Good order is maintained by a fine body of police. The cleanliness of the city, the peaceable character of the people, the excellence of the public buildings, which are broad and low, that they may withstand earthquakes, are all sources of amazement to the foreigner.

Education, though improving, is most imperfect. In the capital only one-fifth of the people can read. In the country at large the proportion is as low as one-tenth.

Nor can a more favorable report be made as to *morals.* Drunkenness is fearfully prevalent among the lower classes, especially among the Indians. The social corruption is astounding. The same picture is presented that we have in the first chapter of Romans.

Religion.—Roman Catholicism is and has been the one religion. In 1883 it was estimated that in the capital there were not fifteen actual communicants of Protestant Churches. As in Mexico, however, so here, Romanism has sunk even lower than the people whom it has degraded. The result is that they have lost confidence in their church. Nothing is done to supply the spiritual

void, and it is assumed that a purely secular education is the only need of the country. Hence, the educated classes are drifting into all forms of infidelity, while the condition of the people at large, says Mr. Hill, "is that of gross ignorance of what Christianity really is." In the words of an intelligent Romanist from Europe, "they are not Catholics, but heathen."

III. Mission Work in Guatemala has thus far been carried on exclusively by the Presbyterian Board. Early in 1882 their attention was for the second time called to this field. Assurances were given of the sympathy of President Barrios with Protestant Missions The Jesuits had been expelled, and religious liberty prevailed in the republic. These facts, and the consideration that in the whole country there was not one Protestant service, while in the capital were many Europeans and Americans who might be expected soon to make an English service self-sustaining, led to the occupation of the field by the Board.

The plan adopted was to gather an English-speaking congregation and organize a Protestant Church. Services were held for a time in private residences, with an increase from week to week until about forty were present. It was not long before a house within two squares of the centre of the city was rented from the President at a merely nominal sum, and a committee of gentlemen were soliciting contributions toward furnishing it. By April 27th, 1883, the new missionaries were fully established, and were encouraged especially by the attendance of natives. The young men seemed to be particularly attracted. The patronage of leading citizens, both English and native, was offered if schools should be opened. A Sunday-school was organized, and was attended by the children of the President and by others in high positions. Toward the close of the year the new chapel was filled. Even the rain could not keep the people away. In the main, they were intelligent artisans, and were as well-behaved and attentive as could be desired. Some came, notwithstanding that their crafts were thereby endangered.

In January, 1884, Miss M. L. Hammond and Miss Annie E. Ottaway arrived. The school organized by them on January 28th, was received with great favor by the people. There were more applications than could be entertained, and the desire was generally expressed that boarders as well as day-scholars should be accommodated.

Work among the Spanish was taken up by Mr. Hill in connection with Señor Don Louis Canal, a licentiate preacher from Mexico. The ministrations of the latter attracted large numbers. Between four and five thousand persons must have heard him at least once from curiosity, though the number of regular attendants

was not over thirty. Five hopeful converts were the result of these services.

During the year 1885 the Spanish services were maintained with an attendance of from fifty to sixty, mainly from the artisan class. The English service was also continued, with congregations varying from thirty to forty. Eighty-nine persons were enrolled as habitual attendants, but thirty-six left the city during the year. The plan of weekly offerings was adopted in both congregations, and the amount raised for self-support thereby doubled. Moreover, the chapel was presented with an elegant pulpit, the gift and work of the carpenters employed by the Guatemala Central Railroad Company. A few German friends of the Mission gave to the native congregation a beautiful communion set.

The girls' school, under the name of "El Colegio Americano," continued to receive a fair degree of patronage, notwithstanding that during the first year it had been much embarrassed for want of books, and that, because of whooping-cough, its sessions had been suspended for some time.

The year 1886 was marked by increased opposition on the part of the priests. Parents were warned against sending their children to the school. This, in consequence, suffered, though excellent work was done in it, and the teachers, by their blameless lives, made their influence felt on all coming in contact with them. The hostility of the priests was developed by a series of discourses preached by Mr. Hill on the abuses of the Romish Church and subsequently circulated as tracts. Toward the close of the year Mr. Hill resigned.

Untoward circumstances then seriously retarded the growth of the mission. Owing to the withdrawal of Mr. Hill, the only ordained missionary in the field, the service in English was suspended; but after a few months it was resumed through the kindness of Colonel Hosmer, the American Consul, who is an authorized reader of the Church of England liturgy. The work in Spanish was also hindered. The chapel was closed. A service in the vernacular was, however, conducted in the school-building by Professor Wilson, a resident of the city, and by the ruling elder of the Spanish church. The ladies of the mission continued the Sabbath-school, including a class in Spanish, holding the sessions in their own parlor. On September 29 Rev. E. M. Haymaker, who had been transferred by the Board from the Mexican mission, arrived. A master of the Spanish language, he was able to begin work at once. The services in English and Spanish were continued as before, and a Friday evening prayer-meeting was started in private houses with encouraging results. The only part of the work which remained undisturbed during

the year was the school, or Colegio Americano, under the charge of the ladies of the mission. Notwithstanding the prejudice against Protestant schools, twenty-seven pupils were in attendance.

The year 1888 was marked by substantial advance in the equipment of the mission. A site for a chapel was purchased, and the corner-stone laid on Christmas Day, the first ceremony of the kind ever witnessed in Guatemala. The services in Spanish and English were conducted as before, but with more encouraging results. Itinerary work in the suburban districts was undertaken by Victor Gonzalez, Mr. Haymaker's assistant. Nowhere did he experience decided opposition. In some places he was favorably received. He sold and distributed large numbers of tracts and Bibles, expounded the Word of God in many towns, and often illustrated its pictorial parts by a magic lantern. In most of the villages he found the poverty so great that no priest would stay, and for this reason anything religious was welcomed. The school was continued, notwithstanding the absence of Miss Hammond on furlough. There was development in the quality, if not in the quantity of the work. To the great regret of all, Miss Ottaway was constrained by filial duty to withdraw. Miss Imogene Stimers was, however, sent by the Board to fill her place. Steps were taken toward the establishment of a boarding-school, and one pupil was received.

In 1889, the force was increased by the arrival of Mr. and Mrs. Iddings. The church-building advanced toward completion. The attendance at the Spanish services more than doubled. A normal Bible-class was started. Systematic visitation of hotels, hospitals, etc., was inaugurated. The church organization, which had been allowed to lie dormant for two years, was revived. A good deal of attention was given to evangelistic work. Trips were made through the eastern circuit and to Quezattenango, the second city of the Republic. Many villages were visited and large numbers of copies of the Scriptures were sold, and not a few subscriptions were received to the religious paper of the mission. Nevertheless, considerable opposition was encountered. The membership of the girls' school increased to forty, though there were no additions to the boarding department. A kindergarten was instituted by Miss Stimers with much success. The work done, however, only made more apparent the extent, the need, and the difficulty of the field, and also the insufficiency of means.

It had been hoped that the school would be able to maintain itself in a rented building until the Board was in position to secure for it a permanent home adapted to the wants of a boarding-school. The sale of the building occupied from the beginning, however,

and the impossibility of securing another, except at an enormous expense, led the Board in its financial straits to suspend the school early in 1891, until the way should be open for resuming it under more favorable circumstances.

IV. SPECIAL HINDRANCES.—

Ignorance.—If the people had the Bible, very few of them could read it.

Immorality.—They are so degraded as to be incapable of appreciating even the moral superiority of Protestant Christianity.

Superstition.—Image worship is almost universal. Hideously carved and painted images abound. The dominion of the priests is general, and their efforts against our educational work in particular, are unceasing. The Indian aborigines, too, who have never yielded to the power of Rome, still practice their old rites and incantations.

Infidelity. – The more intelligent, disgusted with the dissoluteness of the priests, have come to believe in nothing.

V. ENCOURAGEMENTS.—These are found:

1. In the *Spirit of Progress* now universal in Guatemala. It is a remarkable circumstance that the first mission to this country should have been undertaken just when it was. Every interest has recently sprung into new life. A new religion is, therefore, in keeping with the times and ought to receive an impetus from them.

2. *The Press.*—This is fearless in its denunciation and exposure of Romanism, and thus clears the ground for evangelical truth.

3. *The Attitude of the Government.*—Absolute religious liberty is enjoyed. President Barrios, though not a Christian, gave his influence in favor of Protestant Missions. His successor has done the same. Some warm Romanists, moreover, are like-minded, feeling that our missions will tend to purify their church. In general the attitude of the people is favorable to everything from the United States.

4. *In the present condition of the work* (1890). Mr. Haymaker summarizes it as follows: "In the capital there is an English congregation that ranges in attendance from 12 to 35; a Sunday-school varying from 15 to 40; a Spanish congregation ranging from 20 to 65, or more, in attendance, though if all our adherents should attend at once we would have more than 200. In Santa Rosita a congregation of 30 or more, and a most interesting work going on; material for a congregation as soon as we can start work in San Jose de al Golfo, where there are more than a dozen readers of the Bible and Mensajero (mission paper), three of them former attendants of our congregation in the capital. A regular tract and Bible agent in Quezaltenango and another in Coban,

two of the most important cities of the Republic outside the capital. We have Bibles, tracts and papers distributed all over the country, and they are being read and are doing their work. At present one of the students is working in two important towns down the railroad, trying to bring together some scattered friends of our cause who are known to be there, and form a nucleus for more definite work, and there is reason to believe that he will have success."

And yet, in view of the work to be done, this is merely a beginning. In the capital, with its sixty thousand souls, are but seven Christian missionaries and teachers. Within a radius of seventy-five miles are fifteen towns, ranging in population from five thousand to twenty-five thousand, and as accessible to the truth as is Philadelphia, and yet the pure Gospel is seldom even named in one of them. In a country like ours, in which there is already a church for every four hundred people, are there not some who can heed, as well as hear the call, "Come over into Guatemala and help us."

Station.

Organized in 1882; station, Guatemala City, about sixty miles from the seaport of San Jose; laborers—Rev. Messrs. E. M. Haymaker and D. Y. Iddings and their wives; Miss M. L. Hammond and Miss Imogene Stimers; two native helpers.

Missionaries in Guatemala, 1882–1891.

Figures, Term of Service in the Field.

Hammond, Miss M. L.,	1884–	Iddings, Rev. D. Y.,	1889–
Haymaker, Rev. E. M.,	1887–	Iddings, Mrs.,	1889–
Haymaker, Mrs.,	1887–	Ottaway, Miss Annie E.,	1884–1889
Hill, Rev. John C.,	1882–1886	Stimers, Miss Imogene,	1888–
Hill, Mrs. John C.,	1882–1886		

Books of Reference.

Central America. H. H. Bancroft. 3 v. $4.50 each.
Guatemala. W. T. Brigham. $5.00.
Here and There in Yucatan. Alice le Plongeon. $2.50.
In and Out of Central America. Frank Vincent. $2.00.
Incidents of Travel in Central America. J. L. Stephens. 2 v. $6.00.
States of Central America. E. G. Squier. $4.00.

PRESS OF
THE JAS. B. RODGERS PRINTING CO.,
52 AND 54 NORTH SIXTH STREET,
PHILADELPHIA.

General Assembly Speech

1901.

General Assembly Speech 1901.

1. For the second time in its history the Bd has crossed the $1,000,000 line.

Rents for regular work		969,000
for specials		112,908.
for Building	?	200 000
		1,282,

Ten years ago 942,690
Two years ago 977,749 - under shock of debt.

Encouraging increase from churches directly.

1891.	346 779.	1893 - (Exp.	347, 562.
1896	274, 858 Rem #92 ③	1901	357, 710

Average contribution per member - including all rents.

1841	134, 433 men.	$ 64, 212. 14.	Av. .48
1851.	210, 306 "	101, 947. 63.	" .48
1861.	300, 814 "	165, 324. 21	" .55
1871.	455, 378 "	310, 348. 14	" .69
1881.	551, 401 "	580, 236. 81	" 1.00
1891.	806, 746 "	942, 690. 64	" 1.17
1901. 1.		969, 000	.96

Marked increase in decade ending 1891

But let us face the other side - the weak truth.

Average contrib. per member covering only Church Offerings.

1841	$ 61. 811. 39.	Av. .45
1851.	77, 644. 69	.37
1861	107, 956, 76	.36
1871.	193, 337. 10	.42
1881.	201, 804. 25	.36
1891	346. 779. 79	.43
1901	357, 710	.35.

Marked increase in the decade ending 1891

And while we have given this as an out-come result from churches, two cents a week from other church members have spent 12 times as much each decade on Conf. etc not inc. home Missions. Bounds.

And we have Conditions as see things also.

Sylvania at. County seat Pop. 2000000 pop. 26
One ch. 5777 members gave $11000 for F. M.
Have 7 men running for Pres upwards $10000 Esp.

Shall let us refer.

The Missionary advance.

4% + 6% + 8%.

2. But of these greater blessings must we make report. We report this year the greatest no. of converts 42000. This = Iowa & Indiana. And these have mini-
isters 362 for Iowa & 262 for Ind.
a = Bost. & California. B. 167 min. C. 279
a = Mich & Mo. Mi 208 . Mo 197
a = Wash, Oregon, Utah, Montana, N. & S. Dak.
Nev. Nex. Ind. Ter. Texas & Idaho. with
677 ministers. 2
and also for 41 other mission. a = entire Pac. ch. in 1800.
Need note the percentage of increase in members in
last 10 years.
Indiana 1.96 } Yet it is said that there are many
Illinois 1.47 } of the ballot frauds in Illinois
Oregon which some contest. Nev
Nev Mex. 1.20
Ind Ter. .97
Mark the significance of this. Also in. mission there.
Indiana = 2½ times ratio of inc. Oregon & Wash.
7 " " " Kansas.
9½ " " " Ohio
19 " " " West Va
20 " " " New Mexico.

Look back over the whole history
Have added to our Church. Churches from these
groups & no = to Pres. population of Nebraska, Kansas,
Montana & Wisconsin
a = Illinois & Missouri
a = this Iowa.
While we have sent out 2079 missionaries
and given $26,288,886 + 901

But came back from these to the state work this last
year. { To Baptism last year 7 to 8 good.
= Iowa, N. Dak. Montana.
Utah. 820,000 pop. => Conn. = Kansas, Wyoming,
Ariz. New Mex, Nev. Idaho & Utah.
a = 4 times pop. of Wabash
a = 25 times Alaska
Korea. No flying from proper meeting. Conf last year =
Scranton. Appenzeller Bost & Cal.
The measures give Appeal to each of these. Eddy, "Hello Road"

3. The great changes Missions have wrought
our thoughts focus on this subject generation the last yr.
Home paved the protestants in Japan. Jesuits in India
Home pioneers the Bible over the waves.
Our Pioneer crossed the 100000000 lines
In Japan. Verbeck. Hepburn. Imata.
Home forced nations to recognize their principles & to
defend oppressed by missionary workers.
Home since we are step nearer to a radical basis
formation of over the area of ethnic psychology. They
are teaching deep
"those great & sweeping thoughts that overspread over &
the forces that meet missions light as the great
tides of God

In the matter of Christ. Union.
The last assembly's deliverance.
The answer of Japan. Mexico, India.
The saving of the divine purpose. Principal Rainy
at Free Ass. of Congr. & Presb. Church, London 1873.
"I hold the grand unity of the Church of Christ in Christ
and its reason to them" as to some things I do
very strongly hold that people who needlessly keep
outwardly separate from one another & wasted
competing harness before the world are seriously
misrepresenting the Church of Christ to the world."

4. And how solemnly God has been teaching us this
last year that if we were not to be in service we
were at least to be in suffering.
The shadow of death among ourselves.
Dr. Loomis
What happened in that year
The 33 the Ch. membership from from 233,580
To 100,689. to offerings for F. M. from
$1777.23½ To $1,6[illegible] +.
Our Pioneer greatest letter perfected from for them.
Mr. & Mrs. Ufford. Sweet & pleasant in their lives & in
their decease not divided.
The next Christ. carrying their body from one village
to the next - each village preaching its heaven.
Mr. Carter Home Mrs. Japan Dr. Mary Brown
"The Garden Evening Children in the Great.

He thro' fiery trials trod
And from great affliction came
Now before the throne of God
Sealed with the almighty name
Clad in raiment pure & white
Victor palms within his hands
Thro' the dear Redeemer's might
More than conquerer he stands

Yet how much this seems when we think of the Shadows of famine in India.

The area affected 225000 sq. mi. and people. 62(6)

The untold numbers who have died.

Our own Missions.

The famine scene

The little children "your children's cause."

The glorious harvest springing up from it.

Wadgaon. Kodoli.

It was always so. In the first the two sides of the seed [illegible] in the ground then the springing grain the ripening harvest.

5. It is only because of this unwavering confidence in my heart that I can speak for a moment of the great glorious history of our Missions in China.

(1) What we have lost. The total loss in China 9 are Bds.

In property. Three stations wiped out.

In lives. The story of Pao Ting Fu.

The little children

The Campbell children at Cowanpore

"Jesper little children"

"These from great affliction come."

(2) What we have gained.

The rich inheritance of their memory Mueller.

The example of their fidelity.

The native church.

Ding. Hio. Miss Boynton.

The proof that there is "power, power, wondrous working"

a making that can not be lost Over the sea that mean. the blood has hallowed Jesus Christ shall reign.

I know that we have gained more

(1) The confidence of the scared.

We seek it.

We understand it. Capt. Wolvaid letter.

We are prepared to meet it at every point.

Missionaries responsible & injurious hypothesis

Thousands were taken in love.

Dr. Grant "You, remember sir, have been speaking in China many years a critical exception what men concern my injudicious remarks; your church customs are strict & correct. In 1870. It customs you have been compelled to keep that Chinese have ever observed. How then can it be said that

Missionaries violent & bloodthirsty since
the Boxer in China have lost the favor of
China also at heart
As to their looking x. what wd. men
have lost them do? Ans & decay.
The two sentences here from Canon Smith to x

(2) The point treated here of Christ.
Waste of time. Miss Sinclair's letter.
Christ.
"Rag, bag & botanic age."
One washed the earth this bye
a bearing fodder
Origin. She gave the wound a gift
That wise outcast the centuries
Except a grain x" "I, yet he gets up."
This was with the wine of our church.
The Mater Mea. Verna. Wolf Mother.
If we hesitate the very chickens & the dead trees
rise up. Bethania boy.

(3) The charge that Missions are an outlawed & el-
lipticwale enterprise.
That missionaries have no political rights &
That missions have none. Indemnity.
Does Paul purchase.
What are our rights?
Free & complete.
Paul - I am a Roman born.
What shall we do with them?
Just what is best for the Cause.
As Paul did with his & Christ also
Capitulated with Jew: agent
hostile alien
No, we shall go forward in China. Paul & by Jesus - to take up again
The cable from Shantung.

6. The forward call Everywhere.
Korea
Persia the appeal now. The challenge of Islam to us
Guerrero. Our men needed to gather in the manifolden.
Two men. to 420, 330 people

And what do we need.
men or money? Ans is "Both". Both. Men not equal
men for work & money for money for work of men.
Now then there - Spiritual fortune - the work.

Then, under what new revelation, was there
in answer to an appeal. Hint
A revolution was required, perhaps, not create it
Where was the purpose?
How can we help hearing it.
I hear the calling
"I hear a voice thru the silver night
And across the sunset sky
Its up to us for the fruits are ripe
And I dare not disobey."
I see the visions.
Lester's Christian "My religion has changed me"
Sermon in the Mosque
And the Victoria Memorial Service. Thomson.
The two foreign children "Faith in Hoping".
Miss Brown & Kodoli Baptisms.
The Wright Family & the ordinary & the martyrs
Duncan & his two dark boys.
And in them I see One who gave his life for
a cause of men & hear them again "I must
work for the night is coming" and the other
"Even those I never n" O friends, come
let us answer these and I, hear me.
"I am the son of God & so forth to woo. Who will
follow me." O friends, let us arise & go after Him.

fine market in Mei Kuk in Beattie's field - carried on beside & sometimes in street for 50 yds. In Dec. the famine was dead. Husbands sell wives.

Medical women in putting dying relations to out in the street - Chalmers Mission in Peking - kept but all to die in the street. Dying babies too, Pa Carter of American Hospital - Mission. But none for women dying.

Beattie's women are one family in this fine school has gone back to heathenism

Peking - [illegible] in Beattie says not a family in his [illegible] has been free from some fatal disease. Cholera, typhoid, diphtheria, rice all up to.

When a man dies he has his own - it is done by having a feast & sending to the [illegible] who is told what was given [illegible]

The Mission Crisis in China

Leaflet No. 3

The Persecuted Chinese Christian

The Board of
Foreign Missions
of the
Presbyterian Church
in the U. S. A.
156 Fifth Ave.
New York

The Persecuted Chinese Christian.

In a farewell meeting that was held at the close of the Synod of China last spring the oldest pastor of the Ningpo Presbytery in a strong address urged his fellow pastors to prepare their people for a time of testing, which he said God would undoubtedly use in China just as in the early days of Christianity. He recommended to them a method which he was using, namely, reading the people selections from the accounts of the martyrs of the church, that their example might inspire a like fortitude. The Church in China does not need to read a book of the martyrs—she is writing one. What James and Paul and Polycarp and Irenæus, "and the noble army of martyrs" did for early Christianity the Chinese Christian is doing for nineteenth century Christianity. He is witnessing a good confession before many witnesses. The native Christian, so feeble, so apparently unfitted to endure a severe strain, is being tried in the furnace of affliction.

The howling mob in the Coliseum at Rome, thirsting for the blood of the Christian, has found its true type in the Boxer and his allies, who in these latter days have sought to torture and destroy the Chinese Christian. The animosity against the foreigner is only exceeded by the hatred felt for his convert.

The following proclamation was posted on the wall of the yamen in Chining Chow Fu:

"The Taku forts have been retaken by the Chinese. Gen. Tung Fu-Shieng has led the

Boxers and the godesses, and has destroyed twenty foreign men-of-war, killing 6,000 foreigu soldiers. The seven devilish countries consuls came to beg for peace. General Tung now has killed all the foreign soldiers. The secondary devils (meaning the native Christians) must die. General Tung has ordered the Boxers to go to the foreign couutries and bring out their devil emperors (Kwei wang) from their holes. One foreigner must not be allowed to live. All who are not Chinese must be destroyed."

Hundreds of such edicts have been issued by those iu authority. It requires no large knowledge of Chinese character to calculate the effect of such utterances on the "lewd fellow of the baser sort."

The governor of Shantung, Yuen Shi Kai, seeing, he claims, the impossibility of protecting mission property and the native converts, issued orders to his subordinates that the property should, for the time being, pass into the hands of the governmeut, and advised that the *Christians should temporarily abjure Christianity.* The details of accomplishing these results he left to the various prefects and district magistrates. The "hostiles" among the latter immediately seized the opportuuity to issue orders that mission property should be confiscated, and that the Christians be compelled not only to abjure Christianity, but also to give pledge that they would never enter the Church agaiu. In this way renouucing their errors, one official proclaims, they uay be regarded as good subjects of the Great Pure Dyuasty again.

The Boxer, single handed, would have been limited in his power for evil. The official sanction of the Dowager Empress, and hence of officials of all ranks, gave him practically

unlimited power to persecute. Rev. W. O. Elterich of Chefoo writes:

"We have been able to secure a copy of a letter written by the Provincial Treasurer (whose rank is almost the equal of the Governor) to the prefect of Chingchoufu in which he sets forth that the native Christians are the source of all the troubles with the Boxers, and that the best way to cause them to cease was to have all district magistrates compel the native Christians to give up the Christian religion and return to the religion of their fathers. That this letter has borne fruit is seen from the fact that a number of district magistrates have issued proclamations along this line, in some cases giving the native Christians only three days in which to recant. Not only so, but a number have already been arrested, dreadfully beaten, and many others driven from their homes."

Rev. Paul D. Bergen of Tsingtau affirms:

"That in at least four or five official districts Peking proclamations have been publicly posted stating that the government is now at war with foreign powers and praising the patriotism of the Boxers, also going on to say that if the native Christians desire to still be considered as Chinese, they must renounce publicly their faith before the official. Otherwise they will be left to the will of the Boxers with no hope of protection or reparation."

No words can depict the reign of terror through which the Chinese Christian has passed in the last few months. Has he stood the test? Let a simple recital of facts answer. One of the magistrates seized Rev. Ting Li Mai, pastor of the Presbyterian Churches near Laichowfu City. Ting Li Mai is one of the best and noblest native pastors, a graduate of the last theological class, and a

most lovable and admirable young man. He, with some others, was arrested on the charge of inciting trouble, thrown into a foul jail and beaten two hundred blows with a bamboo club on the naked thighs. Mr. Ting, being the leader, was treated the worst. It is reported that his thighs and legs were beaten into a jelly.

In open court the magistrate asked him, "Are you a Christian?" "Yes," Mr. Ting replied, "I am." Turning to the lictors, the magistrate ordered him beaten, after which he again demanded, "Are you a Christian?" "Yes," was the reply, "I am." The lictors were then ordered to beat him again, after which he was remanded to prison. Dr. Lio, also a graduate of Tengchow College, now practicing medicine in Laichowfu City, was treated the same way, and likewise refused to deny his Master. They were kept in prison some weeks, the magistrates endeavoring to extort money from them. These miserable opium-eating harpies are accustomed to inflict various hardships on their victims, in order that the latter may be compelled through suffering to purchase certain immunities. Mr. Ting and Dr. Lio have already spent in these few weeks the sum of forty thousand *cash*, almost half of Mr. Ting's salary, in order that they may be able to endure during this hot weather the rigors to which they are subjected.

After much effort on the part of the missionaries, aided by the efficient United States Consul, Hon. John Fowler, the release of Mr. Ting and Dr. Lio was effected. Neither Mr. Ting nor Dr. Lio at any time gave the least evidence of yielding, and they persistently refused to deny their Lord and Master. Mr. Ting is second to none, native or foreigner, in

his influence over the native Church, and being a man of more than usual ability, his work has been greatly blessed.

Others, both in our own and other missions, have had trial of "cruel mockings and scourgings; have been stoned, tempted, slain with the sword." In some cases along the Shantung and Chihli border, the mangled bodies of these lowly followers of Christ have been thrown into the smoking ruins of their humble homes.

Mr. Ting and Dr. Lio were both educated men. We find the same constancy among the lowly Chinese Christians.

Miss C. E. Hawes, who narrowly escaped death at the time of the destruction of the Wei Hien Mission, bears witness to the fidelity of a humble native disciple:

"My good faithful cook, who prepared for us the last food (which renewed our strength for that long walk of ten miles to the German mines), faithful and true to us, was beaten almost to death by the mob. They tore his clothes all off him and took his money and beat him with a club having nails in it. To-day that good man bears in his body the marks of the Lord Jesus. . . .

" . . . I am well and able to help the work by talking in the churches. I want to tell everybody about our faithful, true Christians in China, some of them suffering horrible torture, and some killed for Christ's sake."

Dr. Charles Lewis of Chinanfu relates how his cook, Mr. Kichin, after much suffering, won a martyr's crown. To the last he refused to deny his Lord, though by so doing he lost his life and left a wife and three helpless children without a breadwinner. He was beheaded and his head was suspended from a

tree. A missionary said of him, "He was a good man and went straight to heaven."

Eleven families, embracing fifty-three persons from the village of the murdered cook, all of them brought into the church largely through his influence and that of his brother, have been burnt out of house and home, but the fire did not burn out their faith in Christ.

Rev. John Murray from Chiningchow says: "Word from the interior tells us of bitter persecution of the Christians. The trials and losses of missionaries escaping from the fiends are almost forgotten when we think of the situation of the native Church. Here are a few specimens. A trusty, Christian servant at Chinan killed; four others in the same village carried captive. Christian preacher arrested and severely beaten because he said he was a Christian. Property of many stolen or burned; parties of men, women and little children forced to flee; others refused the water of the public wells. Officials trying to make the Christians recant, with what success not yet known. It is trying in the extreme." One old preacher was offered the alternative of worshipping the idols or death; he chose the latter, whereupon his ears were first cut off and then his head, and his body offered in sacrifice. His case is by no means exceptional.

Rev. J. E. Shoemaker of Ningpo thus speaks of the native Christian: "I cannot close without a tribute of praise for the way our Christians are facing this crisis. They know their lives are in the balance and it is driving them close to God. If death and suffering come, I am sure it will open the gate for many a true martyr to enter into eternal joy. A helper writes to-day: 'Our position is most dangerous. We can only trust the Lord to fulfill to

'is John xvi : 33.' The promises of the Word have meaning to these people now as never before. God help them and help us all to be 'faithful unto death.'"

Many have already suffered a martyr's death and more will follow. But may we not say of these Chinese Christians what the mother of Mrs. Simcox said of the massacre of her son and daughter at Paotingfu, "If His cause would be glorified by the sacrifice of their young lives at this time, His will be done"?

The Church in China will come out purified with such a baptism of fire.

WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE PRESBYTERIAN CHURCH
501 WITHERSPOON BUILDING
PHILADELPHIA

KODOLI, INDIA, October 14th, 1900.

HAVE you ever been so happy that you felt you could not hold another drop? That is how I feel to-day, and though it is the Sabbath, I must tell you. Last Sabbath our native pastor baptized one hundred and sixty-one adults, and received into the Church fourteen others, formerly baptized, making a total of one hundred and seventy-five. So glad a day never came into my years before. They came in groups of twelve or fifteen and took the solemn life-long vows. It was impossible to keep back the tears as we listened to the strong voices of the men, with all the conviction of their souls promising to keep the Sabbath, give up their idols and worship the one "Upper God."

The service with the Lord's Supper occupied over three hours, but we never thought of being tired. The room, our dispensary, was not half big enough to hold the crowd who witnessed the sacrament. The men gathered in the yard, and were filed in through a side door in groups. To-day the children of the new converts are to be baptized. They come from twenty-five different villages, in most of which I have toured. Many are relatives of the famine waifs who have been taken in. This is one of

the blessed results of the awful famine. We rejoice indeed with trembling, for we know these ignorant people need careful teaching. Some may have come to us, the missionaries, instead of to Christ, in which case they may soon fall away. We must visit, encourage and teach. Some will have to stand alone in their village. Oh! pray that their trust may be on the Omnipotent God who only can keep them from falling.

The responsibility of receiving so many rests upon the elders and the native Church; we were not even told of the large number who had been examined. The communion bread had to be divided into tiny morsels to suffice. Our hearts burned within us, and we said, "Surely the Lord is in this place." Although the crowd was so great, there was a reverent stillness in the place that showed the presence of God. The sun went down and the moon rose and still we sat before the table. After seven o'clock we sang "Praise God" with full hearts, and I think I may safely say that the benediction was pronounced upon the largest assembly of native Christians that was ever in the bounds of the Western India Mission field.

Time I cannot find, to write reports. I feel as if I should like to stand up before you in the Witherspoon Building with my six hundred children, most of them now well, and clean, and happy, and say, "Here am I and the children

God has given me." I have tried to feed, clothe, and teach them. More than this I cannot find time to write. A little voice at my window—"Missi Saheb, I want a piece of soap;" "Missi Saheb, my cap is worn out;" "Please, some thread to mend my clothes;" "Somebody stole my blanket;" "My sister has the fever;" "My brother has the small-pox." (This last is rife just now.) All these minor matters take one's time. I must have personal contact with these wee ones, else how can I learn to know them and love them? The mornings must be given to the school of three hundred girls, until I can get more competent teachers.

Evening—Another three hour service is ended and fifty-one more adult names enrolled here and we trust in heaven. Only twelve children were baptized, the rest will be received later. Time failed to-day. We have never known such a time of ingathering in our Mission. It means the *trial of prosperity* for our Kodoli Church. Are we equal to these large numbers, two hundred and thirty-nine additions in eight days?

One of my famine boys went the other day to his village where he has an uncle. There is no Christian in the place. The people reviled the boy and taunted him with being a polluted Christian. "Why did you come back? You are defiled." When our Krishna was ready to eat his dinner, he covered his eyes

with his hands, as he was accustomed to do in Kodoli, and gave thanks for his food. "What are you crying for?" a woman asked. "I am not crying, only praying to God." "What do you do that for?" "Because He gave me my food and I want to thank Him for it." And then he, a boy of ten, told them how the gods of stone and earth had never done them any good. "Out of the mouths of babes." Krishna told me this to-night as he carried my Bible home for me, and the words were sweet to me, I can assure you. We forget that we have ever been weary, and ask for forgiveness for ever having been discouraged in our work.

Pray for us, pray more than you ever did, that these may be able to endure persecution. It will come and they will have plenty of it to bear. May the God of all grace bless you abundantly for the gifts of money and love and prayer you have bestowed so generously on us, in these days of famine distress.

Rain has come, but the latter rains are earnestly looked for, and the tall grain in all its beauty is drying up again as it has done for three years. It is almost past saving now, even if the rain should come. Days are hot and close. Pray for us.

A. Adelaide Brown.

The India Famine

AND

The Christian Missionary



The Board of Foreign Missions
of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York

The India Famine and the Christian Missionary.

The story of the famine in India for the year 1900 is heart-rending. The story of the relief given by the Christian missionary is *heartening*. The bitter cry of India's famished millions smote the heart and opened the hand of thousands of generous Christians in America. The Presbyterian Church gave for this purpose to its Board of Foreign Missions the sum of $104,523.24. To the missionary was granted the blessed privilege of distributing this bounty. No more Christ-like service ever engaged the heart or hand of man.

Poor India not only suffered from famine, but famine's hideous sisters, cholera and plague, stalked over the land and left behind sterile fields, deserted villages, blackened homes, open graves and bleeding hearts. It is estimated that from eight to ten million people were swept away by this triumvirate of plague, cholera and famine.

The famine was most severe within the bounds of the West India Mission, but it was also felt within the territory of the Furrukhabad Mission, and many famine orphans were cared for in the Lodiana Mission. The native Christians in the Lodiana Mission also suffered greatly on account of the high price of food due to famine. The ravages of the famine began when the missionaries returned from their annual meeting in October, 1899, and continued without abatement through the en-

part of the upper castes to permit the lower castes to use water from their wells.

Dr. Storrs said a few years before he died that the romance of missions had passed. Nothing more romantic has ever been told in mission story than the employment of these famine sufferers in improving a site for a leper hospital and the digging of a well thereon. Money given for the relief of starving people furnished work, and this work resulted in the erection of a home for the most helpless and hopeless of all sufferers—the poor leper. This is the climax of romance in missions.

A girls' school erected at Kolhapur employed a large number of famine workers. In order to give as many people as possible work a long line of men was formed extending from the proposed site of the school house to a stone quarry whence stones were carried by the laborers on their heads. All day this line of workers passed and repassed. Many other buildings were constructed which will become a permanent source of blessing to the people for years to come. Thousands, however, came for work for whom there was no work, and still other thousands who were unfit to labor on account of their age, their infirmities, or their weak condition through lack of proper food. As many as 6,000 people would assemble on a single morning on a mission compound, all crying piteously for food or clothing, or alms or work.

The most needy ones were selected first; the names, residences and details regarding the families taken. As far as possible these cases were followed up and great suffering was thus relieved. In many instances no questions needed to be asked. A bony man or woman leading up several bony children told the story without need of commentary. "What did he die of?" asked a missionary of

a native as he pointed to the dead body of an old man outside the mission house. "Nothing," quietly replied the native, "Only he was tired." Many poor Hindus did not die, they just fell asleep—only "tired."

The missionary could hardly emerge from his home ere he heard the cry, "Give me something for my stomach." In many instances when relief was given the thankful recipient addressed the giver as "God Almighty." A poor man who was given a coarse garment was so overjoyed that he burst out crying. Some averred that the givers were simply laying up credit for a life to come, but the great majority gratefully acknowledged their indebtedness to the Christian donors.

Never did the caste system in India appear more hideous. Starving children would refuse food because it was given by an outcast, that is a Christian. One day a very thin old man came in the crowd which had gathered on the mission compound. Some native bread was handed him which he quietly took. In a short time the people about him began to beat him and drive him off the compound for taking bread from the hands of a Christian, and he a caste man. Such is Hinduism. Yet before many months had passed high caste mothers were offering to nurse the babies of low caste women. The gospel of relief had wrought a social revolution.

The crowning work of this beneficent charity, however, was caring for the children. They suffered most; they were most tenderly loved and received the most care. It is a pitiful story—the suffering of the Indian children —but very beautiful withal. "It is a comfort," writes one of the faithful workers, "to see the little forms filling out and the wrinkles and the old care-worn look fading from the

face of one hardly more than a baby." A little waif brought into the mission compound exclaimed, "What! three meals a day?" as if it were too much to believe. Her rounded face soon showed the effect of her three good meals.

Large amounts of clothing were distributed both to adults and to children, and after each child was thoroughly scrubbed and given a new jacket or skirt, it was with difficulty that they could be persuaded to part with their bit of old cloth, their only article of clothing. It was all they had, and nothing evidenced more the dire condition they were in than their clinging to their "filthy rags."

The tender mercies of the wicked are indeed cruel. When one of the little boys, who had been rescued at Ratnagiri, died, no carpenter could be found to construct the rude pine box unless he received an exorbitant price for this simple work. The missionary, in addition to his numerous duties, had to construct the coffin while the mission boys dug the grave and tenderly placed in mother earth the body of little Nagu—their companion in tribulation.

The aim of the missionary in seeking to save the children was three fold. "First, to give them the temporal care they needed; second, the spiritual teaching for which as yet they had no hunger; and third, a start toward gaining an honest living." How well this was accomplished may be seen from the following pen-pictures written by the workers themselves. Mrs. Wiley of Ratnagiri writes:

"It is easier to feed and clothe the boys so long as there is the wherewithal than it is to find a suitable employment that will in time be productive of an independent living. To this end we employed a gardener who took six of the more sturdy lads out of school

hours and superintended their laying out a small flower garden, a vegetable garden and the plowing of all the remaining land about our bungalow, and the sowing of grain. The flowers and the grain have done well. The boys have done about three hours of manual labor out of school daily. Three lads have learned to sew with our tailor, and one of the three has made all the new pirons (or shirts) worn by the boys since the first supply. These boys, under my supervision, do all the mending for the school, and I need hardly add that forty-two active boys have ways of splitting the backs of their shirts that are astounding, and caps get sadly torn.

We have taught some parts of housework to one of the larger boys and he has picked up readily. Outside of school hours the boys have done all the grinding, water-carrying, mending and washing, and now we are training one to be a barber, so that that necessary expense will be cut off from this month on.

Some few weeks ago one of the leading boys said to Miss Ferguson: "I know the Lord's Prayer, but if I want something else I do not know how to begin." So he and six others began going to Miss Sharp and Miss Ferguson on Saturday mornings after their work was done to learn how to pray. That same boy on behalf of himself and the six others asked Mr. Hannum for baptism, but he thought that they should wait for more instruction.

Miss Adalaide A. Brown of Panhala, gives a charming account of how she sought to care for and teach the famine children whom she lovingly calls her "brownies":

"I promised the Lord that so long as He would send me the means I would not turn one worthy child away. I did not know where the money would come from, but He

did. Reading at that time Dr. Pierson's 'Life of George Muller,' my faith was greatly strengthened.

"When I went back to Kodoli in June, the scores of children grew to hundreds, yet there was food for all. Miss Wilder forwarded to me some large sums of money that had come to her for orphan children. There has not been a day's lack of food. To-day there are 606 safely housed, clothed and fed, who otherwise would have been homeless, naked and hungry. One little lad was taken last night to the Upper Fold.

"In November, eleven entered the Kolhapur Boarding School. They returned for vacation so clean, so polite, so altogether refined and lady-like, there was danger that the fable of the frog and the ox would be verified. *I* personate the frog. One of these eleven had never had enough to eat for six successive days in her life. She rose into the second standard and came to me with shiny eyes to tell her victories. I shook her to make sure that she was the same girl who went from Kodoli. She was actually plump and hearty; but the happiest look came into her eyes when she said: 'Oh, Missi Saheb, I am so glad my father is a Christian.' She went into Kolhapur a Hindu.

"All castes meet together, sit, sing, read, recite together; Mahar, Mang, Chambar, Maratha, Christian, and all study about the one God who teaches us to call Him 'Our Father.'

"One day a woman came to the general grain distribution carrying her dead child under her drapery. She had no place to leave it and to stay away with the child meant a day of fasting.

"Famine labor and special contributions for material have made it possible to put up a

building for a widows' home. There has been no Orphanage or Home with a capital H. Into the homes of fifty-one Christian families the waifs were taken as they came to us. We have built four sheds of matting with native tile roofs, space for 120, where ventilation is secured perforce. One good house of mud with stone trimmings accommodates fifty. Another, its counterpart, will soon be completed, and by giving room to fifty more will relieve the pressure on the Christians' houses, which are overcrowded.

"The number of villages represented by the waifs is 106. Into 106 places has gone the knowledge that there is a God whose name is Love, who constrains his followers to do deeds of love. In 106 villages people wonder why those in a distant land whose faces they never saw should send them corn and clothing. Money has been poured out of generous purses at home and the children eat and are filled and still there are left baskets full.

"We are giving industrial training as fast as we can. One boy can make native shoes. One has learned to weave native cloth. Four are weaving native blankets. Two are learning mason's work. One helps a tinner. Two are in training as 'trotters,' a very necessary industry when one lives 'twenty miles from a lemon.' They can walk their twenty-six or thirty miles a day and come back with smiling faces to hear the well-earned 'shabas' as they lay down their burden. Fifteen are learning to sew and do creditable work. Three make small paper ointment boxes for use in dispensary and are proud to be the 'Doctor's Assistants.' Boys who work and do something for the good of their country are given a strip of white cotton cloth for their head gear, which they enjoy far better than a cap; and once a week they receive one cent to

spend as they please. So work is at a premium. Some of the girls are learning to make native buttons and several are able to help make frocks and small coats for the wee ones. They, however, have plenty of housework to keep them out of mischief—grinding, cooking, baking, sweeping, washing and carrying water. This is woman's work in India. All the children go to school at least half the day."

Still another picture is given by Mrs. Tedford of Panhala:

"Our famine work has been the work of the year. It has taken our time, our strength, our prayers, and we have felt blest and honored in being allowed so many opportunities of reaching the people. Report it I cannot, I know not what to tell or what to leave out. All I can do is to give a few facts and figures that will serve to give some idea of what has been done.

"Mrs. Wilson and I have given much time to feeding and caring for poor little starving children. At the end of the year we had on our lists the names of 445 children and 174 mothers—total, 619. Our method was to feed the children at least once a day. Some several times—the older ones with bread and curried *dal*, those younger with rice and milk and sugar, the babies with milk or some prepared infant's food. A small allowance of money and some rice were given the mothers every day to take away with them. The mothers and children were clothed and after the childreu became well and strong again, as many did in from one to two aud a half months, they were sent away with permission to return once a week for help.

"While the crowd waited in the morning for their daily rations two of our earnest Christian women taught them, and it was

music in our ears to hear those who had been accustomed to take the names of heathen gods upon their lips repeat the verse, 'Believe in the Lord Jesus Christ, and thou shalt be saved and thine house.' Good food, proper clothing and careful teaching made a wonderful difference in the appearance of our people. They began to look and act like Christian people and as they returned to their towns they acknowledged that it was the Christian's God who had helped them, and they declared they would never worship idols again. One woman said, 'When I go home I will gather up my idols and throw them into the river.' 'Yes,' spoke up others, 'we will throw them all away.' Three women gave us the little charms tied about their babies' necks when they were dedicated to the goddess Satawai.

"A number of household gods have come into our possession during the past few weeks. They were given by those who said they had no further need of them.

"I have distributed over 1400 garments and blankets and have in most cases recorded the name and town of the recipient. The people have come from 125 different towns.

"Little skeleton children grow plump and full again. Others waste away and die in spite of careful feeding. Starving children refuse cooked food for fear of pollution. Women weep for joy upon receiving food and clothing. A baby two months old—weight three and a half pounds. A baby ten months old—weight seven and a half pounds. A child-mother, about twelve years of age, provided for during her time of need.

"My Christian weaver who learned his trade last year has continued his work and a second man has also learned the business and is doing well. One of Miss Brown's 'Brownies,' who lives with the second weaver, is following in



*Not one of them.

Orphan Boys rescued from the Famine of 1900, being cared for in Etawah, India.

the footsteps of his adopted father, and already throws the weaver's shuttle with a skillful hand.

"The large airy room which the gifts of kind friends and famine labor secured for us as a weaving establishment is much appreciated and the donors have hearty thanks for it. Miraj Hospital has been our most generous patron, taking from us quite a quantity of cloth for sheets and some dozens of towels. Considerable of our cloth has been used in making garments for famine sufferers."

We could multiply these illustrations indefinitely. Many a day the missionary would come home with a sad and aching heart, for after her most assiduous labors in relieving suffering she knew only too well that thousands of children had perished.

There was a bright side. A large number of boys who were little more than skin and bones were brought to the mission. It was a joy to see some of them rapidly improve. One little fellow came forward with his tin can and held it out until the milk was put in. He would put it to his mouth and not stop until the can was emptied. He would then come for more, afterwards eat a piece of bread and go home satisfied.

The hardness of the heathen mother's heart was never better illustrated. Two boys came twice a day for milk and bread. One of them had such a bad cough and so little strength that it did not seem as though he had many days to live. In a few weeks he began to pick up, his cough left him and he would come briskly to the front door and ask for food. After a time his mother refused to permit him to come, for when she took him out begging his robust looks excited no pity and her trade was gone. She kept him away several weeks for begging purposes until the missionary re-

fused to give her any help unless the child was brought regularly and fed.

Two mothers brought their girl babies which looked like skeletons. Their arms and legs were no thicker than those of a good sized doll, though both of them were nearly a year old. One seemed to flourish, the other did not. On making inquiries it was found that the mother had taken the milk home and given it to an older child, who was a boy. She was willing to let the girl die.

Some funny things brightened the otherwise gloom of those terrible days. If one child had a cough or any other ailment and had to be given medicine, then all had coughs and wanted medicine. They seemed afraid of missing anything that tasted good. Once a little fellow wanted medicine for his eyes. After a few drops had been put in he said he wanted other medicine. On inquiry it was found that he desired medicine to make his "tongue pronounce the alphabet," over which he was having difficulty.

The half has not been told nor has the half been done. The work must go on and the beneficent results yet to be accomplished no man knoweth. We are confident, however, that no one of the generous donors to the Presbyterian Board of Foreign Missions will ever have cause to regret his investments in the India Famine Relief Fund for the year 1900. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

A. W. H.

The Present Missionary Appeal to the Church

By ROBERT E. SPEER
Secretary of the Presbyterian
Board of Foreign Missions

The Board of Foreign
Missions of the
Presbyterian Church
in the U. S. A.
156 Fifth Avenue
New York

Address Before the General Assembly on Foreign Mission Day, by Robert E. Speer, Secretary of the Board of Foreign Missions.

THE PRESENT MISSIONARY APPEAL TO THE CHURCH

It could be wished that the senior Secretary of the Board, who will complete this summer his seventy-fifth year of life, who has been for nearly a generation in the service of the Board, and whom none but those who have been intimately associated with him can appreciate at a tithe of his real value to the Church, were here to-day to present the report of the Board to the Assembly. Dr. Ellinwood could do it as no one else can, and the privilege should have been his of laying before the Assembly the record of the most prosperous year in the history of the Board. It has been the most prosperous year financially. For the second time, the receipts of the Board have crossed the line of one million dollars. In 1893 they were $1,014,000. This year, including the contributions and pledges toward the payment of the mortgage indebtedness on the Presbyterian Building, they have exceeded $1,300,000. Omitting the Building account, but including receipts upon the field and the income from investments applicable to the support of the regular work, the receipts have been in round numbers, $1,069,000, $111,000 of which was given by the Church for Indian Famine Relief,

the care of orphan children, the China Re-establishment and Martyrs' Memorial Funds, educational work in the Philippines, and an advance movement in Africa. Leaving out of account even these special funds, the receipts for regular work were $958,000, as compared with $942,690 ten years ago, and $885,749 five years ago, this latter amount not including the $92,000 given that year through the Reunion Memorial Fund for the extinction of past indebtedness.

If we separate from these contributions the gift of the churches directly through their church offerings, we may still rejoice at the unprecedented prosperity of the year, which brought in $357,710 from the churches directly, as compared with $346,779 ten years ago, and $347,562 in the prosperous year of 1893.

It would not be fair, however, to suppress certain stern facts which are concealed in these general statements. The average contribution per church member during the year past, including in the calculation all the receipts of the Board for the regular work, has been less than 96 cents, as compared with $1.17 ten years ago, and $1 in 1881. The average contribution per church member, furthermore, on the basis of the church offerings alone, was less than 35 cents, the smallest average contribution per church member in any of the decade years looking back from this Assembly since 1861. And yet again, while we have given thus three-fifths of a cent a week per church member in our church offerings, and two cents a week, including legacies

and all contributions of whatsoever sort, for the evangelization of the 150,000,000 of people for whom our Church is responsible, we have spent twelve times as much annually upon our congregational expenses, not including our gifts to the home benevolent Boards. These are facts, however, rather for the conscience of the Church than for the criticism of the Board, and it would be ungracious in this hour to refer to them, if it were not unjust to repress them.

It is pleasanter to call attention to the fact that, whatever the gifts of the Church viewed in the light of the Church's ability, they have increased sufficiently in actual amount during the last three years to enable the Board to increase the appropriations for the native work for the ensuing fiscal year by 8 per cent. over the appropriations of last year; which in turn represented a 6 per cent. advance over the appropriations of the year before; while these in their turn represented a 4 per cent. increase over the preceding year.

But not alone has the past year been the most prosperous year financially. It has been the most fruitful year in the history of the Board in spiritual results. We report this year the largest number of converts ever connected with the Foreign Missions of our Church, a number equivalent to the church membership of the large Synod of Iowa or of Indiana, to the combined membership of the Synods of Baltimore and California, or of Missouri and Mississippi. Or—I know not how otherwise

to represent the splendid advancement of the work than by such a comparison as this—we have now connected with our Foreign Mission churches, a membership as large as the entire Presbyterian population of the states and territories of Washington, Oregon, Idaho, Montana, North and South Dakota, Utah, Nevada, New Mexico, Arizona, Indian Territory, Oklohama, Texas and Tennessee. At the beginning of this new century the membership of our Foreign Mission churches is equal to that of the entire Presbyterian Church in the United States in the year 1800.

It is even more encouraging to note the percentage of increase during the last ten years. The two Synods which lead all the Synods of the Church in the proportion of their growth during the decade are the Foreign Mission Synods of India and China; the former having increased 196 per cent. and the latter 147 per cent, the only other Synod which has increased by more than 100 per cent. being the Synod of New Mexico. The rate of increase of the Synod of India during the last decade has been two and one-half times that of the Synods of Washington and Oregon, seven times that of Pennsylvania, nine and one-half times that of New York, and twenty times the rate of increase in the Synod of Kentucky. If it is said that these Foreign Mission Synods are new, and that the basis of calculation is small, I pass by the sharp rejoinder that it is possible to make, and ask you to think of the obstacles against which this success has been achieved.

Innumerable influences work with the Christian minister in this land; the whisper of the mother's voice to the heart of her child; the memory of the tonch of the mother's hand brought back after the long passage of years; the conntless suggestions of Christ's truth that snrround us on every hand; the subtle contraints of Christian institntions; these are a few of a mnltitnde of inflnences snpporting the appeal of the preacher and creating dispositions favorable to Christian faith. There is nothing of this in the mission field. Every influence sets in antagonism to Christianity. We wrest our triumphs from heathenism one by one, against the inherited incubns of centuries of snperstitions, against the certainty of social ostracism and political hostility, against the difficnlties of making the truth known to peoples whose languages contain no words for its expression, and whose hearts have almost lost the capacity of response, against the assurance of persecntion and often the threat of death. The men who are doing the work of which these 42,000 converts in our mission churches are the fruit have never lost faith in miracle, becanse they have seen it daily before their eyes.

And the splendid spiritnal results of the work stand out in yet more vivid magnitude, if you look back, as we may fitly do this morning, over the whole history of onr Foreign Mission enterprise. We have added to our churches during these years a number equal to the Presbyterian popnlation of the Synods of

Nebraska, Kansas, Baltimore and Minnesota, or of Illinois and Missouri; or twice the Presbyterian population of the great state of Iowa; while we have sent out during these years at least 2,079 missionaries, and have given to the work nearly $27,500,000.

But I ask you to come back from all this, to the thought of the souls who have been won this last year. We report, I believe, the largest nnmber of additions to our chnrches ever made in one year. Think for a moment of the Etah District in the Furrukhabad Mission, with a population greater than that of the state of Connecticut, equal to the combined populations of Montana, Wyoming, Arizona, New Mexico, Nevada, Idaho and Utah, or four times the population of the city of Detroit. We have one missionary among these 820,000 people. Yet by God's blessing, this one man baptized last year more converts than were received in ten of the great Synods of our Church. Or think of the young Mission in Korea. I remember when Dr. Underwood was here seven years ago. Speaking of the results already obtained, he declared with a blazing enthusiasm which I almost felt was extreme, that we were standing on the threshold of one of the greatest missionary successes in the history of our Church. The event has more than jnstified his faith. Mr. Swallen, who is here in this Assembly from Korea, said night before last that when he went to Korea eight years ago, there were only 100 Protestant Christians in the entire conntry; that now there are at least 8,000, with multi-

tndes more favorably disposed to the truth and waiting only further instruction. The hnge Mission church bnilt in Pyeng Yang, which is designed to seat nltimately at least 1,800 people, is already packed to the doors and overflowing; and one of onr missionaries wrote of going on a snowy winter night to the prayer-meeting in the chnrch, expecting to find bnt a few there, and finding assembled a great congregation of 1,000. In the Korea Mission alone, dnring the past year, there have been more baptisms than in the Synod of California or the Synod of Baltimore.

And I ask yon, my friends, to stop for a moment to think of what the Gospel means to each of these who this past year have come as little children to their Father's arms. "Old man," said one of the missionaries to an ontcaste in Southern India, seeking admission to the church, "do yon want to be baptized, and take the Lord's Snpper?" "Like gold," said the old man. And like gold, yea, more precious even than fine gold, has been the treasure bronght to more than 4,000 hearts and homes dnring the year that has closed. In a land like this, mnltitndes of men who have never accepted the grace of God in Christ, yet rejoice in the enjoyment of all those accessory blessings which flow in a tide of good from the Christian Church wherever it goes. These poor sonls abroad have never tasted of these blessings. The Gospel has been to them the nnfolding of a new life. It has brought them its gifts subsidiary and direct. It has struck

off from them the shackles of their superstitions. It has unsealed a thonsand fonnts of which they never dreamed, from which the streams now flow. It has touched the life of little children with a sense of love. It has taught the hard of heart to be kind with the tenderness of Christ. If he is dear to your heart this morning. if yon count his face fair and his love the one thing in life, then you know of the gladness which this honr is filling the^e thousands of hearts, and of the gratitude with which they turn to-day to those throngh whom there came to them the tidings of the Heavenly Father's love.

And not alone in these ways has this been a blessed year, bnt it needs to be said fnrther that there never has been a year when onr Missions have contribnted as they have this past year to the sweep and onset of those divine forces that are lodged of God in the enterprise of Missions. It is this aspect of the missionary movement that has fixed the attention of the whole world dnring this year. Men begin to perceive its nnconquerable and unresting power. And Missions have not shrnnk from snch scrutiny. Nor have they pansed to wait for its issne. They have gone steadily forward, and never more in all their history than dnring the year that has passed, sunk deep in human life throughout the world the transforming forces of the life of God. They have shown us dnring the year as never before, the power that resides in great ideas to upheave and remold the most stagnant and lethargic peoples. They

have driven us one step nearer to a radical transformation of all our theories of ethnic psychology. They have shown, as they have taught "those great and sweeping thonghts that over-spread all others, and condnct the world at last to freedom," that the forces that resist Missions fight against the great tides of God. They have compelled the nations of the West to recognize the nniversality and binding obligation of the missionary principle, and to defend their political aggressions, which one hundred years ago they would have made without concern for the concealment of selfish pnrpose, by the protestation of missionary motive. And in specific ways we have seen during the past year, the missionary enterprise at work in these broad redemptions. We have watched it with bread in its hands feeding the hnngry in India, and with pity in its heart opening the doors of the brothel prisons of Japan and setting their captive inmates free. And never in all the history of Missions has that great Book which smites injustice and nplifts the weak wherever it goes, been poured over the world in such a flood. Our own presses have sent out during the year more than 100,000,000 pages of the Bible and of books that make it intelligible to men. Nor has there ever been a year when the world was as open to receive it. The situation in Japan has been but an illustration of the situation everywhere. Eighteen years ago the Agent of the American Bible Society went, in the harbor of Uraga, to one of the Japanese men of war lying

at anchor there, and in response to his request was denied permission either to go on board himself, or to send on board a single leaf of the Christian Scriptures. Last year the Bible Society sold more Scriptures in Japan than in any previous year, and two of the largest battle ships in the Japanese Navy were under command of Christian officers, one of whom was an Admiral, while the late Admiral Serata, trusted and respected by all, was President of the Young Men's Christian Association in Tokyo, an elder in one of our Presbyterian Churches, and a zealous worker for Christ until the day of his death. Set immovably firm in the divine will, the forces of Missions have moved this past year, as they will move until the end is won, resistlessly on to the great goals of God.

And in one other great regard the year has been a year of notable movement. The last General Assembly declared its conviction that it was not the object of the missionary movement to perpetuate on the foreign field the denominational distinctions of Christendom, and encouraged the Missions of our own Church to diminish the significance of differentials, and to seize every opportunity for larger unity. Perhaps we scarcely expected our answer so sharp and soon. Hardly had the echoes of the last Assembly died away before a Conference of all the Protestant missionaries of Japan assembled in Tokyo, adopted the following resolution and appointed a promoting Committee to propose practical measures:

"This Conference of Missionaries assembled in the city of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all who love the Lord Jesus and his Church in sincerity and truth, to pray and labor for the full realization of such corporate oneness as the Master himself prayed for on the night in which he was betrayed."

The Presbyteries of Mexico are represented before this Assembly with a request for authority to establish in Mexico an independent union Synod, our own churches uniting with the fruits of the work of our brethren of the Southern Presbyterian Church, and perhaps also of the Cumberland and the Associate Presbyterian Churches. And the last meeting of the Presbyterian Alliance in India voted at once to prepare for an organic union of the fourteen Presbyterian bodies in India into a national Presbyterian Church, which will begin its life with five Synods, twenty-five Presbyteries, and fifty thousand church members. We are caught, we may be sure, in the swing of a divine purpose in this matter. "I hold," declared Principal Rainy, the embodiment of the union of the United and Free Churches of Scotland, speaking at a Joint Meeting of the Congregational and Baptist Unions in London, last month, "I hold the grand unity of the Church of Christ in Christ and by its relation to him. At the same time I do very strongly hold that people who needlessly keep outwardly separate from one another, and unfold com-

peting banners before the world, are seriously misrepresenting the Church of Christ to the world." Our unity of purpose abroad seems likely to give us that unity of heart at home in which our Lord may find the promise of the fulfilment of his prayer.

And how solemnly God has been teaching us this past year that whether we will be one in service or not, we shall at least be one in suffering. In common with all of the Churches of Christ we have been called to mourn above our dead. Let me repeat again the roll of those who have passed out from us into the glories of the City whose Builder and Maker is God: Dr. John C. Lowrie, who passed away in the ninety-second year of his age, after sixty-seven years of connection with the Board of Foreign Missions as missionary and Secretary, who saw the Church membership grow from 233,000 to more than 1,007,000, and its offerings to the Board of Foreign Missions from $1,777 to more than one million dollars. If I live to be as old as Dr. Lowrie, and the same proportion of increase is preserved, I shall see the Presbyterian Church contributing to the evangelization of the world the annual sum of six hundred millions of dollars. And now, after serving his own and two more generations by the will of God, he has gone on, as it was his desire, in the quaint language of his own day, "To obtain the perfect image of God, to know more of the existence of God as Father, Son and Holy Ghost, to see without a glass the exceeding love displayed on the Cross, to observe the

stations, orders and employments of angels, to know how saints are employed in relation to this and to other worlds, to see how God overrules sin, and why it is throngh great tribnlation that he brings his children to glory, in a word, to see God in all his attribntes and his angels and saints in all their glory." Dr. Divie Bethune McCartee, who went out to China in 1843, the last snrvivor save Dr. and Mrs. Hepbnrn of the little company that laid the foundations of the Missions of our Chnrch in Eastern Asia, before the days even of the Arrow War, and who, whether as missionary, diplomatist or teacher, healing the sick, laying the foundations of education in Japan, or aiding the governments of China and Japan in the early years of their political relations with the West, songht always first the Kingdom of God and his righteonsness. Edson A. Lowe, trne knight of God, who died after eight years of service, in the most sagacions and devoted attempt yet made to evangelize the great city of Santiago. Dr. Mary Brown, who like her Master, "went abont doing good." Mrs. J. P. Graham of the Western India Mission, losing her life in a sad aocident. Mr. and Mrs. Gifford of Korea, dying within a few weeks of one another, Mr. Gifford absent in the oountry itinerating at the time, and carried, as his black lovers carried the heartless body of Dr. Livingstone from Ilala down to the coast and on to its last resting place in the Abbey, by the native Christians who bore him from village to village, each village furnishing

its own devoted carriers. Sweet and pleasant were they in their lives, and in their death they were not divided. And Dr. Maltbie Davenport Babcock, a disciple whom Jesus loved, for one year a member of the Board.

"The golden evening brightens in the west,
Soon, soon to faithful warriors comes the rest,
Sweet is the calm of Paradise, the blest.
Alleluia!"

Yet how small seems our sorrow when we think of all the unrelieved shadows that have rested elsewhere. These have but gone on to see the King in his beauty, and their last days have been filled with ministries of love. And they have not wanted any good thing. How terrible, as over against the sympathy and the service which they received, stands the gloom of the famine sufferers of India! Think of that vast area of 225,000 square miles affected by it, 62,000,000 of people feeling its pangs; hundreds of thousands dying from starvation alone, and hundreds of thousands more from the diseases which weakened bodies were not able to withstand. You who have stood helpless before human suffering and looked down upon the agony which it would have been easier to bear than to behold, can appreciate in some faint measure the weary anguish of the men and women in the Western India Mission. Now it was great crowds of five or six thousand persons clamoring for relief at the doors of the missionary's house. Now it was an old man lying down by the road to die. "What was the trouble with this old man?"

asked the missionary when the end had come. "Nothing, Sahib," said a friend; "he was only weary." Now it was a poor mother, bearing the body of her dead babe under her scanty rags, because she had no place to lay it away. Now it was the piteous cry of little children, with limbs too fragile almost to bear their wasted bodies to the missionary's home. I hardly know which to pity more—those who have thus suffered for a little while and then been released by the calm touch of death, or those who have had to look on all this suffering, and live in the midst of it, sharing the capacity for pity of him who had compassion upon the multitudes.

And yet, out of all this suffering and death, a great and glorious harvest has arisen. Superstitious people have laid aside their fears as they have watched the missionary minister to the needy and wash the foul sores of the diseased. "These are not the works of one that has a devil," they have said. And already in two of the churches of the Western India Mission there have been more baptisms than there were converts heretofore connected with all the churches of the Mission as the result of the work of more than forty years. At Kodoli, two communion services were necessary to enable the missionaries to welcome to the church the hundreds who clamored to come in. "So glad a day," wrote Miss Brown, "never came into my years before. They came in groups of twelve and fifteen, and took the solemn life-long vows. It

was impossible to keep back the tears as we listened to the strong voices of the men with all the conviction of their souls, promising to keep the Sabbath, give up their idols, and worship the one 'Upper God.''' The service began in the afternoon, and the sun went down, and the moon arose, and still group after group filed through, and in reverent silence, confessed their Saviour. And the shining stars looked down upon the largest assembly of native Christians ever gathered in the bounds of the Western India Mission field. It will always be so; first the torn soil, andthe seed buried in the gloom, then the up-springing grain and the abounding harvest.

It is only because of this unwavering confidence in my heart that I can speak as I must of the past year's history of our Missions in China. It has been a year, speaking in the language that men use, of irretrievable loss. Before the Boxer uprising occurred, we had twenty-two established stations in China. At the height of the troubles the missionaries were compelled to flee from all but six of these, and when the storm burst, three of our stations were wiped out. The buildings at Wei Hien were looted and burned. The missionaries escaped into the night and hid in the fields while the glare of their burning homes lit the sky and the savage cry rang in their ears, ''The devils are escaping, kill; the devils are escaping, kill!'' In Peking and Paotingfu every building was burned or torn down, the foundation stones dug up, and the wells filled level with the

ground. Bnt the loss of property was a trivial thing. There went ont from us in the flames of Mr. Simcox's bnrning dwelling at Paotingfn, a little company in comparison with whose loss the destrnction of every dollar's worth of mission property throngbont the Chinese Empire wonld have been an insignificant thing. How they fell that day you know, praying as their Master prayed, for those who killed them, and who knew not what it was they did. These were the first martyrs of onr Church, save the strange deaths of Mr. Janvier and Mr. Lœwenthal, since the massacre of the little company from Fatehgarh on the parade ground of Cawnpore, on the early morning of Jnne 13, 1857. Now to that martyr roll we must add the names of these: Dr. George Yardley Taylor, the Rev. Frank E. Simcox and Mrs. Simcox, and Dr. Cortlandt Van Rensselaer Hodge and Mrs. Hodge, and the three little children of Mr. and Mrs. Simcox.

I can understand it all except the death of these little children. Calvary we comprehend; bnt what if Christ had been slain as a little child in Herod's massacre? I cannot forget these little children; the two of Mr. Campbell shot at Cawnpore, one in its father's arms, and the other laying its tired little head on the shoulder of an Englishman who died with them, and these three little ones at Paotingfn; and I have no heart bnt to be still abont it all, as there rises np that scene whioh the Chinese reported as the last thing they saw—Mr. Simcox holding his little boys by either

hand, and, walking up and down behind the flames.

"These through fiery trials trod,
And from great affliction came;
Now before the throne of God
Sealed with His Almighty name,
Clad in raiment pure and white,
Victor palms within their hands,
Tho' their dear Redeemer's might,
More than conquerers they stand."

What has been our finite loss, has been their infinite gain.

And yet the gain has not been wholly theirs. We, too, have gained what good Thomas Fuller called "the rich inheritance of their memory." We have gained the example of their fidelity and of the faithfulness unto death of the multitudes of native Christians who have gone home by flame and sword and suffering, rather than prove recreant to Christ. There was Dr. Lewis's cook, Kichin, who was summoned to recant, and who thought upon his wife and three helpless children without a bread-winner, and who then thought upon Christ, and was calm, and bowed his head to the executioner without fear. There was the Rev. Ting Li Mai, pastor of the church at Laichowfu, who was thrown into the foul jail, and beaten two hundred blows with the bamboo on the naked thighs until the flesh lay like jelly upon the bones. There was the old preacher in Shantung, who was offered the alternative of worshipping idols or death, and who abode steadfast as rock, whose ears were first cut off, and then his head, while his body was offered in sacrifice. There was an old woman, summoned before the magistrate and

bidden to recant, who when she refused, was beaten upon her lips, but whose cru hed and mangled lips still murmured confession of Christ. There were the two little children in the village near Paotingfu, who looked up fearlessly at the overhanging edge of the Boxer's sword, and refused to deny that they were the little children of the Christians' God. We have gained from all these lives irrefutable evidence that the work which we have done has been the work of God; and we have been shown afresh that "there is power, power, wonder-working power in the precious blood of the Lamb." We have gained beside this, a challenge to like fidelity and a summons to new love, and a motive that can never die nor decay. Over the soil that martyrs' blood has hallowed, Jesus Christ shall reign.

But my friends, it would be disingenuous to conceal the fact that there are other things that we have gained. There has come down upon the missionary enterprise an avalanche of unsparing criticism, some of it venomous and malignant; some of it merely ungenerous and ignorant. I should be tempted to pass it by if I did not know that there were some here whose confidence in missions had been shaken by it. We are told that the missionary did wrong before the troubles, and that he has done wrong since. He is charged with having been responsible for the uprising, with being an ill-educated man, taking no pains to inform himself as to the prejudices and conceptions of the people, recklessly trampling upon their

superstitions and their innocent fancies, interfering with their courts and corrupting their administration of justice, bearing himself as a boor and preaching sectarianism. I answer that criticism by a question and an assertion —Who? I know better! And surely it is a matter of testimony. Let witnesses be heard and witnesses who know; not witnesses of rotten life of which the very presence of the missionary is uncompromising condemnation; not witnesses at third hand whose knowledge of Missions is mediated to them over wine cups or in steamer saloons. The Governor of Shantung is competent to testify. "You Reverend Sirs," he says in a letter to our missionaries encouraging their return to their stations, "have been preaching in China many years and without exception have exhorted men concerning righteousness. Your Church customs are strict and correct. In establishing your customs you have been careful to see that Chinese law has been observed. How then can it be said that there is disloyalty ?" And I hold here in my hand an open letter to the British public, written from Hong Kong by the brother-in-law of His Excellency, Minister Wu. Surely he is competent to testify. "You have been told," he says, "both officially and privately that the whole affair was directly or indirectly occasioned by foreign missionaries and their converts. This is absolutely false. Your missionaries, if left to themselves, will make many more friends than enemies in China. I wish to disabuse your mind of some of the ridiculous

charges made against your missionaries. They have been charged with having committed acts of indiscretion, inasmuch as they frequently preached against the ancient beliefs of the Chinese; as for instance, ancestral worship. And by such indiscreet acts they have been stirring up the wrath of the Celestials against them. I beg leave to tell you that this is not a fact. The missionaries have been charged with the indiscretion of making no separation of the sexes in their places of worship. This is a frivolous charge. The Chinese, both men and women, often mix together in worshiping at some of their temples. It is alleged that they have from time to time interfered in the litigations, and with the dispensation of justice. I cannot recall of having heard that in a single case this charge has been substantiated and brought home to the offenders." And then speaking in regard of the critics of missions in Christian lands, this Chinese voice declares, "It is easy of course to make criticisms, especially when the accuser wishes to find some excuse for his hatred of the accused; but the public want absolute and tangible proof before they will give their credence and judgment."

But the critics allege not alone that the missionary was the vexatious and irritating cause of the troubles, but also that he has been violent and blood-thirsty in his demands for their suppression and for vengeance; that he has violated the eighth commandment, and been foremost in looting the property of the people whom he was sent to save. Well, once again,

wave over her pollntion. The American saloon keeper may take refnge under its folds, and sell his wares in every open port in China. But the missionary, althongh the treaties speak specifically of him, and the Chinese have accorded him many rights, is on this new theory a man without a conntry. The enterprise with which he is connected is an enterprise of expatriation, and he himself is an alien, a political pariah. His fathers, and he himself, may have fonght for the land that disowns him and for the flag which is denied him. He himself may still be paying taxes for the snpport of the government, and may be allowed to vote when he retnrns to his own land. But simply becanse he is a Christian, a conscientions Christian, a Christian who believes that Christianity is too good to be misappropriated by any one land to its own nses, he is to be denationalized. If he will abandon his Christianity, and take a Chinese mistress and go into the liqnor business, he can claim the full protection of an American citizen. No more infamous doctrine was ever preached. It makes every drop of one's blood hot with indignation. Men are to be free to ponr the vices of Christendom over the world. Christendom will recognize them as its legitimate representatives. But the men who strive to stem this foul tide, who try to give the world those eternal principles from which Christian civilization, hnman pnrity and national righteonsness proceed, are to be sent ont withont passports, but with the proclamation, "These men

may be treated as you please. We disown them. Kill them. Burn their houses. Outrage their wives. Torture their children. What do we care? They have no rights."

My friends, there are two questions involved in this matter. One is, What are our rights? And I assert that an American does not forfeit his rights by being a Christian; that a missionary is entitled to all that the treaties guarantee him; and that he is entitled to demand that his government shall procure for him in its treaties no less privileges than it obtains for his fellow citizens. "I am a Roman citizen," said Paul, the Christian. It is puerile to contend that Paul's assertion of his political rights within the bounds of his government does not justify our assertion of our political rights under our government wherever in this broad world we may go. The other question is, What shall we do with our rights? And I answer, whatever is best for the cause of Christ. He surrendered his right to be on an equality with God. And whenever for the sake of Christ and his cause it is best for us to decline political protection, and to accept death, to waive indemnity and to submit to loss, we must do so in the spirit of Christ. Only, we will do it in the spirit in which Christ laid down his life. These are our rights; we have power to lay them down, and we have power to take them again.

Alas! what is far worse than all else, we have gained as a consequence of the sad experiences of this last year, a spirit of faint-heartedness in the Church. Those dear faces that

have faded away in the flames at Paotingfu glide back into our memories. And we think of what it costs. Let no one speak bitterly of those who feel that the cost is too great. And yet, my friends, there has been no waste; there can be no waste of life in the service of Christ. As the mother of one of those who died at Paotingfu writes of her daughter: "The bitterest part of our trial was the faithless reproaches of fellow Christians because of what they called the waste of such valuable lives. My soul was literally torn with anguish by such words. They seemed to reflect such dishonor on our Lord, and my constant prayer is that he may vindicate himself and his servants, so that no one can doubt that all has been according to his wise purpose." This is what life is given to men for. This was what Christ did with his life. He laid it down.

"Long, long centuries ago,
One walked the earth
His life a seeming failure;
Dying, He gave the world a gift
That will outlast the centuries."

"Except a grain of wheat fall into the ground and die," he said, "it abideth alone; but if it die, it bringeth forth much fruit." We were not given our lives to keep them, but to lose them. Instead of finding in the terrible cost of China's redemption ground for now turning back, will you not remember that a dearer life than any of these even, was spent for us nineteen hundred years ago? O, my friends, this spirit of timidity will not be the spirit of our Church. These who died would have died in

vain, then. I think they would needs rise up out of their graves to plead with us to take up and not turn from the work that they laid down. They would be the first to offer their lives again if they were here. It was one of the little company who passed through the tortures of last summer's seige in Peking, who made the first contribution to the Martyrs' Memorial Fund, designed to replace those who have passed on. You cannot think of those graves outside the walls of Paotingfu, and propose to turn back. It seems to me that I can hear their voices this morning protesting against this wrong. Even in the bitter hour of death, no such thought crossed their hearts. "Tell his mother," was one of Mr. Pitkin's last messages, "to teach our little boy about China, and when he is twenty-five years old, to let him come back as a missionary."

Every letter that has come to us from the Missions in China since these troubles broke, has been a letter of confidence and of hope; appeal after appeal calling for men, men, men. "We have a field of fifteen millions of people," says one of the last letters from the Missions in Shantung. "They will be accessible now as never before. Can you not send us men?" That is the voice, I will not say of the world, but of God, from every field of our Church. What will you say in reply to it? The Missions are like greyhounds straining at the leash. Why will you not let them go? They are like dammed waters chafing to be free. Why will you not let them flow? We stand on the thres-

hold of a new century. Backward is no word for this time. Forward is the only word for this day. Why will you not speak it? They ask you to do it from Korea, which we can evangelize if we will in the next twenty years. They ask you to do it from Mexico. Hear the call of the two men who are our only missionaries among the half million people of Guerrero, and who declare that the only need is workers to gather in the multitudes. They ask you to do it from Persia, and I do not see how you can resist their appeal, the appeal from the little companies of men and women there and in Syria, whom we have set down before Mohammedanism. For twelve hundred years now the prophet has insulted the King. For twelve hundred years Islam has trampled upon the Cross of Christ, and put him to an open shame. And now at last her political power is crumbling away. Heresy after heresy has shaken the foundations. The touch of life has released the frozen clutch of the dead man's hand, and the hour of our opportunity has come. Can you not hear its summons? Not a call for men only or for money, nor for these at all primarily; but for a new birth of spiritual purpose, the will of a nobler obedience. Neither resolutions nor tears will be sufficient answer to this appeal. It calls for a living habit of devotion and a passion for redemption as intense as Christ's.

And I do not know how God can find a way to reach our hearts if we cannot understand the visible meanings of the day in which we live, and the visions that rise before our eyes.

I see that poor Chilian abused for his apostacy, accepting reproach with patience, and replying to those who reviled him for having changed his faith, "Yes, it is true, I cannot deny that. But that is not the point. The point is that at last I have found a faith that has changed me." Let that poor man stand as representative of the fifty millions of people to the South of us, laid at our very door, awaiting a faith with power to change. I see a mosque in a far off town in northeast Persia, on the Mohammedan Sabbath, with a missionary sitting at the Mollah's invitation in the Mollah's place, and preaching to the multitude of men, of temperance and righteousness and the judgment to come, and of the God of love and life over all! And I see the crowded Mission chapel in Teheran, at the time of the service in memory of Queen Victoria's death, with the Shah's personal body-guard sent for the first time away from his presence, and accompanied by the Prime Minister, the late Shah's brother, the Minister of Foreign Affairs, the Minister of War, and scores of Mohammedan princes and nobles listening to Christian men singing "Rock of Ages," and to the words of Christ, "I am the resurrection and the life." Let that mosque and chapel with the throngs that fill them stand as representative to-day of 180,000,000 of Mohammedans, by whom Christ has been annulled, and among whom Christ shall surely be enthroned. I see those two little famine children of whom you may read in the Report of the Board standing in awe-

struck wonder by their dead in a little booth near Panhala, and saying in answer to the missionary's kindly question, "Father is sleeping, and mother is sleeping, and they will not wake for us out of their sleep." Let them, and the voices of the hundreds of children gathered by the missionaries in the famine districts, represent to your hearts this morning the more than 200,000,000 of little children in the world, who by our lethargy and neglect have never felt the tender touch or heard the loving speech of Mary's little Child, who is saying to us to-day, as he said to other disciples of his long ago, "Suffer the little children and forbid them not to come unto me, for of such is the kingdom of heaven." And then there rises up before my eyes again a compound beyond the north gate at Paotingfu, and I see a father walking to and fro behind the flames, holding a little lad by either hand. And lo, another seems to be walking with them, and his form is that of the Son of Man, and all these other visions of the needy and the forgotten and the lost fade into him who gave his life for a world of men; and I hear him saying, "I am the Son of God. I must work the works of him that sent me while it is day, for the night is coming. I go forth upon my way. Who will come after me?" O friends, let us arise and go after him. Let us answer his cry with one voice. Can not some one speak the word that will lead the whole Church to rise up in her strength, and say to him, "Here am I, Lord. Send me!"

LIGHTS AND SHADOWS IN FOREIGN MISSIONS FOR THE YEAR 1900



The Board of Foreign Missions of the Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York City

LIGHTS AND SHADOWS IN FOREIGN MISSIONS FOR THE YEAR 1900.

In the Home Land.

On May first the Board closed its books for the third consecutive year without debt. More than one-third of the churches, however, gave nothing to foreign missions. Eighteen hundred Presbyterian Sunday Schools gave last year $45,000 for foreign missions. Five thousand Sunday Schools gave nothing for foreign missions.

The sum of $250,000 has been subscribed by two men toward the payment of the mortgage on the Presbyterian Building in New York City, provided $250,000 more is pledged by March 12, 1901. A friend of the Board has given $10,000 for a hospital in Seoul, Korea. The women of the Presbyterian Church of Montclair, N. J., are raising funds for a hospital at Fusan, Korea, to be called the Junkin Memorial Hospital, in memory of their late pastor. The sum of $1,100 was given to the Board by two men, one in the East and the other in the West, after reading the articles on Korea in the November number of the *Assembly Herald*. The *Assembly Herald* has a paid circulation of 40,000. The enrolled membership of the Presbyterian Church is over a million. The Board published in 1900 twenty-

five leaflets. The leaflets are sent free, and furnish much fuel for missionary fires. Yet more than 4,000 churches have failed to ask for them.

In Mission Lands.

Mexico has a noble band of Christian workers. Churches are multiplying. A flourishing "Home Mission Society," carried on by the native Christians, attests the vitality of Mexican Christianity. The school work is most promising. Miss Wheeler of Saltillo writes :

"We closed our school the 21st of November, after the most successful examinations we ever had. Very unexpectedly, the first examinations Monday morning brought one of Saltillo's prominent lawyers and the Superintendent of Public Schools. The examinations were the younger Bible classes, too. The lawyer remarked a day or two afterwards, 'Why, those girls knew everything about the Prophecies and Psalms.' He called several days, always bringing friends with him—one day four lawyers. Then the professors from the State Normal and State Preparatory Schools came, bringing whole classes with them. Our last examination was the graduating class on 'Evidences of Christianity,' and the attendance was large, and people, too, who are not interested in the subject. Our Mexican minister, Alfonso Herrera, examined the class, and we could not help being proud of the girls ; they answered so clearly and with such understanding of the questions and subject, and instead of being a dull examination of questions and answers, was so interesting that several said, 'You left the best class until the last. We enjoyed that very much.'

Our class of ten graduates was our *star* class, I think. We never had such an even class of bright girls, intellectually, and good, earnest, Christian girls. As the girls one by one received their diplomas, and I remembered them as they had entered the school, some of them five, some six years before, I could not help being proud of them, and glad that we have a school for girls like them. The mother of our only English girl was present during our closing week—she lives near Monterey—and said she was surprised to hear a Mexican gentleman, the president of the Monterey brewery, say not long ago, 'That Presbyterian school in Saltillo is an honor to our country. We ought to have more like it.' I do not know the gentleman at all, and never saw him. Everybody knows it is a church school, that we teach the Bible, and expect and train our girls to be missionaries, and yet they respect us!"

In **Guatemala** the faithful missionary writes:

"Our helpers, with one exception, have left employment that paid them well for the purpose of preaching the Gospel for much less, sometimes less than one-third of what they were receiving. If I could set down this single heathen city as it is before the Presbyterian Church, we would have a congestion of prayer, funds and workers that would drive the devil howling over the border."

The revolution in Colombia has seriously impaired the work. The industry of the country is completely paralyzed, and the situation is bad in every way. An earthquake at Caraccas, Venezuela, destroyed ninety per cent. of the houses. Our missionaries barely escaped with their lives.

South America is still the "neglected continent." One missionary writes:

"The religion of this people consists almost entirely of dress parades, ringing church bells, firing rockets. There is much immorality and entire disregard for the Sabbath."

God has greatly blessed the work in Brazil. The new station at Santa Catharina is flourishing, and requests for the organization of two churches have been received. On the other hand every steamer brings friars from the Philippines, where they proved to be the betrayers of national honor, to the Southern Brazil States. The people call for the Gospel, "but give them the friars for a few years and the educated will turn away from the false Christianity presented and become atheistic, while the uneducated will be steeped in fetishism, superstition and idolatry."

The new church at Lolodorf, **West Africa,** will be finished on Christmas Day. A church was organized under a banana tree at Efulen in May, the first one to be set up for the Bulu. The church building holds 300 people, but it is too small for the crowds who attend the

service on Sunday. During special services forty-one stood up desiring to be Christians.

"One of the most inspiring scenes of my life (writes a missionary) is to see two or three hundred native Africans assembled for the worship of God in a building erected from their own scanty means, while one of their number preaches the Gospel, and others are seen entering the kingdom from the midst of the most abject heathenism, and still others declaring their desire to become Christians."

There are 103 inquirers in the church at Elat. On Christmas Day, 1899, thirteen boys expressed a desire to confess Christ. It was the beginning of a work of grace that still continues.

At Batanga the question of self-support is advancing rapidly. The Batanga and Kribi people are supporting a Bible reader to one of the heathen tribes. Eighteen school boys declared their desire to become Christians. This act was originated with the boys themselves. Miss Christensen is all alone at Benito—ninety miles from any of her fellow-laborers, from physician and friends. Five of her scholars recently joined the "inquirers' class."

The wonders of mission growth in **Korea** mark the year 1900. Only seven or eight years ago the baptisms of a single year were reckoned in digits and multiples of ten. This year in the Seoul Station 320 were received into the church, and in the Pyeng Yang Station 781, with 1,944 taken under care as catechumens—candidates for church membership in the near future. At one meeting of the Pyeng Yang Church 4,000 *yen* ($2,000) were raised for a new church building.

The most important event of the year was the issuing of the first complete New Testament in the native language.

On a Sunday in September a thanksgiving service was held in the largest church in Seoul, and there were gathered together missionaries, residents, United States Minister, British representative and hundreds of Koreans, to thank God for the New Testament in the Korean language. The Korean church is a Bible reading, Bible studying, Bible loving band of Christians.

The political condition in the **Philippines** is such that the missionary work is very trying. Yet during the year a church has been organized at Iloilo with over twenty members. A native assistant, Adrian, has been secured, the money for his salary being given by a Bible class in Spokane, Washington.

Rev. D. S. Hibbard writes:

"I have been here a year, have been in seven of the principal islands, have met the natives freely, and at no time has there been the least hostility shown, and in almost every case the statement that I was a Protestant missionary increased the kindness of the natives to me. The natives themselves assert that the Spanish in the islands are giving the islanders a bad idea of the Americans and at the same time speaking ill to the Americans of the natives. A number of Chinese have been brought to Christ."

The government is pushing educational work in the provinces of **Siam,** and teachers educated in the government schools of Bangkok are being sent out to teach in the government schools. Tuition and books in these schools are free, while our missionaries strive to make our schools self-supporting. Nevertheless, our self-supporting schools have a

much larger attendance than the other schools. The King and all the native officials are extremely kind and courteous to the American missionaries. The sum of $5,000 has been given by the King and nobles to purchase a plot of land for a new school to be erected in Bangkok

In seven tours made along the east coast of Siam, a missionary sold 18,626 portions of the word of God. The new church at Nakawn is flourishing.

A forest fire raging near Pitsanuloke destroyed the house of W. B. Toy, M.D. The native commissioner and other officials subscribed a goodly sum of money to indemnify Dr. Toy in his loss.

J. W. McKean, M.D., of Chiung Mai has translated into the Laos language the Epistles to the Galatians, Phillipians, Colossians and Philemon.

For fifty years the **Syrian** Mission has supplied all Syria and Palestine, not to mention Egypt and Arabia, with teachers and preachers. The total issue of Arabic Scripture since 1860 is 630,000 ; total pages printed in eighty years is 675,000,000. A new press, to be used exclusively for printing Bibles, was set up in 1899. At the opening of the year 1900 the press had in hand orders from the Bible societies for over 40,000,000 pages of the Scriptures, more than could be printed and bound in a year and a half. Since then other orders have come in which will swell the output of 1900 beyond any year's work in the history of

the mission. The Bible is the most sought after and best selling book in the Arabic speaking world—an eighth of the human race.

During the year 1900 over $100,000 was contributed for the **Famine Relief Fund** in **India.** The severity of the famine is past, but the condition of the people in famine-stricken districts is still most deplorable.

"Many of the starving people wandering in jungles have eaten up all the fruit of the cactus and sycamore and wild berries found in the land, and are now eating leaves, barks and small twigs of the trees. Vast numbers of children and famished old people can he seen picking a few grains from the dusty roads over which carts of grain have passed. They are found gathering and winnowing manure and dust in the bazars and on highways in hopes of finding a few particles of grain for satisfying their hunger. They are filling their empty stomachs with sand and small stones in order to escape the pangs of hunger. They are drinking filthy and muddy water wherever they can find it, and strike their stomachs and their heads in agony. Many who have no strength left in them to say a word to express their suffering lie down on the roadsides and in the poor houses and suffer silently. Some of them simply stare at you when yon see them—their poor, sightless eyes so deeply sunk in their sockets, through which their death agonies are expressed, haunt you day and night. They are so silent and still that their very silence speaks loudly of how very great sufferings they have gone through. Numberless such skeletons are lying about everywhere, and dying away without even a groan or sigh, for they have no strength even for that! Who will understand what these poor people must have suffered and are suffering! Filthiness caused by want of water to wash bodies and clothes is added to starvation. The sores on the bodies and heads of children and grown up people are fearful. Their rags and hair and skin are full of insects and sores. Dirt and filth seem to have become a part of their lives, and their dreadful smells are unbearable. Some people have a few rags, hut they are no protection to their bodies. As there is nothing to protect their bodies from cold or heat, hundreds die from cold in cold months."

The prospect, if the famine continues, is not reassuring.

Rev. Mr. Graham writes:

"Relief work and the gratuitous distribution of food to the destitute, made necessary by the famine, occupied much of the time and attention of the missionaries the past year at all our Stations in the Deccan. I fear that in this part of

our mission field we are far from the day when work of this kind will cease. I have charge of this work at Miraj at present. We have about 200, including women, on famine relief work. We have a nnmber of homeless women and children who are living on the mission componnd. Many of the more destitute people come daily to the mission house to get rice for themselves and milk for their starving children. This morning there were 257 adnlts and 133 small children. There is a general distrihution of grain (one-quarter *seer*, abont a pint to each person) every Tuesday. Before the distrihution the need of each person is looked into as far as possible, and tickets given to he exchanged for the grain. A thousand tickets have heen issued each day for a long time, but yesterday there were more than 1,300 people came for help, besides those who are receiving grain daily. A few days ago I rode over to Sangli. The distance between the mission bungalows at the two places is about 5½ miles. The fields along the road look all right from a short distance, but a near approach reveals the fact that the plants have no ears of grain, and the crop will be au almost total failure. Even good rains now would be too iate to prevent this result. I have written thus in detail to show you the strong probability that famine conditions will continue with us for many days to come, and hundreds, perhaps thousands, of people will be in need of help."

A Great Spiritual Harvest Lightens up the Shadow of the Famine Year in India.

At Kodoli in the Western India Mission 175 adults made a public confession of their faith in Christ on a single Sabbath last October. They came in groups of twelve and took the solemn, lifelong vow. The service with the Lord's Supper occupied over three hours. Others came later, making 239 additions to the Kodoli Church in eight days.

In the Etah district of the Furrukhabad Mission at the close of last year there were 180 Christians, old and young, scattered in five villages. Now there are 800 baptized Christians in 162 villages. What has God wrought? Pray for India.

Shadows long and deep rest upon the **Persian Mission.** In addition to the usual opposi-

tion encountered in Moslem lands, the fanaticism and bigotry of the rulers and machinations of men, who oppose the Gospel because of its injury to their financial interests, we have now in Persia the politician—not the Persian politician, he has always been there—but the Russian politician, and he too under the guise of religion.

Five thousand Nestorians within a single month went over to the Russian Church. Immunity from conscription and political disabilities and promise of pecuniary advantage urged them to this step.

Dr. Benjamin Labaree, after forty years' labor in **Persia,** writes:

"Of my own visits to Tergawer and Mianduab I have made mention in earlier letters. On my return journey from Mianduab I made a detour of a few hours into the uplands of Kurdistan to call upon the interesting religious chief, Sheikh Baba, of whose surprising regard for the teachings of Christianity our Nestorian preachers in that region began to tell us some fifteen or twenty years ago. His fame for his friendliness to Christians has gone abroad, and it has become quite the thing for European travelers in that part of the country to call upon him at his village home. Here he lives in a truly patriarchal style, greatly revered by his people, while scattered far and wide are to be found his religious disciples, numbering, as he claims, as high as 50,000.

"It was a novelty in my Persian experience to be so affectionately welcomed by one of Moslem birth and training, and high position. Kissing me on either cheek, he took me by the hand and led me into his private room, where we spent the remainder of the afternoon and evening in religious and social conversation. The Sheikh is a man of alert mind, has a good deal of intelligence on general matters, and is very liberal in his religious ideas. Frequent intercourse with some of our best helpers has given him a very good acquaintance with the grounds of the Christian faith. He is supposed to have received his first bias towards Christianity from an intelligent Christian merchant, by birth an Austrian Jew, converted to faith in Christ in the early years of our mission, when in the service of the missionaries. The Sheikh eagerly listens to any new expositions of Christian faith or experience which may be given to him. He was deeply interested in what I told him of the

great spiritual influence of Mr. Moody throughout the world. He professes privately faith in Christ as his Saviour, and yet he outwardly conforms, perhaps only partially, to Mohammedan rites and practices. But he does not in the least attempt to conceal his esteem and even affection for the Christians. Towards any preachers of Christ he is especially cordial. I asked him the nature of his teachings to his disciples. He replied that, whether Sunnees or Shiahs, he gave them spiritual instruction along the lines of their own creeds. But to such as he had perfect confidence in he opened up his deeper convictions. It is a fact that wherever his disciples are met with, they are particularly friendly to Christians. I am disposed to regard him as a forerunner of the Gospel among the Kurds. He holds a high position among them as a religious teacher and a righteous man, and in some measure he points them to Christ."

Japan has made great progress, but Buddhism is dear to the people. A bone of the one and original Buddha was brought from Siam to Tokyo last summer. The demonstration on the arrival of the relics at the railway station showed that the masses of the people are still willing to bow the knee to Baal. The station was filled to overflowing. Buddhist believers made the air resound with the solemn shout, "*Namu, namu, Amidha Butsu,*" or "Hail Glorious Buddha." It is reported that a million of *yen* ($500,000) are to be collected throughout the Empire with which to build an enormous temple and mausoleum as a receptacle and centre of worship of the holy object.

On the other hand, the third General Conference of Missionaries in Japan, held October 24–31, showed a wonderful spirit of unity among Christian workers, and reports from all parts of the country indicated large results for Christian work in the immediate future. At Kanazawa there is a special evangelistic campaign. Mr. Dunlap writes :

"Our Kanazawa Christians are roused as I have never seen them before. We have already had a number of fine special meetings in both churches, and there are many new inquirers. Dr. Alexander and a Japanese pastor from Kobe have just been with us for three or four days, and have given valuable help. We expect to keep up these meetings during the winter, and pray for much fruit in a richer and more aggressive spiritual life among our Christians, as well as a harvest of new Christians. The tide is setting in fast towards Christianity in this country. At some of our recent meetings here, after our larger church building has been filled with a quiet, eager audience, scores have been turned from the doors. Pray that we may receive from God Himself the right message for these coming months, and that He may give us, missionaries and Japanese workers alike, the conviction and zeal to press it home and win fruit for His kingdom."

The shadows are very many and very dark in **China.** Nothing in all the history of modern missions approaches the calamity that has befallen the church in China. Five of our missionaries have lost their lives; thirteen chapels in the Canton Mission have been destroyed; the missionary property at Ichowfu is looted; the entire mission plant at Wei Hien, Peking and Paotingfu is destroyed. The loss entailed by the Board and the missionaries cannot be less than $200,000. On the other hand, the missionaries have shown great courage, skill, devotion and consecration. The native Christians have endured hardness as good soldiers of Jesus Christ, many of them attesting the strength of their faith by laying down their lives for Him. The Board has sent some missionaries back to China; the work of reorganization has already begun.

The Presbyterian Church in the home land is now called upon to show her faith by her works in the re-establishment of her Christian institutions in the Chinese Empire.

Extract from Annual Report of the Bible Societies' Committee for Japan
For the Year 1900.

Eighteen years ago, the agent of the American Bible Society went to one of the Japanese Men of War,--then lying in the harbor of Uraga,--and asked is he could bring some copies of the Gospels on board. He was refused permission to come on board at all. The two largest battle ships in the Japanese navy were recently under command of Christian officers, one of whom is an Admiral; and the late Admiral Serata was at one time President of the Y. M. C. A. in Tokyo and a jealous worker for Christ until the day of his death.

Thirty years ago the Scriptures were printed secretly and delivered at night. The man engaged in doing this work did so at the risk of his life. Now we have in Yokohama a Christian Printing Co.; and during the past year they have printed the Scriptures in Japanese, Chinese, Tibetan, Korean, and two dialects of the Philippine Islands. Work is being done in this line not only with neatness and dispatch but at better terms than in any place in the world.

Banks.

Hongkong and Shanghai Banking Corporation.

PAID-UP CAPITAL $10,000,000
RESERVE FUND $12,000,000
RESERVE LIABILITY OF PROPRIETORS... $10,000,000

COURT OF DIRECTORS.

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R. SHEWAN, Esq., *Deputy Chairman.*
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LONDON BANKERS—LONDON AND COUNTY BANKING CO., LTD.

HIOGO AGENCY.

INTEREST ALLOWED.

On current Account at the rate of 2 per cent. per annum on the daily balances of ¥500 and upwards.

FIXED DEPOSIT.

For 3 months 3 per cent. per annum.
„ 6 „ 4 „ „ „
„ 12 „ 5 „ „ „

All the Accounts of the Corporation with its customers in Japan are kept in *yen* local currency.

R. HOME COOK,
Agent.

Dec. 28, 1900.

Hongkong and Shanghai Banking Corporation.

SAVINGS BANK OFFICE.

Deposits of not less than ¥1.00, or over ¥250, will be received at one time.

Not more than ¥1,500 will be received in one year from any single Depositor.

Interest at the rate of 3½ per cent. per annum will be allowed upon the monthly minimum balance. Deposits may be withdrawn on demand.

The Accounts of the Savings Banks are kept in *yen* local currency.

Depositors will be presented with Pass Books in which all transactions will be entered. Pass Books must be presented when paying in or withdrawing money.

Aug. 2, 1895.

CHARTERED BANK OF INDIA, AUSTRALIA and CHINA.

Incorporated by Royal Charter in 1853.

HEAD OFFICE:
THREADNEEDLE STREET, LONDON.
Paid up Capital £800,000
Reserve Liability of Proprietors 800,000
Reserve Fund..... 525,000

KOBE AGENCY:
No. 26 (former) CONCESSION.

Bills of Exchange and Telegraphic Transfers Bought and Sold; Travellers and Commercial Credits Issued, available in all parts of the world; a General Banking Business transacted.

CURRENT DEPOSIT ACCOUNT.

Interest allowed @ 2 % per annum on daily balances of ¥500 and upwards.

FIXED DEPOSIT.

Per annum.
For 12 months bear interest @ 5 %
„ 6 „ „ „ @ 4 %
„ 3 „ „ „ @ 3 %

J. ARCHER,
Aug. 8, 1900. Acting Agent.

RUSSO-CHINESE BANK.

(ORGANISED UNDER IMPERIAL DECREE OF 10TH DECEMBER, 1895.)

Banks.

THE YOKOHAMA SPECIE BANK, LIMITED.

KOBE BRANCH.

SUBSCRIBED CAPITAL.....Y24,000,000
PAID-UP CAPITAL 18,000,000
RESERVE FUND 8,130,000

HEAD OFFICE: YOKOHAMA.

BRANCHES AND AGENCIES.

Kobe, London, Lyons, New York, San Francisco, Hawaii, Hongkong Shanghai, Tientsin, Newchwang Bombay, Tokyo, Nagasaki.

LONDON BRANCH:—120, Bishopsgate Street Within, E.C.

INTEREST ALLOWED.

On Current Account at 5½ per cent. per Annum on Daily Balances.

FIXED DEPOSITS.

For 6 months or upwards, 7 % per annum.

SPECIAL DEPOSITS.

Interest on this account to be settled when applied for.

Drafts granted on the Chief Commercial places in the World and every description of Banking and Exchange Business transacted.

For Particulars, apply to

YUKI YAMAKAWA,
Manager.

Dec. 13, 900.

THE BANK OF TAIWAN (FORMOSA), Ltd.

SAKAYE-MACHI, 4-CHOME, KOBE.
(Telephone No. 869).

This Bank was opened on the 2nd October, 1899.

SUBSCRIBED CAPITAL Y5,000,000
PAID-UP CAPITAL 1,250,000

INTEREST ALLOWED:

On Current Account at 1.5 sen per ¥100 on daily balance, or 5.48 per cent. per annum.

On Petty Current Account at 1.8 sen per ¥100 on daily balances, or 7 per cent. per annum.

ON FIXED DEPOSITS:

For 6 months or longer at 7 % per annum.
For 3 months at 6½ % per annum.

Head Office: Taihoku (Taipeh).
Branches: Tainan, Amoy, and Kobe.

The Bank grants Drafts on Tokyo, Osaka, Kyoto, Nagoya, Yokohama, Nagasaki, Hiroshima, Moji, Otaru, Hakodate, Jinsen, Fusan, Amoy, Taihoku, Tainan, Keelung, Tamsui (Formosa), and every description of Banking and Exchange Business is transacted. For further particulars, apply to

TAKESHI DOKI,
Manager.

May 14, 1900.

THE MITSUI GINKO.

The Bank is owned by the members of the Mitsui Family, who, as partners, assume unlimited responsibility for all liabilities of the Bank.

CAPITAL.....¥5,000,000
RESERVE FUND..... 4,157,000

HEAD OFFICE: TOKYO.
No. 16, Shinyemon-cho, Nihonbashi-ku, Tokyo.

INTEREST ALLOWED.

On Current Accounts at 1.5 sen per ¥100 on Daily Balance, viz.: 5.47 per cent. per annum.

On Special Current Accounts at 1.7 sen per ¥100 on Daily Balances, or 6.2 per cent. per annum.

ON FIXED DEPOSITS.

For 6 months 6.5 per cent. per annum.
„ 12 „ 7 „ „

BRANCHES:

Ashikaga, Kyoto, Otsu, Akamagaseki, Matsuzaka, Fukagawa (Tokyo), Miike (Omuta), Moji, Hakodate, Nagasaki, Wakayama, Hiroshima, Nagoya, Yokkaichi, Kobe, Osaka, Yokohama, Otaru, Yokosuka.

KOBE BRANCH:
No. 10, SAKAYE-MACHI, 3-CHOME.
(Telephone Nos. 12 and 144).

M. SUZUKI,
May 5, 1900. Manager.

THE Teikoku Shogio Ginko, Ltd.

Subscribed Capital ¥8,000,000
Paid-up Capital ¥4,800,000

K. MAGOSHI, President.

HEAD OFFICE: TOKYO.

BRANCHES: OSAKA, MOJI.

OSAKA BRANCH:
GO-CHOME, IMA-BASHI, OSAKA.
Y. KANI, *Manager.*

Interest Allowed.

On Current Account 5.8 per cent. per annum on daily balance. On Petty Current Account 7.3 per cent. per annum on daily balance. On Fixed Deposit according to arrangement.

Sept. 26, 1900.

B243A.

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The International Committee of Young Men's Christian Associations,
3 West Twenty-ninth Street, New York.

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JAPAN: R. S. MILLER, TOKYO.
JAPAN: GALEN M. FISHER, TOKYO.
JAPAN: V. W. HELM, TOKYO.

March, 1901.

Permanent address,
c/o Arbuthnot & Co.,
Madras, India.

Report Letter No. 24.

Dear Friends:-

Last June I decided to spent two years in acquiring the Tamil language in order better to prepare myself for the traveling work among the Colleges of South India. An unusual opportunity has just presented itself both for service and for practice in the language. The American Madura Mission has asked me, in the missionary's absence, to live temporarily in the Tirumangalan station. The work of the station includes 3 large churches with pastors, 30 native agents, 20 schools, over 30 congregations, 2000 Christians and the evangelization of a district 25 miles square containing 300,000 people. In addition to this, I have been asked to take some 25 theological students on preaching tours throughout the year. We have just taken our first trip through the station.

Our party of thirty occupied two large tents, which we pitched for our first camp in the shade of a great, banyan tree. We were up every morning sharp at five. The first man awake began the day with a hymn of praise, and the others awoke and joined in. Then the candles were lighted and the men gathered silently in little groups with their open Bibles for the "Morning Watch." It was a beautiful sight to see the men alone in prayer, or drinking in the living water of the Word before going out for the overflowing through the long busy day. An hour later the men had finished their cold rice and at dawn we were ready for the start.

Dividing into seven parties the students set off on foot across the fields to the villages to which they had been assigned for the morning preaching. There are no scattered houses in India. They are huddled together for mutual protection in villages, a mile or two apart. Ninety percent of the population live in such villages. On the outskirts of the village were the stacks of straw and the threshing floors where the oxen four abreast were treading out the grain. Beyond were the men with fans tossing the grain in the air, that the chaff might be blown away; and down the village street before their doors the women stood pounding out the rice in their stone mortars for the noonday meal. We were followed by a motley procession of children, women, men and boys and dogs till we came to the center of the village. Here we stopped and began a Tamil song to draw the crowd. Then by short ten minute sermons, intersperced with singing, the four of us in turn tried to hold their attention. It was my first attempt in a noisy street. The Tamil verbs were hard enough, but to compete with a dog fight, a huckster unwilling to have his business interrupted, two children crying, a small group at one side trying to settle a quarrel, and the low hum

of conversation of those who were not listening -- these were heavy odds for a beginner. One thing was certain. These people need saving now, and Christ alone can save them. We went back that night into the same noisy village and with a magic lantern held the whole village, some hundreds in number, in perfect silence before the story and scenes of the Life of Christ.

In the afternoon it rained and we trudged through the heavy mud to the next village. Here the people seemed to hang on our words. They listened for several hours to the message, and that evening the headman of the village came to our camp to ask for a school for their village, offering to provide a school house and part of the catechist's salary if we would send a Christian teacher. To test them, we told them we had many such calls and the workers were few, but if they were willing to come over to Christ when we had taught them, and would write their offer on Government stamped papar we would send a teacher. In the next village the people were chatting in the market place. We began with our violin and singing. In no other land have I met with such courtesy and consideration; never have I seen a more gentle or attractive people. Here the Spirit seemed to have right of way in them and in us, and this time I could feel the message flowing in an unhindered tide of feeling and of thought. After seven months of plodding study there surged the joy of freedom in the new language, in one sermon at least.

After the morning's preaching with its five hours of work and eight miles in the sun, the men would come in tired and hungry for the morning meal of rice and curry at eleven. After a short nap and an hour of preparation the men gathered for the daily Bible class. Following class came the reports of the day's work of each party, and prayer for power in the afternoon. Then at four we were off again to the nearer villages for the evening preaching.

For our next camp we moved on to a town where there were Christians. It was a surprise to see a great church, built of stone and plastered, holding 500 people, which had been built chiefly by the offerings of the native Christians and with their own hands. They were far from ideal Christians but they had been refined by much suffering. Many of their houses had been burned and some had suffered worse loss. In many other places I found burned houses or churches, and lands of Christians that had been seized and sold for a pittance, while they themselves had been beaten. Some of these needed exhortation to suffer wrongfully and others I found had lawsuits to be looked into. On Sunday we had three meetings for the church which we found with a membership of 270, well organized, with a daily class for young men, women's meetings, and an Endeavor Society which went with the pastor to preach in the neighboring villages.

After three days' preaching in all the surrounding villages we moved our camp ten miles further on. Here also was a large church with a membership of 250. I occupied the little room in the tower and the men took the body of the church, sleeping on the floor, for none of these churches have seats. We found the church apparently prosperous and virtually self-supporting. But here the grave problem of caste confronted us. I had seen no other church in the mission like it. Here were 250 members who had come over from the Shanar caste, but not a single member from any of the lower castes had been admitted. While these outcasts were ostensibly welcomed in the church I suspected that the same condition existed here that I had seen in a few churches at home, and that these low caste people knew the Christians did not really want them. I spent that day in visiting these poor people. I found one old mam, an outcaste, who was a consistent Christian at heart and

had long attended the church. That night we had a meeting on the subject of caste. We had prayed much, for we knew it was a self governing church of independent spirit and if we had any pride or censoriousness in our hearts we could never overcome caste-pride in them. First a young native brother spoke, a man of their own caste who was in our party, full of the Holy Ghost and of humility. Then we turned to the Scripture and pointed out that God had chosen the poor and outcasts first in almost every nation, that to show respect of persons between those of high and low degree was sin, and that what we did unto the least of these we were doing in reality unto Him. The Church was crowded. After the meeting we called for a "panchiat" or council of the leading members. We sat on the floor in a circle and placed the old man in the center. "Old man," I said, do you wish to be baptized and take the Lord's Supper?" "Like gold!" he said. "I have been waiting twenty years for it." "The people say that you eat carrion and are not clean. We know you are a poor man but are you willing to stop eating dead cattle if you join the church?" "Yes," said the old man, "they can put me out if I do." We then turned to the Christians and said, "Here is a man who wants to join your church. What will you do with him?" It was a critical moment. It was a miniature council of Jerusalem over again. No one, save a Hindu or a Jew, who had never touched anything unclean, can understand the struggle going on in their hearts. One of them held out for some time on the ground that it would offend some in the congregation. The others said, "If they refuse to let this old man in, we will put them out." One of them got up and reached forward, took the old man's hand, and said, "We receive you into the church." Upon that I asked the troublesome member if he would give me his hand in pledge that he would receive him. At last he consented and we all joined in prayer.

Before we left this camp we went to a village three miles away to strengthen a little church which was there. That day we held our last Bible class, and completed the book of Ephesians, which we had been studying. Each day the men prepared a chapter in advance, gathering material under four heads, 1. The Title of the Chapter. 2. Its Thought in a sentence of their own words. 3. Its Teaching for their own lives. 4. The Text to be memorized and carried through the day. At the end we tried to ascertain the Theme of the whole book. This we found to be "God's Plan, in Christ."

Will we not be constrained to pray with Paul as at the end of the first Chapter, that our eyes may be opened to see this plan, and, as at the end of the end of the third Chapter, that our hearts might be open to receive, closing with that glorious note of praise as a stimulus to our weak faith, "Now unto Him that is able to do what He has planned, above what we have yet dared to ask or dreamed to expect, unto Him be glory!"

His and yours,

G. D. Eddy.

Extract from Report of L. F. Esselstyn of Simnon Tour, Oct.26-Dec.1, 1900.

Friday, Nov. 16th, was a day to specially thank God for. I had sent word to Hodjie Mollah Ali that I wanted a secret interview with him. Accordingly, I was at his house about 7 A. M. on Friday. He received me with his usual kindness, and I had three solid hours with him. The first hour I was absolutely alone with him and all the doors were shut. Then his youngest son came in to pour tea, and his elder son, Mollah Mohammed Abdullah came in and sat.

At the very beginning, when the doors had been shut, and Hodjie and I were alone, I said to him, " Hodjie, I've come to you to repeat my plea of nine years ago, viz:- I believe salvation is with us and not with you. I am saved and you are not. I beg you to forsake your religion and come to mine. You have been kind to me and I love you and I want you to accept Christ's Gospel and forsake all else." Tears filled the old man's eyes ,and ran down his cheeks and he replied, "What more have you to say? Say on".

Then I read and explained Matt. 24:23-51, Jno. 3:16, 1 Cor. 3:11, John 14, then we went into the Old Testament for the Sacrificial system pointing to Christ, and fulfilled in Christ once for all. Then we spent a little time on the unity of the Old and New Testaments and the fulfillment of Old Testament prophesy in the New Testament. Then we took up the common Moslem objection that the Bible now in our lands has been so changed that it is no longer reliable. I outlined the arguments in reply and Hodjie said, "All that you say is true, but I have been always taught differently.

At no time during the three hours was he in the least controversial. He listened attentively, and a good share of the time he sat with his old gray head bowed listening like a child. Meantime Mr. and Mrs. Jordan and Dr. Wilson, back at our lodging were engaged in prayer. As the interview was drawing to a close, Hodjie said,Salvation is with you and you are saved. Be faithful."

Nine years ago I gave him a Bible, which one of his friends borrowed and never returned it to him. He asked me to send him another. The old man must now be sixty or sixty five years of age--perhaps seventy. He has been for thirty years the most influential person between Teheran and Meshed, a distance of six hundred and fifty miles. He is now living with his fourth wife, a young woman of about 20 years. He is her third husband.

He invited me to attend the Masjid -i-jummeh in the afternoon. Accordingly about half an hour after noon, Mr. Jordan and I went to the Mosque. Hodjie had given orders for our reception. He had not yet arrived, but we were taken to the front, and Mr. Jordan was given a seat on the floor close on the one side of Hodjie's prayer carpet, and I on the other. Various prominent people in the audience bowed to us as we sat down. We sat facing the audience. At one o'clock, Hodjie came in entering at a side door near the front . When he reached us he bowed as no one but an oriental can do, and presented me with a ripe quince I suppose to indicate to the audience that we were his guests, and were there by his approval. When he entered everybody stood up until he gave the permission for them to sit.

The first thing was a prayer call given by a Mollah back in the audience. Then Hodjie, mounted part way up the step-ladder-like

pulpit, read for a few minutes from the Koran. Then he came down to his place on his prayer rug, and the prayers began. It was a sight to break a saved man's heart. The Mosque is a large "forty piller Mosque" and has room for a thousand people on the floor of the main auditorium, and will accommodate two thousand more in the alcoves and adjoining spaces. The main auditorium was about full that day. A small boy with a shrill voice was perched in a window close by the Hodjie and called out signals to the audience as the prayers proceeded and in unison, the throng bowed, stood, prostrated themselves, and went through the prayers led by the Hodjie.

The prayers lasted an hour or a few minutes less. Then Hodjie said to me, " Our prayers are finished", I said , "Are you not going to preach?" He replied,"Do you want me to?" I said,"Of course." A portion of the audience had gone out, but several hundreds remained. The Hodjie requested me to occupy his place on his prayer rug, and he mounted to the top of the pulpit.

Seating himself on his curled up legs and feet, he announced to the audience that he had been requested by me to do the preaching himself to-day instead of delegating it to someone else. He addressed himself largely to me as he spoke. His gestures and the bobbing of his turbaned head were generally directed toward me. Several times he paid compliments to me personally and to the Christian religion. He gave a short , clear, philosophical discourse in outline something as follows: "God created us all and wants us to be good and glorify him. We ought not to treat each other badly nor think thoughts that God would disapprove. The man who is really great, is the man who studies and strives to know God. You can know a student by the books he has. Here he paid me one of his compliments by calling atention to the Testament I had in my hand at the moment.

When he finished and came down everybody stood up. I stepped up to him and thanked him for preaching, and asked him if I might now ascend the pulpit and preach. He said, "Certainly." He requested the people to sit down and told them I would preach to them. I ascended the high pulpit and sat down cross legged as he had done. I said to the people that I was pleased to have this opportunity to address them, but I would first offer prayer that what I should say might be God's message and not man's words . Then in a loud voice I offered prayer in the name of Christ and ascribing praise to the Trinity. Meantime when I ascended the pulpit, Hodjie sat down on his prayer rug. He listened attentively the whole time I prayed and spoke.

After the prayer I told the people I had been greatly pleased to listen to Hodjie, and that I considered much of what he said God's own truth though some of it was contrary to what I believed. I told them that if men would live Hodgie's teaching in regard to the way they ought to treat each other, this world would be very different from what it is. But said I" The trouble is that men do not do it. All men are sinners and you Mohammedans need to forsake your sins and return to God or you will surely go to Hell."

Then I related the story of the prodigal son, and followed it with a short sermon on"repentance" 1. What is repentance? 2. Why must we repent? 3. What does God do when we do repent? Conclusion. It is impossible for a man to be forgiven and saved by God if he don't repent. It was a sermon that was preached several times in the Teheran Chapel.

When I descended from the pulpit, everybody rose and came up and shook hands Persian fashion, with the Hodgie and us. We went up to

our lodging, and had a season of prayer and thanksgiving for the opportunities of the day. Hodjies attitude is certainly very encouraging. When I came down from the pulpit, he took me by the hand and said, "Praise God for the good teaching, you gave these people. I am very thankful to you." It should be borne in mind that he could have stopped all our work in Simnon.

About sunset Mr. Jordan and I went back down town to a school attached to the Masjid-i-shah, and called on two friends , one of them a mollah who was twelve years a student in one of the Mollah factories in Teheran. We had a splendid talk for an hour and a half.

Extract from Letter of Dr. Mary E. Fitch,

Soochow, China, February, 2nd,1904.

Hospital work is full of interest as ever. Lately I have run across one of those things the Chinese talk about,- a "filial son". He had cut off a piece from his arm to make broth for his sick mother. Nobody knew about it, he said,and he only came to us because his arm was so bad he couldn't work well. I asked him what he did it with,and he said "scissors". Poor fellow! it almost made me cry to think what he had been willing to suffer, - and all for nothing. You read of those cases,but do not see them very often.

Dr. Robert E. Speer

Lakeville, Conn.

The Four Years Past.

I think I must have seen as much of the world as any man
All the Continents. Almost all the states. Across the Rockies & S.A.
Fascinating to see the tides of life & character.
One comes back from all this with some broad & basal convictions
Before speaking of any of them let me set down a few concrete
illustrative situations

1. The Empress. Our company & my meditations.
2. The Kobe book shop
3. The Union of Hearing &c. Christ. Coop. the Higher Education
   Christ. fruitful & unselfishness. Stevens
4. The Okinawa Company
5. The love cast adrift at Provincial.
6. The Governor of Aichen's farm.
7. "The Night of the Open Heart."

Now I could go on "& could I tell ye surely could -"
But just a few of the main convictions

1. The growth of good out of bad. Peace on earth &c - Human life is a love-
2. The boundless latent possibilities. The Solace remains
3. The call to united fellowship & service in Christ
   The all & only content of. The only space for Christ.
   "The royal banner forward go."

Some Outstanding Incidents of our Trip

As I think back, I try to tell Myra's sister keep coming
"Oh could I tell ye surely would believe it!
Oh could I only say what I have seen!
How should I tell or how can ye receive it, Yet I will try that ye may know
How this to bring to you what I have been." Our quest started

1. Our ship out and my reflection on Morrison on fellow Jew
2. The Kabe track stop - Radabi Pasteur. Yanni "Burying Dead".
trian. Alice Meynell, "Mary the Mother of Jesus." Sidney - Beatrice Webb
"The Break up of the Poor Law." Harold Cox "Economic Calculy." Lord
Asquith "Industrial Problem - Deputies, Lansing "The Peace Negotiations"
Big pile "Manor of Downing St." Hammond "Hunger", "Growth of the
Soil" Jevons "Economics". Giorgio Vasari "Lives of the Most
Eminent Painters, Sculptors, Architects" trans by Gaston Vasari, 10 vols
Karl Marx "Capital". The Economic movement.
3. The China situation - Mr. D. W. Stevens Hopeless. Dare
only 2 hours. Confidential conversation. able preacher & Pastor
and the slow regeneration of China by Christ.
4. The Dilwara compound illustrative of our mission influence
on Asia. Something said we should let the East alone -
not intrude Missionaries upon it. But look at the other side -
Jesus Christ but deadly in their religious intolerance
How should Englishmen the Turks a German 2nd Grand Vizier -
Lushabai. The Spanish Dominican. Mrs O'Hara. Mrs. Jackson
The 3 Jews. Cotton buyers. The 2 Indian diamond & silk merchants
Dorothy - the Armenian girl. The officers Clarke & the 4th fair
sister "Divine". A queer Englishman - a Hungarian & Royal Chaplain Stanley

5. India - the transmission missions. Goa - Xaviers in the 16th C!
(1) The Low caste and. Bo⑥ Kodoli. Ezhavah. Cmd Narayan
(2) The political work. The fresh emphasis which we must truly
Rep. - the radical & the moderate. Gandhi & Narayan
(3) The great masses of religion. Ram Singh in Q.
Vedanta. Bhakti. Benares - the cows. Gandhi saying
on the cow. Patchaiya in fight between brothers.
Put Christ in - as it can do. Group "Christ living in the cows in Mathura"
6. The Persian Gulf. Arabia and Iraq. The Bahai cult
7. Persia
Our trip - the scenes. Hazaribagh. Dawaneh from Khaton
abad over the Camel-camps.
(1) Poverty - Kazvin. Intellectual & political too
(2) Prime Minister - Khazenabad - Mahdi Khan
(3) Schools. The Muslim work - opportunity.
8. Caucasus - the Russian problem. - the fact of Soviet Christ
democracy dies, Rum no longer Love, turned inwards
slain on its own altar
9. Some Lessons.
(1) Openness of the Christ crowd - Pueblo. The Second Coming
Crowd send in the Collection!
(2) Christ in creating sig. YBS & W.D. Paris and Rot
Chr. is identified now in India as Q. with Ro Jesus &
Pax Romana
(3) The Next move. Kanaan. "The sin not for the sick."
"Take not thou sin from my heart
Oh Christian may Christ a Guest
Help me to need no aid from men
That God may aid such men as need." Gal. VI, 2, 5
The 4th Lent 3°

General Views & Impressions of our Trip.

Such a trip deepens ones gratitude for the fellowship & friendships & christ service. The danger of trains in Abbasi Mosques.

The rich enlargement of such a trip "to & to admire & for to see, to & to behold this world so wide. It never does to grow old, & sit down & sigh, & think" Can only finish out some of the things related to the Local Movement.

1. Jaffa. Contrast with Port Said. Mosquito. Wreath. How we first a friendly boat.
   The two days expected. The new Shrine. The German Colony
2. China 1. Governmental colleges & schools. Mission disagreeable. 2. The deep, rich and long. Grant. Gilbert's letter "Mr. Oldham is more as his way to China Christ country in spite of physical evidence of the contrary is current for home." 3. Not a rough road. Inside bad. The rich much
3. Do. China. The Philippines. The Straits - Hong Kong.
4. India - My next before - now. A study now India.
   1. The Nationalist Movt. Its good - and the need of Natural action.
      The struggle between the Reactionist & moderate elements. The leaders on both sides. Gandhi. Rajput Rao Hindu Moslem unity
      The problem of Christ. th. & the Eurasian Community. The deeper problem of Indian pathway. Not back but - Christianism
   2. The Industrial Movt. Conference
   3. The Religious Movement. Christian Council
5. Iraq. The British mandate. The Arab Kingdom. The R.A.F. - airplanes. Coal building his great house. The Mission. call
6. Persia. My impressions - Poverty and power. The great Crisis - better. The old caravanserais. Survey of Abbasian at Hajji Agha. Finance - debt - currency.

Abbas 1586-1628

7. Cambridge Arms Bridge. Rooms - 60 & 61 Whitby.
Dyke - Bateman
8 Dursley - Angas Armitage. Manor House - Peat Contabetch
Allen Cotton.
9. Grove. Town Library. Cut Communion. 12 Jan 1st, "Dear Lord"
10 Algiers - Priem. Ramazan

1. A call for consecration. Spiritual appointment. Teacher. Methods
Lingo-phone. Book-Keeping in Mongolia. Together in the great chapel
Elementals. Christ v. darkness, death. Powell "On death Gripple
in the darkness twixt old systems - the Cross."
2. The Announcement of great difficulties. A warning & a challenge
"The clattyest mess round. There is a lion in the way."
"Fear no more than not."
3. The call for help. and friendship. Morris. Edelmiddyen. French
Fabricants
4. The assurance of hope. "Then the patience & comfort of the Scripture
have hope." Clough poem on Bothwell Lumsdaine.
"For while the heart waxes weary breaking &"

Miss Gollock's letter Nov 29 22 "Mr. Gilbert is now on his way to Accra which
Country in spite of physical evidence to the contrary is in need for him"

For mankind are one in spirit & an instinct bears along
Round the earth's shining circle the steps flock of light & song
Whether conscious or unconscious, yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame
In the gain or loss of one race all the rest have equal claim

Some Memories and Reflections I

Never has one been more eager and more reluctant to commence. We come down from an high peak

Our gratitude for all the progress & love & kindness track of our

1. We feel it in the special providences about us always.
   I believe in our kinds gracious assurances & our Father.
   Our experiences. My last. The steamer out. The Cockatoo book
   India. Cooke men at Colombo. The divine of robbery. Briggs at Bombay
   Persia. Packard's life. Mr. Hoag at Tabriz. Mehdi Khan at Khamseh.
   Our passage home to Lausanne & down to Jerusalem. The cross at Magnesia
   "I know not where His islands lift".
2. Our memories of lovely places
   Kodaikanal. Lausanne Goa Mt Saj.
   Bingo par sunset Mt Stanley sea over Mahanaghi Rivers
   Mt Hamilton rds. - Elmas
   Mt rich down to valley to Manjis.
   Mt Stanley evening at Hamida Pasha
3. But some bright memories of tender experiences too
   The crowded Cathedral in Delhi - deeper Liberation
   The India Christ Everest trip.
   The trip to Mussoorie. Our old man "O Allah"
   The mines to Khojan - Beyond only the mercy of God."
4. But the rich experiences of later years the best.
   The idealism - romanticism is restored for me.
   The village work in India. Graham's village. Lidiana. Phoenixville
   The municipal work. Cranbrook. Mount Allison. Moncton. Parkdale
   The home. Mrs. Allen - Bobby.

The men + women. Patterson + the rescue. The return of the
Schulers. Vancouver return + greetings in church.

5. The Problems which we face.

Organisation + Relation in India. Reformers + Schemes
Education + conversion classes. Religious value of Missions
The Assyrian refugees. Our relation to Islam
The Reorganisation of Armenia
The evangelisation of Islam.

6. We have hoped to find the Master somewhere. The Master gone.
West Indians gone. Ra. my brother gone. Read letter about Indian.
The Night Comes. The blessed fellowship we have had

The day when grant God in mercy the darkness falls at the behest
Of Him who morning kingdom ascended the prairie shall swallow me, as dust
Lest thanks the That the Christ proclaiming which earth rolls around with light
Through age the world has waited in keeping And rest not now by day or night
Across each continent + island the chosen leaders on another day
The voice of prayer is never silent, Nor dies the strain of praise away

Some Memories and Reflections. II

1. Such a thing is a continuous movement. Schematizing. Enlightenment
   mass, for it evidences only > dreams in. Study Materialistic Empiricism
   to dispense with "Use & evidence - for & use."
   to confirmation of one's religious faith
   The Gospel in its simple sense - Christian
      1. The knowledge of Jesus's person
      2. Contrast of Christ - non Christ - practice.
      3. The ethical experience - effect of the Gospel.
         St Bernhard - "The Gospel."

2. The evidential books to study.
   Chalmers - the "grace." "Sermons & &c." 1839 - 1916. 5 Vols
   Mathew Arn & Manchester Quarterly.
   Martineau - Ecclesiastic. Mor.
   Monteith.
   Dr. Paget.

3. The Missionary Conference.
   The Chinese Convert.
   The Empress Motherhood
   Our Three Missionaries in India.
   The Parsees - The Sacred epistles - how obtained &
   opposed in Persia - Old Test. Dogma. Their
   moral & religious - The two Sons - Pathan.
   The Question of Jesus Christ - Evidences.

4. The Movements of the day
(1) Thoughts in Japan
(2) The Church struggle for unity, purity, strength in China
(3) Nationalism in India
Dewey. Brahmo. Gandhi. Khilafat.
(4) The Religious Movement in India
Valter Letter. Datta. Tagore Enlightenment.
The Christ. problem in India
(5) The growing sympathy for Jesus in Persia.
The Bahai Religion. "Lord Christ & Gospel for Jesus"
5. Let us mark the last events
Our Mission Work
The Work done
Medan. The Mtg. at Bandoeng. Eerebetuigen
"Our New Land."
The Central China Case.
6. The pressing Home Question. The debates on the Congress.
Is there a revival in civilization?
Look at the proof for Explicit reformation & Comm
Exhib. Japan. Pagan. "Biggest Lecture in Tokyo"
Datum. "Civ. must. have" "Christ be in us."
The deeper hope of our days.
7. The two problems
Missionary opportunities.
Christianity change in India.

Rom. xv. 1

Some of the Forces now Moulding the World.

The imminence distance we have come from the old day when we used to feel that the crowd was inarticulate!

1. Inertia, lethargy, moral gravitation seeking to weigh the world down.
   Idolatry. Barbarism. Blind Prejudice. Race Hatred. Religious Bigotry. Anarchism.
   Even reform seems narrow, sectional, Partisan.
   Bad Theories.
2. The experience forces. - the bright lightning swift mass production.
3. But the external forces. - trade & industry.
   Civ. at Adrianople, Marked, with Persia. Morocco civ. '93
   Rh. Mesopotamia. Siam. China civ. '97
   Mines - Oasis, Mystic. Compass
   Siam - Chad in Separate Groups of Mere Spaces
4. Political control & domination.
   The old order grows. Civil Revolt
   Not in Constitutional Law - Fact. Not the
   Civ. wars are end.
   Unwilling peoples can't be held & Empire
   Men civ. not die to defend other men & fortunes
   Not for Native. Cannot them for French Colonies!
   Non-Partisan. The Citizen of the Civil Government
   The Language of Hospitality. Citizen Statesmen!
   Parochial - from Europe. Hypocrisy.
   It does matter what men think!

5. The indigenous and Western movements
India - Brahmo
Persia - Bahai
Particular use of religion for nationalism
Japan - Shinto. The new Shinto
China - The Columbia Confucianist leaders.
Siam - King + Buddhism
India - Mahatma-Theosophy Unity
Pan-Islamism. Aspects of it as a force
Arab Renaissance.

6. Education.
Missionary ideal and its limitations
India - New Univ. System. Christian Colleges

7. Christ
Value in India
Persia - Change in Method. L.V.E.

The New and Changed Crowd

1. The two formulas under which men thought & spoke of the crowd a generation ago are dead now.
   1. That the East was permanently asleep. — Peace to Asia
   2. That the East was being borne forward on the tide of Western material progress. Our better civilization
2. The crowds are active now with movement. A 30 years ago
   The common people are poor & good souls — as they are
   & is a good movement — towards freedom. Enlightenment
3. Examine it in detail.
   1. Japan. Thoughts. Views. How are we with P. 2 in 1905?
   2. China — Literature — Ottoman — Abdhan — Mrs Gallatin
      The principal roads — The Caspian in Western China
      Some Dictionaries on India
   3. India
      National movement. Democracy. Gandhi
      Industrial. Steel works. Cawnpore
      Religion. Nationalism and Gandhi
   4. Mesopotamia
      The change from 1897. Pilgrimage at Abraham.
      Our campaign. Waste at Basra
   5. Persia.
      The new parliament. Its 90 members
      New currency & road — chaos for trade. Military expedition
      Persian ministers. Calls for Packard
      Mr Shuster. The Shah. Mozaffar-ud-Din — Kermanshah — Ahmad
      Bazaar absorbed at Shiraz

4. Christ's Church is calling for prayer & help.
   Heathen Cyprus. Patriarch Melchisedec. Catholic.
5. Our duty towards such a Church.
   1. As a people.
      (a) Duty of Christian Life. as the Church of Englishmen
      (b) Responsibility of Empire in the Church
      (c) Our Mediation. Church. Patriarch "Mother of Christendom" of Eastern Church of Cyprus"
      (d) Not Politics as one. first one. Moral duty
      (e) Answer a prayer" Not religion. Jan. 1.
   2. As the Church. Church
      Your Duty
      Your Love
      Your Christ. Not Crown. Christ". but "Your Risen Jesus our Blessed Redeemer."
   3. By Prayer Thoughtful prayer.

The Impression of Hope.

Mac Laurin quotes at Atlantic City. Can you put the dominant impression of your text in one word.

The Lords of Hope - quotes on to how our Lord's coming leads men to hope

1. Because the prophets are so discouraged. All lacy optimism fault in human prescriptions gone. Edwin Arlington Robinson.
   Great artists fidelity makes to their Boston Symphony &
2. Because of the longing for friendship. Brotherhood
   Centre Woodland
   Rise of the Common people. WBS ch. The Christ. See papers 79
3. Because I have seen the promise at work
   In lives of f.m. Louise Patton. AAB. Wm Miller LXE.
   In writers. Paul. King's work.
   In spread of Christ's moral authority.
   Nations on Gandhi. Growth of cult. & GB.
   In conversion of men - "I will make you".
4. Because the opportunity and the call
   Market - the union Mission
   Market.
   Kaisar - Thanksgiving church - Lucknow Cathedral
   Illness in Persia.
5. Because of the sharpened plight of the world.
   The Man Card - the Greek Patriarch - his catholicism & &c.
   The hymn - "Even the hour that darkest seemeth
   Shall the changeless good assure
   Since the midst Christ's glory gleameth
   God is Love. God is Love.

The Call to the Dominicans

Eddy's letter – the debates over the next Vol. Committees – the character of the D. V. M.

Jesus – a larger, richer conception needed.

1. Christ's human relations. Gentleness. D B M'Carthy. Olyphant. J. W.
2. American story a force & can influence.
3. Find the very character of our individualism. Le Chevalier – Cotton mills

But the call stirs needed more than ever

The real Gospel the Crucified
JC the only. the personal Saviour
The needs we have
The Mass Movement.
The cases from Calcutta & Japan in Japanese Lecture
Mesopotamia – Lobdell Lyle Hunter
Central China
Acts Andover 337 f

And the call for message. style. character
Privilege & Church service
Born like JCRS. JP G. in college a great teacher
Oberlin Mc Lean
Augustine – Pascal in R. The difference in character
Pattison. his development

L. P. Jacks in 'Pencil Sketches' – on "The Lost Radiance of Christian Religion."

"The stirring of Canada cause &

Five things which are New.

1. The results of war

The hectic improvements which peace could not secure. The Roads in Persia. The R.R. in Mesopotamia. Could not have been devised by Statesmen in peace! And more following into Europe

The coast - Basra, Jerusalem.

The harbour more than coasts

of treasure. The Parthenon. The Iron Cross. R.A. statistics of life. The Egyptian massacres of women & children. How can free Nations defend this?

The boundless imagination. Peace for 10 years. The cost makes

The lowered prestige of the West. In India. But R.S. Moral Justification must be found otherwise.

2. The influence of trade, industry.

Commerce something. R.S. Indian not India. Abraham oil explored

But far more the invasion of Europe by trade. in Switzerland

Mr. Lever Brothers soap as in India

Even the Army - had trouble. Bombay. Shanghai. Cawnpore

Persian coal for the Standard Oil Co.

The ideal set by the Dutch Co.

3. The upheaving ferment of the ideals of democracy - nationalism.

The spread & direct of new thoughts in Japan

The history of China since the Revolution

The nationalist movement in India. How extirpate? Briggs' reader

The growth of Constitutions in Persia. Mejlis. The Y.M. Schemes

4. The decisive power of distrust & inequality.

The tragedy of Caucasus. I don't know the Holy Russian Book or the Athenian legality! The type of man. The absence of heroism. Of the Holy Crusades - and the Land of Real - promise. Know!

Our Words. Revolution & activity progress. Over with Carol Alfieri - Confucius fault. But -

The human Word is not "the Holy Alliance" Word, nor the Word of any inequality. E.g. the Athenian "Congress". J.S. Mill's Autobiog. Lycean Abbot. "The cure for democracy is more democracy."

5. But it must be a human brotherhood in reality - based on trust & love.

Men & classes must recognize their mutual rights & duties. We have seen the forms of the spirit of love.

The abolition of Aristocracy - Modern St. Paul and

The influence of Christian Aboyard

The place of Jesus Christ. The Kantian abolition.

The Missionary's Relation to the People. Church and the Race.

I. To the People.

1. Our Lord's relation to people

He was a friend of sinners, little children. To Judas "My friend"

Loved often in Luke & all rest of N.T. despised.

2. St. Paul's relation - Corinthians. Galatians. Thess. & Peter.

3. There are difficulties in our way here

(1) The instinct of race superiority - assertion. Race respect OK. Every race has its own

(2) The traditional white attitude of domination

"The Reconciliation" - Blackwood's Magazine. Dolores Ibarra.

The Christ Race. & the Jesus Race.

How Germany stirring his boy. off the "Bayern"

How different from Christ & Samaritans.

(3) The wrong authority of force.

4. But can the races ever have a Unity.

(1) Of justice in race judgments - of Races good evil - treat

as "Rising Tide of Color." Chelmsford - the race battle.

as christ would

We cannot have an ecclesiastical bar - a charge of Bishop

but does mean to. Bishop in the Transvaal

(2) Live among the people in good relationship

Don't mean to be eccentric. Jim Brown has Rule of Life

but do mean to be holy in with him. Jesus's Name

Mrs. Robert Chambers the thoughts life to

(3) Make true friends everywhere.

Norris Farrer. Lane in St. Chamberlain

Mr. Moon - Thekan Tamma. Missionary's. Mother Bar

(4) Love them.

Catechumenate. "Power has not in weight but in love."

Can be long. Register Eng. Report.

Dr. Cochrane's Life. - Mackenzie. Church. Mrs C. also published in Rose's Life. Cunningham - many Missions in a protestant land - There the 2 incidents treated.

II Do the Church - in former words - for the other with more distinctive things.

1. The aim of missions - the church - Acc. to day. Britain, relation
2. History of the question - Brazil. Japan. S. Sea
3 Different conditions - Illustrated in Brazil. The former. A former question. D.D. Clements
4 Best organization.

(1) Idea of in each part of relations which will make the Ch. most efficient, & each must have some to which join. Laymen all join. Women

(2) Regular training. Depths the Ch. Don't keep a mission rich. Be practical. Make it real object. Bring up head of Indep

(3) Get close to the Ch. & its leaders. Archdeacon - Appeal Pastoral. Women

(4) Don't depart into practice for a time of emergency or an emergency. Stamping. Archdeaconry. of SPG.

(5) Utilize home opportunity. Use. Light the contrasts to their future. Be a better Christ. They will know it

Sayings of Christ frequently in that or have been.

The more completely we consecrate our enterprise in terms of Christ the better. The right emphasis & omega. Matt v 43-48. Lk VI. 27-36

1. The duty and power of an impartial love - Christ's practice. Evangelizing power of love.

Vernacular. Magyar Bar. Brahmin Conversational Hour.

B. B. Roy's conversion thr. Jn. XIII. Christ set. of Indian mind re Buddhism.

The growth love can't miscarry cannot produce pride. Phil. Phil. II. Barly adored for character. Ch. Cheney said his father - a learner - but touched for character Barly's keepers cane? Sent B. camp a little above Phagwi.

The powers of love. "I know a book that first ..." The morning

2. "I am the light of the world." Jno. VIII, 12 - Marvin re hymn "Light & life."

Bacon's dinner. 3000 emp. 27 countries & 44 (1) plants. Outpost (1)

India - work & Kodoli. Mala village. Mrs. Sharma's women

The powers of Christ. education. Gazetteer and lens at Mainpuri

Our Persian schools. Light - dark villages. Medical Colleges.

Our England Christmas Day "peace birth on earth."

3. "Come unto me all ye that labor & are heavy laden."

The Korean Church in Shanghai

The outcast villages in India - Provincial address

Bricks repaired museum. Barber at Rahuri.

Dr. Cochran 10 yr. girls birth remembered in big. notices

Rags Christ for Christ - coming, a servant, putting money & overcoming in a free moral world.

4. "I am entangled - ye gave me bread."

The Assyrian refugees at Baghdad. Mandan, Dabig

The Advent Jewish Church. "Rock of Ages." The Refuge.
The Armenians at Jaffa - their Letter. Kamerlin.
Mrs. Erskine - Dr. Elliott at Etchmiadzin.
The Armenian Version, Circumcision boys. Christ Crucified
5. "Let your moderation be known unto all men." Jas. IV. 5
The Morning. My joy in the Lord. Does - My Saviour must
be your Love. Other also in us. Mrs. Barnes' dream
"Just what my Master will be doing in 10 years"
Mrs. Abeel at Dairing. Home Jews. The Kurds.
The Afghan Treaty now Everywhere. Konamerin's letter
"Don't you think the Lion of Judah will do for the Arabs?"
The Kipling for Place at Bridlington
6. "Wind the blade, then the ear, then the full corn in the ear"
The beginning - the grave, the foundation. Mrs. Crider's Grace
Jer. III. 16. Rom. XV. 21. Mem "The pathway of the righteous is as
the shining light." Do as Mother. - Ecclesiastes
Dressing room. Canvas. Nightgown. - Mother's letter
The foundation. Oysters coming. Stab. Spurgeon.
The final end - Kaaba. Daniel. Messiah Hymn. Paul down
7th Earth!
7. I am the Resurrection & the Life"
My fourth Love. Death with Chastisement
The lifting up the Heart.
The Mighty Saviour and Keeper. Exp. Thesaurus I p. 13
The Peace and Privileges now. The Defence with
Caiaphas - Sadducees. Does Gamaliel
Gratuitous Justification at Hazmi Can Eve be crucified with Christ
How can we subject human Reasons body & the Life."
Exp. Sr. Gentlemen. Caiaphas. I am the R. & the Life."

Some Changes in Asia Since 25 years Ago.

One wonders whether to be surprised that there has been so little or so much change.

Less Change. Heroes Chin. - but Japan 137,000

Here there have been great changes in right directions.

1. Transportation - its cultural significance

Railroads in '96 - None in Korea. Only 1 in China. Now in Manch.

Jinrikisha a Siam. - Q. today are in the Caucasus.

Roads - Persia. India. Automobiles actually new.

2. Industry

Col. Abedan Gujarat. D.C.S. in Persia.

Irrad up the Euph. The Racing agric. machine train.

The re-irrigation of Mesopotamia

3. The disappearance of Germany.

In '96 - everywhere the German flag. The "Bayern".

In '14 - the Orient at Manila - Bangkok.

Now all gone. Only on flag - in Bombay. No consuls.

Gentleman a Gentleman in Stk.

4. The place of America.

Blaine on the Blaine Lynch Law. Our flag over Barra

Now - The Rotary Club in Shanghai - elsewhere in China

America in the Philippines

The town yr are in the Bikaner - Q. the Blaine Lynch

India Constantinople Peace Conf.

Racing motoring - Iraq

Madras - the Jacobites Old Quaker at Ranchi

Mission Hospital Turkey in Smyrna

Near East the Rev of Persia. Gov. of Abbottabad

Mohammedan Abstain. Catholicism & Stf. of Mysore

Our evidence to Dalziel

5. The new demand of democracy —
The influence of Gore on work. Sport. Life.
Pethick - fourth sentence from end. Evening here. The Congress
Japan. The word misquoted
The new crisis in China.
Gandhi et al. no understanding. Provincial autonomy
Parnell. Kautsky. Egypt. Mysore.
6. The missionary question. Expert testimony.
As to numbers. Great growth but average time to bear.
Only a few kept of those 9 or 10 years before. Leaders? They
as a society. Drummond.
As to efficiency of work. Query? Key to the question.
Question of the work. Church Unions. Pattisons
7. The native church
Strength - resources. Dr Gell's Thesis. Nandalabo
Dalziel. extra remuneration
Conclusion 5. Do. little any support some in Japan
Where 359 of the 1224 agencies the are any appeals
Best results. My note to Virginia Parish report -
Ordination of the Native. Patriarch. as to whether Church
has struck in its roots a root

Some More Changes in Twenty-five Years.

1. In places.

Shanghai – Range Rover in '96, now! No Chinese City-wall.

Peking – No street-cars in '96. Roads now.

Canton – No trams.

Han

Manila. Dewey R. James – Mud. Today Rizal statue

Calcutta

Basra – No river-traffic

Bagdad – New entrance. No hotel. Europe.

2. In the place of, finding favour Great Britain

My respect for G.B. of Hongkong – Museo. Bombay – Parsi

Bar the difference today

Indian – Ramakrishna at Calcutta. London Rly. scuttle "Ex

Persian – Mushel Khazegan Iranic-Brahmo. Chadney

3. In freedom – religious tolerance.

Persian – Coup d'état in '96. No Mushel Eqs.

Mirza Shahrani – Tabriz-Calcutta.

No Mushel Some Rel. Orders Spec. Mystic-Sufi.

No effort evangelism in Mushel.

4. In the use of English.

Tony Caluinism and Low Church in Athens.

The contrast Oxford in Cambridge

The Dean on the D.D. Degree.

Our Armenian Degree in Dublin

Tercentenary. Rhenish. Church. Ethiopic. Philippic in Persian.

In Indian. Gardner's Journal in English in England.

5. In education.

In India from £1 0 0 to interest modern rise. from 90 to 106 for 1000

No. of ed. instit. from 1392 15 to 1703 22 : Scholars from 62 81 955 to 372 953 35

The whole Philippine school system since then.

Our schools in Persia since 18. from to

India from to instit. from to Scholars.

6. In place of women

In Japan - the Women College. Normal College.

In China - of the Women schools. then & now. Do for

In Persia. The women's schools - Japan. - Work of the Society Women

In Constantinople - the Girls at St. Pepper

Edinburgh. India - Women Union for £ 0 10 for 1000 Interest

7. In general statement & explanation.

The church in proportion now & then. Cancelled. Church Palermo

The Jewish. Jerusalem - Rev. visit via Cancelled

"The plowing of the wicked in the night" of Jesus.

"Prayer has cracked out fear - fear hath torment"

Granted - Christ.

Over India Visit 1

1. Colombo - rice at Dingapore Atkins hymn "Goliath"
2. Mainland - Salamanca. First church. Rev D.O.C. Elphinstone
3. Kadaikanal - first 3 days station. C.M.S. "Elam"
4. Madras. Epsca + D. M.C. Bentick College. Mrs Miller. Madras Exp. Council on Conversion + Class. Normal College. Rev Norman. - Th Doherty, Rabbi. Jackson
5. The railway robbery. Recovery. North Shore +
6. Godavery River - Rajmundry. Mosque.
7. Calcutta. The temple - 80 Gods. Serampur - Carey + Marshman
8. Allahabad - Junction of Ganges + Jumna - Paramanda. Nameless Leper Asylum - contented children. Jackals at night Mission notes. Rambler experience.
9. Ludhiana. Pres. Old Church. Normal. Gold Church - Japanese. Old Rifle Ford. Khanna + Phillaur.
10. Panhola

Dep. Lunch on G.I.P.R.R. Coast + dining car. Mr Hopkins

The place. Mirajee, the iron clay.

The Dandy bearers The western bearing rate

The cradle to Kadoli

Davis Goliath. The Dandy Ch. rate. 2 Ath in village!

1.8. Father born in village near Islampur

The Kadoli School. The village evil. 85% of Hindu

Poverty. Bit easy now as better.

11. The Konkan

Ride thro. Ambaghat

Old Cemetery 6th Rail. School on the Rice Mare

The coasting boat to Vengurla. Then to Goa - dreadful!
Christmas at Vengurla - The kirtan
Mrs Unsworth. "Everybody came me."
Goa. St Francis Xavier's grave. Sabbath.
1. Preaching to people. "Hearts might be filled." Nuns.
2. Baptizing "that they might have life" &c.
3. Preaching. Not at all content "Nihil horum verear"
4. Death in fisherman's hut. "Maja in occasu" Greater in setting
The preaching. "The half of this you see when the Queen
admires an object. Xavier to us: the whole we behold."
12. Journey via London. "We pray God to ruin Eng. who are unfaithful" Coal in Bengal. - Corporate. Dr & wife. Bahgam & his
family to Kiel.
The Boys' School. Mathematics - Kew and Mrs Spencer
The Girls' School. Music. The Chemin method.
The Church. Managers must down. Bazar
13. Mary's daughter

Our India Visit II

1. From Kolhapur to Bombay for Princes arrival on
   Rumour in the Punjab began
   Mahabaleshwar via Poona
   Poona - Ramabai mem. The elephants in preps. for Prince
   Bombay - The welcome - Riots. Electricity of Mr. Gandhi
   & the Nationalist Movement. Disorder

2. Trip thro the N.P.
   (1) Lucknow Mr Resy. Henry Lawrence. I. Mahomedan Coll. Present - L.G
   (2) Cawnpore. Meeting Memorials. The Mutiny. Will there be disorder in India? Capital indemnity. Hindu-Moslem Disturbances. Difficulty villages under Princes.
   (3) Delhi-Agra. The Fort. Mahomedan Debate - negligence. The D.A.D "Hazy Delamere". What comes if G. exits such a crash
   (4) Etawah. Hotels. The Principal Non Commissioned officers
   (5) Mainpuri - Dr. W.D. Johnston. Gazetteer - The High School
   (6) Farrukhabad. Datha. Dr. Goodwin. Bandy - The Schools for outcastes. The Mutiny Memorial - "Dassehra"
   (7) Kasganj Rly - bridge - dues. The Camp under the Mangoes
   (8) Etah Station. McLean - The big Tent. Children - old men. Chickens poem. "All the eggs having been hatched under an Indian hen turned out very beautiful chickens. Now if them won't feed. I hope you are keeping O.K."

3. Trip thro Punjab.
   (1) Dalhousie - London
   (2) Via Amritsar - Jaipur - Marriage by Ootacamund. Old Church & Faith Old Padre. "Civil & Military Gazette Printing Press"

in Lahut Eter. fraction". Eng. expos. Johan Bunting
Legion Oaken "If God be for us." Mallock extend. fanatic
flag and marquee

(3) Kaethal - wedding procession - "And they type": Palace
Throne or marriage - Sabbath Mystic

(4) Anchorite. Upper type of Indian preacher. The hand - speech
of our Prophet

(5) Hortic[illegible] - Chatterjee - Jallandhar. The Objects Schools
The Rani: Provincial - The lawyers on the hair - The Cow -

(6) Pantographers & Round Altar. The above room. Upper dress
of Jews. The mantle Cyclet - Mega Bar.

(7) Mega. The Schools. Job. Matthew Bar. The college Eng.
Civil Police and Dress

(8) Kaiser - Indian

(9) Parkes - Manchester. The Cathedral of the Church. The
Prophet. The Jewish elephant

4. Days Dress - and
Delhi - Khob Marwar The Reapers bundle. v. 24
Agra - Debotaphers Riders. The great marquee - the inscription
on the gate v. 29. Akbar's cenotaph. Many pregnant there
Gwalior - The idolatry. The Indian ancestor
Ghazni -
Bombay at Xmas. The Scotch Church
The dispensation of Providence. Judge Coughi's Rebellion
of Lt. G. Travers remarks in "The Light of the World."

Old mother Grace. Granby to Dow - Only the Measure - my God
Dr. Morgan's - Let only grace grow over my tomb
For it is the best grave cloth of the poor in spirit

Real sympathy. Small. Bolshevist not a class. Not class or class by class but by [illegible] Not a [illegible] Bryce
& American Commonwealth.

Present Day India - The Political Educational Background

1. I am no authority on India. No one is
   The variety, the contradictory elements of India.
   Grouped as one Race but of their Indian - Brahmans!
   Intra racial groups wider than inter-racial
   Risley had 7 racial types. 4 Great Castes. 2 sub castes
   No one language. Gaelic to Eng. - for Europe. Over 220 vernaculars
   No one Religion - 7 or 8
   No object of rule. not to be called missionary. Gaelic. Raj. Rai
   India basically like India physically. Madras - Landmass.
   The Empire - The Early Church.
2. But our rule completed. Our opportunity to be India. The people as
   Dear. Jt Rr. Medieval Village. The Civil Principle. Now Civil Education.
   Our sympathy
4. Economic Situation.
   Poverty & wealth. Not famine. 30% of India die under 12 from Hookworm
   Litchy per day 5/12 d. Annie Eg. In Cotton 30 (C) in one mad.
   2/3 of Rl. on 3/4 Rain fed rain. Bad Cotton. Rl travel.
   Atmosphere of Rs 1200 (C) Madras 1914-15. Famine. Darcel.
   Agriculture. Irrigation 27 (C) acres in 20-21 a 1/8 entire cropped area
   Better Methods & Seeds.
   Industry. 270 cotton mills, each 115000 hours - 248000 hands
   76 jute mills " 40000 " - 270000 "
   Compare Main Mill. 1/3 Rd. cap. 3000 hands. 115% die 80% each in 1/4
   hours Robertson on the future.
5. Political Education. Spencer Mitchell. D 117
   The duality of national character & policy. Cross Report 117 ff

The catchwords reveal the foremost characteristics every Celt.
The Nationalist Mind. The Emperor. The Montagu Chelmsford Reforms.
Disraeli. Devonport. Dan Leno. Physical courage. Good Digestion
Khaki fever. Christ. Modern Unity.
Non-violence. Non cooperation. Civil disobedience.
But the key figure is Gandhi.
His story & character. Report 119 f. 122
His views. Report 123
His influence. Germans. Report 121
Light from native leaders & native states.
Mohammedan Congress. Report 153. Sikhs & Nat. States.
6. Education and character.
Growth. Increase in pop. & pop. education. 3/4 villages no schools.
30 (1) school going age not in school here than 6 (6) years 6 (3) girls.
5.8 % lit. as & 95 % in Japan
Expend. on Schools & Univ. per cap. Pop. Rs 13. Eng. Rs 114
In Secondary Higher Ed. Prov. 05 as p. 06 in Eng. 1/2 Eng.
Three marked points & more to problem. Univ. Curr. Char
Poverty & character. on Rang. & mind can be made as fine
Richness as social character.
7 Daniel Jain & Sikhs.
Sikhs. Their early British. "Effect be for us".
Growth. Punjab act 31.8 Ass. 14 Conclusion 10.
8. Fundamental question. What can Eng. do? 3 Indias must exist.
Govt. Character-making - his gradual. Can that be weakened?
9. Great day - Indian mind but going more. Living Eng. ideas in
Eng. Agency. Is this Dalhousie Reform gone. Report p. 111

Present Day India. Social & Religious Conditions

1. Social conditions.

This means in every land the character of woman. 3 Things p.149

Now here in this to be justly determined.

By appeal to laws? p. 98 bot. Divine ancient. Respect

Manu this well even as of Krsna. Parashi p.152

Obtain education of woman! p.149.

Caste. Its strength & reality. Just relaxation. Jews Marriage

& Royden Lunch. Gandhi p.141. Its evils. Is it going?

Rel. Hum on Th SJP. Dr. Sargeant.

Universality. The servant people. Provincial. p.139, 236

The social development. Course Christian.

2. Religious Conditions.

India has many religions. Not Krishna & Christ only.

India has much religion all life under it. Why? allow

for this in our judgments. Letter to Miss. Kennedy. p.157

But what is this Oneness?

Is it Persian Baghat a Banaras. The old Aryan & Vedanta

& the Sanskrit worship of the Temple & the Ritual of Nepaul.

Its variations to christianity. Orgl. Christianity p.157

Its facts - 1. The social system of caste. 2. Spiritual ascendancy

of the Brahmans. 3. Veneration of Vedas & Cows & Ba-

lief in one or three Hindu Gods. 5. Relation & Unity of religion

Sentiment.

This "Cow" idea not a Transl'y.

Gandhi p.152. Banaras Jan 8

Best way first analysis of Tolstoy's religious principles.
His good sides. Karma. Pantheism.
I wish only to speak of some personal traits that underlie the principles of the materialistic trend.

1. A conscious apologetic defense of idolatry. Memory that many words are borrowing from the Gospels' p. 158. The Brahma Samaj.
2. Especially significant the time of the rise of the defense of sinful and egotistic.
3. The duality of sharp conviction. - early decision of creed & dogma
Our task with Gogol 161
4. The spirit of egocentrism. "In it there is room for the working of all the forces of the world" Gospels
Nekrasov. Ch. Brontes in Jane. Poems p. 164
The sacrament of marriage. Karenin 165 ff
5. Tolstoy's despotic view of religion
In Confessions 169

Present Day India. - Missionary Work

1. We are looking at the things present ourselves but we need to go to the background.

Re. past. Francis Xavier at Goa in 1542. 30 yrs. after Portuguese explorers. Diu 1532. The first Mongol ruler Babur in 1526. "Babur right in front of Hindu". 2 Baptising "That they may have life." 3. Persecution. Cruel & Unusual "I see now of these things". 4. Death in first council but. "Practice in suffering". The family. Burning heart in hand. "The holy flame you see shows the other world as-suming an ascent. Xavier he is: the chief missionary."

Debendra. Father was of G. I. C. in 1750. Persecution of Brahmanism.

Duff, Carey. 1830 1793.

2. There were Church right at the ground. Debendra at Raja of Benares. Hyder Ali. Duff at Brahmans. Rammohun. Chatterjee eg. Grant. Then no "hang-dog tonsure."

3. Their work done in the schools & colleges. Poor caused re-joint education. The coming of Intelligence. The big Hindu schools - Jesuits & Lazy Methodist. Georgetti Lutheran. The colleges. Jacobi. Ewer Duff of Calcutta & Bombay. The other type. Kendall. Morgan.

4. The women & their hair. Ch. Missionary Society Female Bentley Printer. Girls' Schools & their results. Evidences & achievements!

6. The obstacles.

The people about them.
The work for them. Physical
The for them. Church Family

7. The Religionists. Caruso in Sun N. calls Aida "a tragic history in which great Operas from Verdi to Wagner."
Italian fashion. Dress in bright colors and tableaux.
"Vagabond." Whereupon R. Bey

8. The Opera.
Naini. Musig. The old teachers of Vaezeddin.
Number free from 126 000 in 1891 to 150 000 in 1911.

9. The Medical Corps.
Musig. Vaccination.
The Kathedern Medaressy ... the Italian. Now the Bon Samaritain.

10. Some of the problems.
Education.
Religious Museum Church.
Problem. Relation of Nationalism Christian - .39% Islam + 3.13
1 Does evangelistic Islam. The Census 1921. Bud. 47.52 Christ. + 22.6%
844(3) 873(3)
11. The permeation of Christian thought
Dayoos. Doctor. Natigian on Question. Old Rev. in Iran.
12. Renaissance of Christ
Va Family
Dr Wendy p. 168
13. And it is coming. Speer says "Many persons mistake the way in which the conversion of Islam will be brought about. I believe it will take place at last absolutely just as we are encouraged ... (Mr. Eddy's difference in the conversion ways) When at last Islam shall be completely interested with Christ. knowledge and faith in Jesus than I believe a divided Islam will turn that way. They will come over by thousands." p. 53

The Three Indian Missionary Meetings.

The method of our visit in India - the guidance + economy of the Cross. Dr. Ewing. His place in India. The famous exhibition.

I. Allahabad.

The City of False Gods. The river from Mirzapur to Lucknow.
The station. College Agric. Institute. Upper Orphanage. Mission School.
The Missionary Meeting.
The Question of Co-operation.
Waiting in other fields - Brazil. Japan.
Help in India to-day.
The connection with the Political Agitation.
The dissatisfaction from it - no economic independence
The unrest + the outcome in Ireland.
The question of education.
Grant. Reorganization of Grant.
Grant in aid + Government Classes
The place of women. - Dr Ewing "Allah. Allah."
The low caste movement.
How to overcome it
The bright side of it from people but the hope
Educated Christians.

II. Ludhiana.

The old city. The Church. The Institute. Dr Fairweather. Rev. [illegible]
The groups of Christians - women + common lives.
Gujral + Conference Valley
Celebration to Babu Narayan Singh
Group on education + low caste. - Thoburn

The city - the Little fort. The Mudwall College.
The outskirts
Khanna. Jagraon. Phillour
III Panipat.
The fascinating place. Shivaji. 1659 & Afzal Khan
The outlook over the Kurukshetra plain
The close crowded lanes made of Gharas round the Chowk
The market day procession.
The Ordeal of the serum.
The crash of Kurukshetra

Celebrating Anniversaries
1. The jackals. The mosques. Panipat fortress at A.
2. The farmers at L.
3. The battle ground scenes at Panipat
Days in days out. The Great. Child crash &c

The Medical Work at Miraj

The duties & privileges of coming here to report.
Other Mirāj visits on & before practical experiences.
The Women about one woman can do. who is unselfish and attacks.
Dr Jay that Mr. Comins & Dr Miller must feel in it all.

1. The place. The native state. The one town. The hospital in their title to fame.

2. The institution - its work. Beds. last yr 222+7 out-pat. 2709 in. 5189 hospital off. Clinic yr 901067 out-patients. 3+80+ in. Costs / Comes Rs 100000 per yr.

3. The men

4. The officials of the work. Unity & Christian Work - staff. Patrons. The Government's stores. Mohammedan fear and hej - Hindu and Rahoy. Maya Das. Boon Victor.

5. The interests & influ. The Brahmans on the town. The Various Doctors Rao Pansi. Rao Mochan. Rao Chitre. Civil Surgeon. Obstetrician. The low caste doctors the chief men in these municipalities.

6. The Medical School. 40 and 8+ in Class. The evening meeting. Earth ans. "If you ask about things in town."

7. The Lepers Compound. The big Brahman. The caste hair in the kitchen. The Christian servants on the wall.

1. The Mirāj work in all its aspects & the power & love with which the Christ is permeating the life of Mirāj. Brethren & S. The Doctor. The Chief Rani and Lt Narayan. The way the professors Hindu Guests to Church & appeal to Christ, & yours to Jesus

2. And then in foreground men & beasts influenced by love.
   Post cibi. The man carry. Mountains rivers.
   Khidepet. Cre. - The Arthurian Legend.
3. Great fresco on stones in the wood which men enclose
   Epithalame. Thoughts in fresco. Cricket rose chapel in Cham
   Brothers chance in Panama. Man must epithalame and
   Anthropos
   Epithalame. The Mother hopes
   Anthropos. The big green Mother of Kirke

The Present Situation in India

The interest of the great problem. Dealing - Sup. Standard "Good
ruling. Monte. two dem. has unfortunately a nationality mark. Does it to
educ. Brit. rule has been good for India - but unequal. that the experiment
must be given time.

1. Economic situation

India from her latter agr. Rh. trade. Absorption of Europ. Famine. Poverty
Modern industrialism. Density 270 cult. 74 pict. 248 @ 270 Eng.
Agriculture. Irrigation. Latter methods. Remedies. 85% village folk

2. Political situation.

The Nationalist Movement. The Indian Congress.
Swaraj. Panjab outrage. Khilafat. Ghandi. Moslem unity
Montagu - Chelmsford Reforms. Diarchy. Moplahs
Non-violence. Non-cooperation. Civil disobedience.
Leaders. Ghandhi. Rajagopal Ram. Narayan
The Native state. Light on the situation.

3. Social situation. G.O.P.R.R.

The strength - relaxation of caste. Dr. Pangalore. The Depressed
The outcast - Gandhi's ideals. The uplifting. Gokhale's speech
The social development of India - Lower Dickinson

4. Educational situation

Diarchy - Local authorities. 3/4 villages no school. 30@ school going
age only 5.8 literacy 95% in persons. Of 58187 30
in school 63039 ex girls.
Sch. ex school 7 Co. for capita. Col. Rs 884. Prim. Rs 12
Sec. - Univ. for univ. grad. 057 in Sec. 0038 & Univ. 1/2 %
Women - Social Ref. other educated. Gandhi. Sarojini. Indian

The Community Problem.

Continuing classes.

S. Religious education

All under Religion

Sandbach 31% church rate. Lond. 1% Esp Presumptive

What is Christianity. Social system & Church. Spiritual as in

Young Christian. Community & Religious Education as in

Bible Reading. Use of Liturgy

Prof. of Church. - The Christian

My heart has never trod the pilgrim way

The ways I make I know not how to pray

'Oh God is love' I say that so. That so

For me Christianity knows not present way

Present day aspects.

(1) The new defence of Idolatry

(2) The new emphasis for Immanent Christ

(3) Christian character. Conduct

(4) The Spirit of Expectation

Christ's Test of Religion. Character. Moral Strength of the Christian People

The Young Days at Eltonwich

The Low Caste Movement in India.

1. The college life - proportion. 85% of India
   Its promise. 10-15 entr. only. What applied. 93?
   Sat Sanitch. Gandhi! But death at 31 of 23. Cannot
   The 50 a bell entrenchables. Their plight. Modern revolution
   Can't use cells. Ego to many temples. Judges Bengal. Punishment
   The new word of Mahatma Gayan. Gandhi's word. "I should
   consent to be torn to pieces rather than disown the outpourings
   that does evil means because freedom was got if they allow their noble religion to
   be disgraced by the retention of the taint of untouchability"
2. Our first touch with the problem - Ludhiana - the funeral - pastoral
   Duigh. Boys rather. The play of Jos. The Bapt - by boys in school.
   & the conductor's religious talk - on 2nd Ebenezer. Report to
   Jagraon School - Khanna - the Phillaur church.
3. But we plunged right into it in Kodaikanal.
   The Church - David Robinson. The Sunday Services. 500 present in h.
   1000 Workers. All but 97 Reached by Christ. Benares h. 728 Jalna 104
   Gopeas Madura each 2. Colour to Mission Schools or not as their
   The School, The Conference.
4. The Circle of the Daughters. Regency - Charles with a disagreement
   mem! Rejected Christ, but later recovered. The Lares.
   The school at Pangalamedu - only light there. Love
   The Upper School at Vengerla - Maharwada. "American love
   has done all this for India."
5. The camp with Ogden at Bankani ka Kan
   The Conf. under the Mango Trees

6. Ch Ecch.

Ch. Ecch. Ch. Duncan

Mr Gowri work. Th Cyl Tent. 1/2 Indian. Seminary.

Th school. Following Thro Nagpur. Chittoor.

Th School finishes in Th N.P. Europe to Overall.

7. Th two Punjab experiments.

Sandalth Nagpur.

Nagpur. Th School. Dharwar. Th 12 men. Tent

Th Dharwar. Job.

Th Fowler. extract of Th work. Mr Gowri letter of.

8. Th work of Power

Of illumination. Madras village. "Light Village"

Of uplifting. Provincial address.

Of new life. Th Government aid. of Manchester Church

Indian Cathedral.

Th Northern. Girls School of 30 in Mr Mrs. Jackson heard them "I want to pray very good to take me. If you do tomorrow she will come in my place."

Old Rama. Challenged at Rama bank. Christ Rama and

But th problem.

Attitude of Christ Society. Dare to. Ch. Bethany Hall

"I can't call them a people which are no people."

Some Memories of India

1. Among the rich memories of the past year none are richer, dearer than those of the mere memories they are enthralling, - illuminating. Holy.
   We reached home reaching the 4th Jan
   Our first visit Dr. Jackson's Kaithal Sat. Afternoon.
   And Sam a whole ½ century
   Mission Press. Oct. 2. 1872. J. Thomson - Love. Ö Comm.
   And the youngest man. - Last mention - but
   R.S. Smith
2. And native brethren too.
   Old man - Jamiat Singh at first at Ludhiana
   Father Upper. Ambassador Holy. at Ambala.
   Younger men advanced to front - Forms
   Mir Chatterjee. Kh Rallia Ram Jamiat. W. Din
   A. Nathan Das,
   Older men. Mariaram Mudgil.
3. And outstanding exhibition.
   Other first Delhi. Ambala Girls. Upper Economy.
   Dear - Mrig. Morgan - Abington Mrs
4. Last years fruitfulness.
   (1) Revision of Church and Mission
   Our Conference. Closer Fellowship. The united - Prayer.
   (2) Education
   The new Government Ordinance
   Concessions - Grant byelaws

The Poems - Limitations of Poetic Work
Georgics of Man
Virgil's Life Pictorial Realism
"Work to serve the needy"
"Plan your life with care"
"A Good Name is a Good Body"
"Endure through Opportunity"

(3) The Moral Movement
Phrygians
Galatians - Galatian Civilization
Rhodes

5. The Last Word
Easter Epistle letter or Epistle
Death with Christ. Danger.
Last Conquest at Resurrection
Gospel + Gospel

Some of the Forces abroad in India.

1. Our visit to India the privilege of a life time.
   It is the most colorful and varied of all lands
   We had only a tantalizing glimpse in 1897
   Now the contrast, happiness, joy, Depths of it - effect of threat carriage
   Britain before, letter re his daughter's marriage!

2. Yet there were deep movings
   The old timidity gone. Britain talk now of "slow unwatching"
   Some truth - but not altogether
   The present movement better & more important
   and how far better Gandhi's than Bolshevik.

3. Let us speak first of this Nationalist movement.
   It started - colored ear. How deep did it reach? Each with
   Jawaharlal Nehru. Hindu. Lawyer or this?
   Values native in it. Hindu. Moslem unity. Khilafat - & the
   present action of Angora Govt. Virginia Mayo Das.
   Not a true and desirable movement

4. How could the long, quickening influence of the British remain otherwise
   at last?
   Education. Of schools of men. Frank Laurence.
   Improvement - Our view of the Persian Project

5. And more deep reaching the forces in India in itself.
   The old religions in their three
   Benares
   The real failure of Vishwanath. Where Delhi. Happy. Other going
   "Who could tell. That is to be seen" "Could this be by for" "To tell the
   name Christ - & Krishna" Christ & content of this? To know the truth
   To be free & joy. To be united.

Best the news in these Ps. 5. Communion Sat. Women Teachers
2 Th Kalendar, Dobson, Lichens Recognizance.
1. Th English Church Union - "Yorkville."
3 Th Ostensible. Vergniaud St. E. Mathews. Book to come to-morrow.
Pleasure Life work early & comm' mind &c. Epistles the Apostles
Acts Upper Room School. Big Orders & Australia states. "Lord
am I one to tell the good News."
4 Th Communion of Lutherans - Allahabad Colleges
6. Christ's power & light & truth abroad in India
"Gretchen two eyes" - I like good eyes.
Breaking down of caste. Among Caste in 93 P. Temples
Th Kalkapen - Gurukula Mahavidyalaya
St. Thomas School. The Prayer meeting there
Th Opened & Christ life. Gandhi - Natesan. Father
7 Best the new dreams and truth alone - but both given us.
Life. to bring India to feet - open discipleship
Rajpoot. "Rajputana"
Greek Church given.
Mrs. Cristina Greek. Born 1832. Came out 1846. Died 1910
Jno. III. 16. Grand date. Rom. XV. 21. Those
to whom [illegible] The path of the righteous is as the
shining light that shineth more & more unto the
perfect day."

The Call of the Near East

In our visit to the N.E. we have been in the four tracks corners of the world. Here the chants of Orpheus to one of the remotest centres by Abraham - Ur, one the mounds of Babylon Bon Nimrod, Nineveh, along the oldest records - Cyprus, Damascus, Alexandria to four of its neighbouring lands. The barrier of Islam stopped on the main highways of the world - blocked them - blighted the life that had flowed on them. Even R.C. thinkers these lands

And they are the bloody countries Barca, Armenia - refugees Smiles. Syrian massacre

1. Arabia - the cradle of Peter Zwemer, his 28 boys. The second C. Gabriel Hermanson's remark that → had one taught him a man might preach to other men

2. Iraq - Basra - one centre. Nest - 2 men
Bagdad. Ruling authority - the Christians. The Assyrian clergy.
Mosul opened

3. Persia. Can cross the plateau by car via the Caspian
(1) of the new tolerance. Mission now - L.T.E. graves
(2) of the new - economic, intellectual, political forces
(3) of the opportunity. Daily Mission Service. "The Burden of Christ"

4. The Caucasus.
Grace Kinnear - "the great disappointment in the church"
Julfa - the ragged group before the station
Erivan, Echmiadzin - Sights.

And Islam has no care for this. It is hopeless.

The task of Darkness

Index:

1 The Rich Jay & the following
Miss Pratt - her last letter. The school named for her.
Br. Lucas - Son
Mrs Johnson - Mother
The first Set of Youngsters

2. And Native Leaders
Mrs Chatterji, Mrs. Mangam. Jamal ud Din
Mohan Das. Prof. Lenig Baker.

3. And institutions
Miraj and Moga

4. And diffi problems
Relations to Church - Our Expenses. The Patron. Plan
Conserving Church. Our position
Education
Rajputhi little Girls school.
Jagpatia address.
The Mass Movement
The Christa Dasi pamphlet
Provincial Assembly

5. The teaching staff
Dass and Church. Lawyer
All Canada or those at Ratnagiri

The Situation in the Near East - American Responsibility

I The problem intricate - needing analysis into its elements.

1. The oppression - cruel sufferings of the Christian minorities. Hardships always but last generation. 2 (6) massacres?

2. The incapacity - corruption of the Turkish Govts. A nation which tolerates some of its subjects cries wrong others.
   See the fact of the Persian Mohammedan in Armenia

3. The ambition - selfish designs of European Govts. For a good part of the 19th Cent. Russia & B. were Enemies. Now GB - Germany over Bagdad &c. - France Germany over Syria - Pal.

4. The hostility - retardation of Islam. Christ - Church &c. - Problem not alone political. Has been dealt - Houghton. Bruce Smith. Rhinelander Peters.

5. The confusion - conflicting activities of Chs. bodies. Greek Ch. R.C. & Churches - Prot. Govt. &c. Protestants

6. Ignorance. Disease. Poverty. Undeveloped resources.

II. Present political facts. Greco-Turkish war. Dual Turkish Govt. Attitude of France - Italy. International Control of Constant.

III. Our responsibility

1. Law and support that is inherently, severe absolutely right. Difficult but alone right - safe. Justice & righteousness the strongest Lasting

2. Help economically - Commercially in practicable and right - some ways. This too hard. The riches are great - only evident material things are chaos then unfortunately prospective gains. Men too - N. Dividends &c. even

3. Support & encourage all our unselfish humanitarian agencies. Oh treatment and ailment.

4. Participate in finding out the truth about atrocities & don't be hamboozled.

5. Propose and a treaty of peace with Turkey as called for by Turkey, by Greece, by Christian, by world opinion

6. Join G.B. & France in enforcing this treaty. Not last Ramsay on the British military consular to Harbord

7. Displace Islam with Christ.
Learn & Christ. "Gospel"

All this possible. I have left out League of Nations, mandates, Harbord report &

The Near East Relief as we saw it for ourselves.

1. Our commission from the W.C.R. and our Board.
   My relation to it and its responsibility for the Assyrians
   But our interest also in Armenians - from 1896-7

2. The refugees in Bombay Baghdad - the old camps. The present camp
   the condition of the people there. The Bombay meeting. Mrs. and
   Kermanshah Hamadan - the Dandy Khan - the village -
   the School in the old barracks - 230

3. Tabriz.
   Our welcome & visit
   the meetings - Amn. theatre. Afr. Refugee yard - our school
   Amn. Council &
   the politicians. Amn. Intelligentsia. Assyrians.
   the present situation in the N.

4. The Sunday groups - their politicians & Kurds - the children -
   - the long, tiring hours & them - Those from the camps at Nazlu
   Omar. - Burton on the playing children!

5. Erivan - the Amn. republic
   the city crowded
   the children there and at Etchmiadzin - shamed hearts
   St. Michael Elliott.
   the Day Nurseries - Russian yard. The old shelter.
   Etchmiadzin & Catholicos.
   the massacres encamped in the Spring.

6. Alexandropol.
   the 17000 children.

7. Paphlagonia
The city & harbour. Gth and order. Roman district.
The Ruling Emperor.
The Russian Emperor and Janovskaia Reg. Mod. Hagenau
The Greek Orth. Priest Legovoy of Boghoslavski - Bp. Johan
The Circassian children of the Khan Lands.
The hospitality - officers of the Court - The grey of Sir & Lo
8. Our Lord's visit to Bethany to Court.
The Southward visit to the green hills - the red hospital
Rom - 1350 etc. Often there are sent by League of Nations
Jews permission to leave!
Miss Cushman's work in Crete.
The Patriarch's statement
The Cathedral from him
9. A few closing observations.
(1) The first words of the N.T. Because of Prof. Grant
(2) Is Jesus's Christian name.
The gift of 50% profit. of Export trade to Rom
The Gentiles - how of the people
(3) What these people have a right to expect
Our first moral duty - No need of threat or force I thank J. R. Day
Mr. Grant's unselfish attitude the Quarterly.
And now Cardinal Hinsley's protest -
Prof. but not human rights!
(4) The appeal & punishment of Matt. XXV. - We have Daniel
nations - The Guilty ashamed. Are they too Ego. Some
that "Thank God, the last of these builders are in gaol." The Lost-Mercy

The Tragedy of the Assyrians.

I speak for the people who have suffered most of all when the world has turned hard. Lazy and prejudiced as them - the bygone. Ellen

1 The Assyrian nation - the Nestorian church

Tradition. Three wise men. Kangaru. Nineveh. Theodore 5th 70. Of their "Church of the East" from Antioch. Nestorius. Patriarch of Constantinople deposed by Council of Ephesus 431 for holding 2 personalities in Christ. The Church & Persian and their power & art of. Reached height of prosperity in 11th Cent. When Tartar Gen. succeeded Caliph of Bagdad as rulers of Persia - persecution - Timur Lamelane in 14th Cent. completed ruin. In 16th Cent. shrinks to patriarchal - Mosul & environs as R.C. Church found - but dwindled - superstitious - ignorant.

2 The American mission to them.

Smith - Wright sent in 1829. Perkins in 1833 to Oroomiah. Then Grant & Dr. Grant to U. in 1835. Their instructions. No foreign control. To make the Church a spiritual force. Dr Grant's opinions.

The rich growth of the work. Obstacles at outbreak of war.

The organization - influence of the Church - the nation.

3 How came the war

The prosperity of Armenia. Mgr Armenia of 90. "But you should have seen it before the war!" Kasha Georgian mission.

The political dominance of Russia.

The bitter trials of the war

1. Russian flight. Jan. 1, 1915 20000 Nestorians. flee. Geography. Roads. The armies in the City. Yezd entire Mongol when the Russians Returned. The awful flight. Christ Muller brought home.

2. The expulsion entire 1917 when Russia broke up.

3. The Assyrian exp. defence - end of Allies 1917-18
Pennington. Grassy. Mrs H

4. Final flight. July/Aug. 18. 70000

4. The Camp at Bakuba. Mindan - the public repatriation &c.
finished in Nov. 1920

5. The situation at the time you visit

1. The Md. people at Mosul. work
Malaria. Gen. Nightingale. Baron Oppenh. Kasha
Kasim. Malik Khachaba.

2. The Jews in Bagdad. Our rely with them. "Both wrote of Babylon"

3. The Kermanshah group. The Kargozar Khan - my talk with him
& Hamadan.

Bentley's work. Mrs Fowler's orphanage.
Robt Esther. The emigration - also prosperous men
Arran repatriation

6. Dalriz.
Our welcome there.
The relief work. Mullen's report. The problem from the
Kurdish Khan. The rely in the refugee yard.
The repatriation plans > more orphanage work.

6. The problem of the future
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The Moslem deputations.
The attitude of Persian Govt. - Brit. & Am. legations
The longing of the people. Their claim upon our help

7. The relation of the Church to Moslem Evang. Br. Lab. in
Central Persia. Our obligation. Work which in Dalriz.

Our Persia trip. I

Two ways of entering Persia from India
We left Baghdad on Jan 12. Arr. Kairuk noon Jan 13.
Of our trip in 1897. over these 120 mi.
Guraish camp.
Mts. Elvand. our marking. Ober Gebirge
Khaki Gabar. The Kurdish attack!
Sanjan - the ruins. The caravanserai.
Khoramabad.
Mahdi Khan - the Ingersoll.
Kermanshah - the Corps Room. The new mosque now in Persia
The Kurdish orphanage. Mirza Mahomed Hassan
Bisitun. Kangavar. Azar Sahed Pass.
Hamadan - Echatana Mosque-Tekke. Ancient. The Churches.
The practice of separating the Moslem sects
Mosque - Abdomen. Chapel. Montgomery Ward 120. Mollahs
Turks other Mollahs. Mrs Allen a Bobby Kaka.
The road to Teheran
Arch Pass - Camel caravans in the night
The heads of Persia - the women. Ashy! Pilgrimage religious
Kazvin - the Jewish pass. "The Grand Hotel de Paris".
Zenjanan - our marking ends the Mts
The bare return - my impressions
The from Empty 628 on Eng. Mis = 1/5 5/8 Rd.
The character - "Enshallah Bukra comes". The new Shah
The government

Teheran

Cause of Persian trip, death. Warning not Spies

The city, its gates, bldgs

Financial condition of Persia.

Currency. Debt. Budget Taxation.

The Imperial Treas. Gov. Revenue. Exp. Non Export. Gottschalk Schuster.

The Mission - College - Girls School. Physic. Hygiene

Medical work. Dr. Wis. Girls Young men.

The hospital. Dr. Cooke inj. Blind woman

Mahomedan sect

Church. Schools' return. Old contract - the present situation. My Conf. with Ch. Com.

Meshed trip.

The journey not. Carriages. Cities. Opportunities.

at Meshed, Sabzevar &c. Mausoleum Imp. Mosque

Meshed - History. Govt. Church. Education - Prog. Spread

The Shrine. The Babi Khiabaan

Trip back

The breakdown at Mem. Opium

The first sermon. The service. the merchant

Our discussion. America. Opium

Our return. The rain. Mahomedan Sect. of. Crown

died in 1896. Gordon - "O Allah thy mercy

is what a poor thief I am."

Our return to Teheran.

The appeal - its need. Van Exp in on Mecca - Americans

Over Persia trip. II

Our trip from Tehran to Kazvin
The break at Qhezar - the Khizzani
Our riding there. q. "Over Bound"

Kazvin
The bazaar - "If thou seest a snake & can kill both of q
Kazvin. O wise man. Spare the snake & kill -
The Armenians. The Bahais. The Moslems.
Circumstances as a challenge or a warning?
The collapse of Persia - The fat Persian dame.
Our real fast runner

The trip to Resht.
The great influence at Pachinar
The Caspian towns - The Ra 55-foot below.
The Resht fruit & work.
The market scene The bride at Manjil.

From Kazvin to Zenjan
Khidayat - the carts
The mules - "Beyond all the mules of Shah"
The caravanserais. The old man & his clothes there.

From Zenjan to Tabriz.
The rich alt round.
The tombs at Sultanieh - The Mirak fountain.
The fortress at Sultanieh
The garrison at Haji Agha
The Mah allah & the modern caravanserais.

Talmy

Our welcome to Talmy

The Sunday services.

The Refugees.

The Russian Hospitals

Abbé of Munich. Canadian Jews

Monastery cook Christian School

The Valley of Christ

The cattle grain - peasants

The Farmers

The Kargyan.

The Museum Building - its problem.

Armenia

History

Literature. Books

The Conference with Russians

The call!

The evening on the way of Petersburg home.

The Russian call.

The services for Russians.

"The Axes of Iron"

Our departure.

The R.I.'s the Spectacles "A good exit."

The lunch at Jaffa - Ch. drank the cognac

The Armenian group - the grave and sad!

Pencil Sketches from Mt. Nebo from Jerusalem

Hours in Persian Tea Houses

1. The institution of the tea houses. Persian character - indolence - love of speculation, sociability. Browne's journey among the Persians 1887-88. Great tea drinkers. The talk at Hassopiens Persian saying "One cup of tea a calamity. Two are a beginning. Three is enough." Sentence "In the matter of drinking tea three is the rule. Two is forgivable. When you advance to four what is the - what is counting?"

2. The road to Persia. "Travel is travail". Yezd as seen from the caravanserais.

3. On the way to Meshed.

(1) Aineh i Kaj - Balcony of delight". The little third room. The rain bar. The boy ten hours a journey away

(2) Semnan. The chicken killed "In the name of God - Mohammed". The dancing boy Browne boy - the wine glass used in life The old Mosque other second place

(3) Dadowa - one breach dam. Hajji Baba. Old beggar - flies. Dead boys in mud hole.

(4) Nishapur. Midnight moonlight. The group in the tea Room Omar. The talk. VII, 18

(5) Jadangeh. The place. The rug merchant. He might examine the early morning chill. The ragged beggar

4 - On the way back.

(1) Dabowan. Boy who had not heard of war. Old woman washing in the tea room with water from the Meander of Jalal ud din

(2) Meh - One breach dam. The place. The night there. The talk

of barley &c. Opium. Ghee. The discussion on the
Dragon. Erotic value. Thought. Pain. Custom Compan-
ionship

(3) Abbasabad. Go to America. Ghat in it. The idea. The d.
but on to our language. Early Am

(4) Mayamayo. Late night. Eggs fried in oil. The talk. The
chair. Bleak. The others. Then the talk all night on Religion

(5) Mian Sachi. The dispute over the boiled eggs

(6) Mazarul. The dinner on the upper platform. Rice. Polaw

(7) Shah-i-Mullah. The crowd. The egg. caravanserai. donkeys exit.
camel bells. Dragon Rain. Then the Mahomedan first acquaint-
ance + our Mashed Mullah friend.

(8) Faizabad. "Oh Allah. Thou canst in that a Dar about Dan"

(9) Qum Kaleh. Dismal night. Little boy whose mother died at
Dehraouk.

(10) Shamsabad. Mr Dowell and blind man. little daughter

S. From Tabreez to Zaliz.

(1) Shibran. (2) Manjil. The Lake beginning

(3) Shamsabad. The midnight chickens. "The Gabers will eat them"

(4) Amirabad. Dragon. The Caravan (5) Dastemich. The Low
hut over the Bolshevik disaster VIII. 50. "May Allah prevent
Satan from coming to Persia."

(5) Zanjan. The talk from the roof

(6) The tea houses in the Zaliz bazaar. Golem. Rich Ephraim

The Poverty and Squalidness of Persia.

A generation ago full of imagined grandeur & self-sufficiency.
Now do poor and helpless and eager for aid

1. The Poverty.

The Shah's Abbas caravanserai and the mud hovels of today
The destruction of trade & the roads - Merchant, Nishapur &c. Caller
The baggage of Kaigan.
Veterinary. The Govt. hospital at Teheran
The Assyrians. - Oroomiah Hamadan. Their number at Urumiah
Poor Armenia - Moslem & Christ. strife prevalent.

2. The Squalidness

Visit for 9 to Russian Govt. Doesn't deal fraud - 9 B. £ 450 from
And ready for divorce - Not a church for Christ's servants -
Cathy - Budget cannot fill up. 9 Trans 58. Cost Parliament
9. Govt when money all Roubles - 27 roads pay to Govt
at 50 cents a rouble. In our treasury = $2.

The good side of Persians.

Mohammedan - natural enemy of fraud
Kermanshah. Thanks can't be given for us.
Mashad - Rev Kargozar.
Hajji Ezbeh Governor - Dr Yazdi. Report of 362 f.
Desire for Christ's Gospel.

3. Let me illustrate these words from the Supt. Caravan of Teheran
to visit Hajji Ezbeh story.
Lack of roads - Report 365
The Persian caravanserai - the fighting pit. Cost form.
The crowd in the two rooms. Pain to the heart of Karim

Dept on a carriage
The farm Kunda on Rustat Road ...
The route to Grantchester. Over Hildersgate
"Beyond the land of the mercy of God."
"Open the doors, and the enchantment begins."
Over Ashby and Sidney.
H. Gr Compton Cowie's, engraver, moved in 1896 and on to
from Market street. The merchant.

Freedom + Opportunity in Persia

1. Our hearts ought to go out to people struggling towards freedom.
   The Irish Jubilee - "Ever hath the struggle for freedom"
   The story best in Thucydides books. Our mind & the Mytilenians
   The character of the Greeks
   My meditations on Xiam-Persia p 368
   And the Arabs - foreigners. Contempt for him.
   Official corruption. Our friends the Mayor at Peking
2. And not in Islam only but in their religion.
   Islam:
   Discouragement of travel & education. Not Prophet said about
   Pilgrimage penalty + corruption. Mecca Medina. Hospitals
   patients stranded pilgrims
   Damascus - Emerson "Damask Days" - Dean?
   Lorimer p.364 "The great intolerance of Islam and the bar
   fanaticism accords in large practice to women and always
   has + bars to all improvement in civilization. The ruin of
   other creeds." Thucydides Persia
3. But are there not other causes also? Should add to the fact
   of religion. Yes there are - but not to obscure.
   Sir Percy Lorraine mine - Persia discussed p.370
   Causes.
   The fanatic - Mystic. But how much apart from Moslem Cause
   The debate on the Caspian (1) Stoic realism (2) Thought alleged or broken
   (3) Race - Aesthetic (4) Custom. (5) Complementarity.
   The Modern Ten Hours. My visit there.

4. And the country - the spirit given more for help, as never before

God pushing for America. - Though as ignorant.

In 1897 at Khartoum - Yarzi Sunni a Unitarian.

Or Aryan - What is American? What language?

But are Anglo-Saxon fairness

What the schools are doing now. Mentality Negro Class.

Booker Prosser in 1922 "And as soon as tremendously increased by the efforts each which year your organisations are doing in that four corner of the earth - & each with which I hope to acquaint the American public - & causes to see that the hopes of Europe lies in the boys & girls who are being trained in the American Mission Schools You who are responsible for these schools are the real pioneers & progress in the Orient. Persons more you & take of graduates which the wider name be able to supply. And so as further Americans as my friends & pupils.

Miller Forsythe work. Jordan Cope as one not there and Rhodes - from Hazel Robert to Griffin.

5. And what is their mentality, their fearers.

Christ! Though more do not understand. The

Living Great Friend of Christ Nations. What

with naive ignorance breaking into their theology

Attainment and Aspiration

Different ways of regarding the same thing — Snake / Tree / Barn
Three men and the chameleon — or the elephant
Two knights and the shield.

So also the Course of Missions
Depends on the point of view & the emphasis
Selfish ease and divine love.
Rum trade and Bible Society

Mr. Caldwell and I — Miss Hooker's letter.
Two views
1. Satisfaction with attainment.
2. Dissatisfaction with shortcomings

The Christian life to be so regarded
Both views useful. Hooker Paul's Phil. III, 12 Gideon. Judg. VI, 14.
Whittier - My Triumph - "but the thick curtain fold"
So in Missions - attainment & aspiration

1. Attainment.
Questions it answers,
1 Can we have any part in such a gigantic undertaking?
Naturalness of this! Jno Rylands words to Carey.
Rylands' life based on an idea Calvinism this.
When has the world been large, when we had no part.

2 Is it a practicable undertaking?
Naturalness of this? S. Smith's dream "London Cobbler"
Think of what was to be done & how?
Mark its practicableness
South Sea Islands over decaying races Fiji
Japan - over government efforts. Bible famine
and the rush of an unparalleled progress

3. Can heathen accept the Gospel?
Over Born church - "Dogs & Hottentots not admitted"
This a general faith 100 yrs ago. Prevails now.
Christ too large & spiritual for the heathen!

"The radical differences between the Christian religion and other religions are not, perhaps, clear to most people; but those who have pondered on this subject see the all-pervading nature of Hinduism -- and they do not wonder that Christ, with its narrow & intolerant dogmas, makes such little progress among Hindoos."
Eliz. Cumyn & Sir Bartle Frere. Dr. Good Life

4. Are we not debarred to certain failure?

Another most natural question.

Answer it by the facts abroad & the history

China.

Robt. Morrison in . Dare not preach

Pres 22 years in 18 yrs 50000 pros.

India.

William Carey in . E. I. C. opposition

Census '72 '81 - Bengal - Nat Chr. 64 07

Prot. Pop. 10.89 Madras 10.96 Bombay 13.6 ↓

Answer it by the facts at home

1792 - Wilson Carey - Keeling up . 12 mis £ 12 ?

1894 - Over 100 Societies Thousands of men

In God's work such questions ought not to be raised. There are bona fide ones

Thank God for all this. Let it not be forgotten one moment. - But

God forgive any one who dares on it to the forgetting of the

2. Unattained - the Regions Beyond.

1. Of territory and souls. - I do not speak of this condition

Africa.

Each mission to 18000 sq. miles . 1 to 200000 souls

Lake Chad - 5 lights - 35 ⓒ people untouched.

Congo Free State 42 ⓒ. Niger & India 150 missions

South America.

Africa - "Dark Cont" i.e. - the Light now at our doors.

3 × ⓒ Brit. 1000 to one workers - all told

Indians untouched - 3 ⓒ along the Andes Brethren speaking Chinese.

Unoccupied provinces - Hunan 16 ⓒ

2 ⓒ sq. mi. 386 ⓒ Statesmen & B. 800 - men missionaries

6 for U. S $\frac{1}{120}$ as many ord. ministers.

At Harrison's death in 834 only 2 Prot. Ministers.

"Two pictures" - Horsburgh.

Laos & Siam -

Rantie 10 ⓒ Calcutta 35 ⓒ 22 ordained missionaries

2. Of devotion to the cause.

"Stop listing at disobedience." He don't!

Measure by other things. Devotion in Christ was Jesus was

3. Of power of prayer.

The work of prayer distorted - Present case from India

Judson. Carey.

Are men wanted - C. O. Preston.

4. Of knowledge of & sympathy with the workers.

Dense ignorance - as Calabar.

Wag Vivekananda & others take American & in. the friendliness of the am. people.

Westcott. Study the record of the present conquests of the Cross.

Adoniram Judson's appeal. Is the's asking too much.

It is not what we have done It is what we have to do that demands our thought & prayer. The study of attainment numbs & paralyzes.

Browning's Soul. "'Tis not what man does which exalts him, but what man would do."

Christ calls us to an unresting discontent. – like He he come.

Thos. Bishop "The work is only beginning. We have barely touched the fringe of it"

Stop now & appreciate ourselves! Never. "Like as the' Christ had died yesterday, risen today & were coming tomorrow."

6.

ELIZABETH WINYAN'S

ADDRESSES.



AMERICAN MISSIONARY ASSOCIATION,

56 READE STREET, NEW YORK.

HER STORY.

Winyan was her Indian name. Her new name, Elizabeth, was given her when she came among the Christian Missionaries. She was born near Mankato, Minn., in 1831. Her father was Chief Sleepy Eye's head soldier. At the age of twenty-five, she became one of the early converts under Drs. Williamson and Riggs. She came to live at the Mission, and learned to sew and to do all household work. Dr. Williamson set her to teaching some women, and so began her missionary labor. She was an exemplary mother, bringing up her son to be a Christian and now a missionary. She is a woman of great physical strength. When she was living at the Sisseton Agency, she cut with her own hands and hauled to the Agency, driving the ox team herself, wood enough to pay for putting her little house in good repair and to buy some farming implements. She is a faithful friend. This fidelity she proved during the Indian uprising in 1862. When the mission families were fleeing from their burning houses at midnight, they forgot to take any

food along. While they were hiding on an island in the Minnesota River, she, *at the risk of her own life*, carried to them bread and meat. In 1875, she and Miss Collins went to assist Rev. T. L. Riggs in starting the Oahe Mission, at Fort Sully, on the Missouri. She is now in charge of an out station on the Cheyenne River, forty miles from the central mission. She holds two meetings on the Sabbath, one general prayer meeting on Thursday night, and a women's meeting on Friday night. She teaches every day, visits the sick, attends funerals, teaches the women to sew, cook, wash and iron, and with roots and herbs serves as a physician. She is a woman of a strong character, of a fine mind, and is a natural leader. She is a good Bible student. Her great desire is that her people shall have the Gospel.

HER ADDRESS BEFORE THE JUNIORS OF CHICAGO SEMINARY.

Mrs. T. L. Riggs, of the Oahe Mission, had come on with Elizabeth Winyan to raise some twelve hundred dollars towards the finishing of their Girls' Boarding Hall. They spoke before the Chicago Ministers' Meeting, in the churches of Glencoe and Oak Park, and also at a reception given by Mrs. G. B. Willcox to the

members of the Junior Class in the Chicago Theological Seminary, and in each case the Indian sister gave an entirely new address, adapting it to the special occasion. The last one, as taken down at the time, and interpreted by Mrs. Riggs, is presented here. It was entirely impromptu and admirably adapted to her class of hearers.

"I am very glad to see gathered together so many young men who are studying for the ministry, and so many young ladies who are either missionaries or expecting to be missionaries. I know there are a great many kinds of business that young men and young women engage in, but I think the noblest of all is the work of the ministry, the work of carrying the Gospel to heathen people. When I first went upon the Cheyenne River, I was sent to a village where a good many of Sitting Bull's people who had just come from British America, had been settled. A young man went with me as teacher, and we lived among the people in a tent. When we first reached there, the young man said he thought it would be a good plan to make a sort of feast, and invite all the chiefs and principal men of the village, and tell them what it was that we wanted to do there. Then if they approved, we could begin our work of teaching and preaching. I told him I did not think that was the right way; that when the Lord Jesus came to the earth he

did not seek the great men and the rich,—those who were the chiefs—but He began at once among the poor and the sick and the ignorant and the little children and those who needed to have the Gospel told them. So I should think it should be with you, young men, in your work of the ministry. You should begin at once to work among the poor and the needy, and those that really desire to have the love of Christ told to them. You will always find those who will oppose you, but though you may meet with many discouragements, you must remember that it is the Lord's work and that he will bless it if you undertake it in his strength."

HER ADDRESS AT OAHE.

Rev. Dr. A. F. Beard, one of the Secretaries of the A. M. A., while on a visit to the Indian Missions, came to Oahe at the time of the closing exercises of the school there, under the care of Rev. Thomas L. Riggs. The parents and the relatives of the forty scholars had been invited. One hundred and fifty of them responded, coming, some of them, a distance of ninety miles, from all parts of the Cheyenne River Agency, and the Spotted Tail Agency. At the conclusion of this exhibition, with which all the natives were delighted, the Indian women, fifty of them, held a missionary meeting at the

home of Spotted Bear, and Miss Mary C. Collins, having just come back from her frontier station, to this, her early mission field, led the meeting and made an address. Luluwin Depere then brought forward her gift of fancy articles made of buckskin, trimmed in beads and porcupine quills to be sold for the Missionary Society, worth about ten dollars, and added some remarks which closed with the words, "*We must lift up the candle.*" Then came Ptanwin, the mother of Spotted Bear's wife, sixty years old and blind in one eye, bringing for the good cause a buckskin which she had herself tanned, to be cut up and made into little things to be sold. In her talk she said she came to this school from Spotted Tail's Agency many years ago, and was here led to Christ by Miss Collins, and it now filled her heart with joy once more to take her by the hand. She said she went back to her relatives who were still in darkness, to teach them, and sometimes went to hold prayer meetings thirty miles away. Then Elizabeth Winyan spoke eloquently of the work done in the white churches by the Christian women for those who were living and dying without the Gospel. In these remarks she was referring to her experiences and observations in her recent visit with Mrs. Riggs to some of the cities of the Interior. She then went on to speak as follows:—(Miss Collins being the interpreter for Dr. Beard).

"All people who are without the Bible are alike. None can live without the Bible without starving the soul. It is true we Dakota Christians are "a city set on a hill."

Bad actions are seen even farther than good ones. If you keep your house well, the others will learn from you. If you keep your children well, others learn from you. If you pray, so will others learn to pray. It is now time for the Dakotas to arise and with one action and one voice proclaim themselves children of Christ. Jesus Christ, the Son of God, gave Himself for us. He was an only son, and you and I know how precious He was to His father.

We must now give ourselves and all that we have to this work as these women (the white women) have done. Our Indian Missionary Society has done but little, but now let us truly lift up our hands and lay hold of this work. We have learned the truth. We must learn to be the leaders and walk before these people so that we may lead them to Christ. Our missionary has brought tears in relating the sufferings of our people. Now let us see what we can do to bring the people into the light. Without the Bible our people will die. With the Bible we shall live and multiply and be a strong people. We are "only women," but women can give the light to those in darkness, and the command to go into all the world, means for you to help; you, and you, and me; —every one. No one has a right to say: 'Let others work; I will be good myself but cannot help.' When we see these white missionaries

who leave all and come to us. it is a shame if we who have been brought to Christ should hold back anything from Christ. We can do something whether we have money or not. We have our hands and eyes and brains. We can make something that will sell and get a little, and if only ten cents or five cents, the Lord will bless it and make it do something for His honor and glory. Let us be more diligent —pray more —and then shall our own strength be made greater and our own hearts more steadfast and our own lives more fruitful, and our light will shine so that the way shall no longer be dark, but plain and clear to those coming after us. We cannot sit all the day idle if we are servants of God; we must bestir ourselves. Work for God and honor him and save our people, and in this way shall we strengthen our souls. Pray, depend upon God and do as He teaches, and though now you may not understand all He teaches, your mind will open and you will become wise."

HER ADDRESS BEFORE THE INDIAN CONFERENCE.

The Annual Conference of the Dakota Churches and Ministers was in session at Santee Agency, in September, 1887. The three hundred Christian Indians, who had come from fifty to two hundred miles in their own wagons, drawn by horse or ox teams, and on the open grounds around had pitched their sixty-six tents, and in these were living during the feast of a week, being fed by daily rations provided by the brethren of the Conference. As the meetings were going forward, those of the Theological Institute, the Conference itself, the Missionary Societies and the Young Men's Christian Association, some of her old friends from the civilized Sisseton Reservation were beseeching Winyan to quit her rough frontier missionary work and come back to enjoy herself among her Christian people. She was much disturbed by the proposition to tear her away from the service she delighted in most of all. And so in response to this appeal she sought from the leaders of the Conference the privilege of making her reply in public. When she was about Chicago, on the lake-shore premises of General Howard and in other Christian homes, she expressed her great surprise that the missionaries had been willing to leave such homes and go to dwell among her rude people. Yet she hardly seemed to realize that she was doing the same thing in forsaking the comforts of a Christian Indian life to go out among the wild people of her tribe, that she might win them to the Christian way.

"I am a woman and perhaps it is not becoming in me to give my views. But I was among the first to unite with the church and have watched the growth of it. I was only ten years old when I heard the gospel from the elder Riggs and Williamson, and though a child and was hindered by my people, I felt there was something in this religion. I decided to consider the matter for myself. I went to school and learned to read. I made the Dakota Bible my one study. As I grew I began to pray and trust, and looked to see what I could do. I was first sent to labor as a missionary at Jim River in Dakota where the people were wild and living in camp. I was very homesick on account of hardships I must endure. I worked that winter and tried to lead the people to the truth. Some of the women who learned to read there have become good Christian workers. From that time my mind has been devoted to giving the gospel to my people. I did what I could among the people at Sisseton, but there were many Christians there who had the same chance with me to learn of Jesus; so I felt when the "Sacred Herald" (Rev. Thomas L. Riggs) called me to the Missouri River, as if the voice of God called me, to give the gospel to the Dakotas there. My work has been varied. I have taught the new missionaries, among them

Miss Collins, the Dakota language, and have worked in the homes of the people. I have seen such leaders as Yellow Hawk, Matone and Spotted Bear lay aside war paint, and put on Christ and sit at His feet, clothed and in their right mind. I have seen the church at Oahe grow up and send out its own missionaries to other Dakotas who are yet wild.

"I have told you this to show you how and why the church has grown. It is because they builded on Christ and the Gospel *given in our own tongue*. By it we can receive the Gospel, and by it we can also reach the ignorant and the lowest.

"Our church has grown because we have sent out missionaries as fast as we could into the darker parts of our country. We must continue to send these native missionaries from our churches. Our Native Missionary Society should send out five new ones. Our Woman's Missionary Society should send out five more. We should labor constantly to raise means to this end, then the church will grow.

HER SECOND ADDRESS AT SANTEE.

It was at the Annual Meeting of the Dakota Indian Woman's Missionary Society, held at Santee, in connection with the Annual Dakota Indian Conference, in the Fall of 1887. There

were present two hundred Christian Indian sisters, besides a score of white lady missionaries. An Indian woman was the President. The election of officers, the reports, the addresses, the rallies of pleasantry, all went forward just as in any white woman's Board of Missions. They had raised over five hundred dollars the last year for their Society to aid the Indian Men's Society in sending native missionaries to the heathen of their tribe. At the fair, held in connection with this meeting, for the sale of articles, a beautiful quilt was sold for four dollars, that had been made by Caroline Scarlet House, one of the first three members of the original church among the Sioux, now in her ninty-seventh year.

At this meeting Elizabeth Winyan spoke as follows:

"The Gospel was sent to us when we were in darkness, and now though we are few and scattered far apart, yet we are anxious to send the same Gospel to those who have not yet heard of it, and to help those around us to love our Savior and to love each other, and we give gladly of the little that we have. It is not in our own strength that we do this, but it is in God who helps us."

When at that meeting, she was asked what she meant to do in reference to the edict of the Indian Bureau, forbidding the use in her school of the only language she knew, she replied as follows:

"I shall go back and resume my work. If they send me to prison, I am ready to go. Did they not send the Apostle, Paul, to prison?"

Does the Holy Ghost call laborers now? One of the best missionarics we cver had in Canton, Rev. C. F. Preston, died in 1877, after twenty-three years of faithful service. His father, then a venerable physician, eighty years of age, wrote: "I have always connected my son's missionary life with my father's prayers. My father and another godly Christian were in the habit of meeting every Thursday and spending an hour in prayer for missions. To my certain knowledge, that prayer meeting was kept up faithfully for forty years." He was too modest to speak of his own prayers, but who can doubt that the missionary son was supported by the prayers of two generations; or that he had a call of the Holy Ghost not unconnected with prayer?

"An effort in aridity, in wandering of thought, under a strong tendency to some other occupation, is more pleasing to God, and helps the soul forward in grace more than a long prayer without temptation."

"Whatever others do, let my life be a life of prayer."

Suzon

WHO IS JESUS?

BY REV. SIA SEK ONG, FOOCHOW, CHINA.

[Translated from the Chinese, for the Tract Society of the M. E. Church, by Rev. S. L. Baldwin.*]

"But whom say ye that I am?"—MATT. xvi, 15.

FROM the time when man first yielded to the temptation of the devil the world has constantly strayed from the right way, and has been exceedingly at variance with sound prin-

* In 1871 Rev. Y. J. Allen, editor of the Shanghai Church newspaper, (published in the Chinese language,) offered a premium for the best essay on the text, "But whom say ye that I am?" The responses were quite numerous. After due examination, the premium was awarded to Rev. Sia Sek Ong, of the Methodist Episcopal

ciple. The vain judge men according to appearance; the insolent treat men with disdain. Usually the poor are lightly esteemed, and the rich treated with respect. Because of ignorance, men err in their judgment of others.

In accordance with this, there was a Man who was originally rich and condescended to become poor; who is the world's indispensable man; whom it is absolutely necessary the world should know. But the world also judged him according to appearance, treated him with disdain, could not determine in what class to place him, and to the end knew not who he was. This is the way the world treated Jesus.

Jesus is the incarnated Word, dwelling among men—God and man; having ears, eyes, mouth, nose, and all the bodily organs;

mission at Foochow. The essay has since been published as a tract by our Society at the Mission Press in Foochow, and is very popular with Chinese readers. We now send it forth in English, hoping that these words of a converted Chinaman may lead some who have known the name of Jesus from infancy to pause and reflect, and to accept him as their Saviour.

walking and resting; speaking and keeping silence; in all things differing not from men. Do men hunger and thirst? So did he. Do men become weary? So did he. Do men experience sorrow and joy? He also was not exempt from the same: born in Bethlehem, dwelling in Nazareth, quietly enduring poverty, voluntarily becoming a servant, with brethren and sisters not different from other people, mingling with men on terms of familiar acquaintance.

At first they did not know that the promises which God anciently made, and intrusted to the prophets to record in the Holy Scriptures, pointed to this man: originally equal with God in glory and power; without beginning, without end; the Lord of myriad blessings; the fountain of everlasting life; upon whom all things in the universe depend for preservation; upon whom all men beneath heaven depend for salvation; incarnated by the power of the Holy Ghost; having both God's and man's nature; named Immanuel; "made of the seed of David according to the flesh, and declared

to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Connected with this are impenetrable mysteries, which men cannot fathom—that which truly is difficult to understand, and which, unless the Holy Spirit reveal, to the end men will fail to comprehend.

On this account Jesus availed himself of an opportunity to ask his disciples who he himself was—not that he did not know whether or not his disciples knew who he was, but he intended to make use of this question to convey instruction to their ears. It was for this reason he asked them, "Whom say ye that I am?" I imagine him continuing his discourse with them somewhat as follows:

"Since men do not know me, and the rulers also are ignorant of me, those who seek to solve the question correctly waste their energies in vain, and are unable to decide. If you say I am David's son, David on the contrary calls me Lord. If you say I am one of the prophets, it is of me on the contrary that the prophets bare witness. I was born of a poor family,

but glorious omens attended my incarnation. I was cradled in a humble place, but it was made known to the shepherds by the songs of angels. Would you know my biography? This is it: Before David was, I was. Before the prophets were, I existed. At creation's beginning I dwelt with Jehovah. 'I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him.'

"Now I am made a little lower than the

angels, not differing from men. Men look upon me as a citizen of a small place, a child of poverty. Therefore, when I heal on the Sabbath day they censure me; when I pluck the ears of wheat they reprove me. They criticise me for eating with publicans and sinners; they say that I cast out devils through the prince of the devils; they present the question of giving tribute to Cesar to entrap me; they bring up the doctrine that there is no resurrection to trouble me; they are angry at me because I say to the palsied man, 'Thy sins be forgiven thee;' they hate me, because I use the metaphor of building again the temple in three days. Whenever they see me they slander me, revile me, hate me, persecute me, as if they were unable to endure my presence among them.

"Besides the heavenly Father, only the holy prophets of old have known me, and foretold in their writings my incarnation, calling me by many names—The Seed of the Woman, Melchizedek, Righteous Branch, Angel of the Covenant, Lord of Life, Prince of Peace, Rose

of Sharon, Root of Jesse, Standard for the People, Refiner's Fire, Sharp Arrow, Sharp Sword, the Judge, the Anointed, Rain, Dew, Leader and Commander to the People, Fountain, Counselor, the Great Prince, Michael, Lord of Glory, Angel of Deliverance, Star of Jacob, Sun of Righteousness. All these names were used by the prophets to designate me.

"Moreover, the names by which the Father has called me, those which I have applied to myself, and which others have given me, are also many—Jesus Christ, Son of Man, Bridegroom, Physician, Beloved Son, Nazarene, King of Israel, Friend of Sinners, Horn of Salvation, Pearl of Great Price, Offering, Ruler, Servant, Prophet, Householder, Master, the Word, Husbandman, Good Shepherd, the Stone which the Builders Rejected, the Lamb of God that Taketh Away the Sins of the World, Living Water, Light of the World, the Door, the True Vine, the Bread of Life.

"The facts concerning me are these—Though originally without form, yet I have a

form; though originally without a body, yet I have a body. Though I have a form, I do not depend on it for life; though I have a body, I have no solicitude for it. I am the resurrection and the life. Except by me none can ascend to heaven. Except by me none can escape hell. I am an example of righteous living for all men; I am the beginning of a new life for all mankind. I am the revealer to sinful men of their just condemnation; the giver of repentance for past transgressions; the guide of the people to God; the Saviour of the people from their sins; a redeeming sacrifice for the sins of the world; the leader of the resurrection to all the dead. I was rich, but for your sakes became poor; I was exalted, but for your sakes humbled myself and condescended to become a man, taking upon me the form of a servant. These things you twelve men have already heard and known.

"Think! Who is he that will not break the bruised reed? Who is he that will not quench the smoking flax? Who is he that dies for sinners? Who is he that prays for his ene-

mies? Who is he who when he suffers, threatens not, and when he is reviled, revileth not again? Who is he whom men regard as a root out of dry ground, treat as a criminal, see in him no beauty that they should desire him, appoint him his grave with the wicked? Of what family is he the son, think you? To what household does he belong? Is he one of the prophets returned to the world, or John raised from the dead?

"Are not ye the twelve whom I have chosen? Ye ought to know me; but every day ye show that ye have not yet apprehended me. Therefore ye ask, 'Who shall be greatest in the kingdom of heaven?' Therefore ye are filled with indignation against John and his brother. Therefore ye dispute by the way who shall be greatest. Therefore ye ignorantly talk of building tabernacles on the Mount of Transfiguration. When I speak of my approaching death and resurrection, ye rebuke me. When I walk on the sea, ye think it is a spirit. When I rebuke the wind, ye say, 'What manner of man is this?' When I would wash

your feet, ye refuse me. When ye walk on the water to come to me, ye are still afraid.

"Now ye have walked by my side and been intimate with me for three years. You have eard of my changing water into wine. You saw my transfiguration on the mountain. You know that with a word I defeated the devil and escaped from his snares. You saw me feed the multitude with five fishes, and yet have fragments to gather up. And greater things than these: the blind see, the deaf hear, the lame walk, the dumb speak, the lepers are cleansed, the maimed are healed, all diseases are cured, the dead are raised. These things the holy prophets of old desired to see, but saw not; and to hear, but heard not. But blessed are your eyes, for they see, and your ears, for they hear. Now, carefully reflecting upon what you have seen and heard, whom say ye that I am?"

Somewhat in this manner I suppose Jesus talked with his disciples. I now leave this question, "Who is Jesus?" with the reader, praying that the Holy Spirit may guide him

n his meditations upon it, until with Thomas ne shall joyfully exclaim, "My Lord and my God!"

Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
Or angels ever bore:
ll are too mean to speak his worth—
Too mean to set the Saviour forth.

Great Prophet of our God,
Our tongues shall bless thy name;
By thee the joyful news
Of our salvation came—
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

Jesus, our great High Priest,
Has shed his blood and died;
The guilty conscience needs
No sacrifice beside:
His precious blood did once atone,
And now it pleads before the throne.

O thou almighty Lord,
Our Conqueror and King,
Thy scepter and thy sword,
Thy reigning grace, we sing.
Thine is the power; behold, we sit
In willing bonds beneath thy feet.

主祈禱文

THE LORD'S PRAYER IN CHINESE

官音 MANDARIN.	正文 CLASSICAL.	福州土音 FOOCHOW.
我們在天上的父願人都尊你的名爲聖願你的國降臨願你的旨意行在地上如同行在天上我們日用的飲食今日賜給我們免了我們的債如同我們免了人的債不叫我們遇見試探救我們脫離凶惡因爲國度權柄榮耀全是你的世世無窮亞孟	吾父在天願爾名聖爾國臨格爾旨得成在地若天所需之糧今日錫我我免人負求免我負俾勿我試撥我出惡以國權榮皆爾所有爰及世世固所願也	奴各仏其天父著天禮願汝其名成聖願汝其國就儘與旺願汝其旨意通行著地共著天禮一樣日用其糧草求汝今旦賜仏家仏家赦別仏其罪求汝也赦仏家其罪莫駛仏家遇著誘惑著救仏家脫離兇惡因國共權柄榮耀都屬著汝至萬萬世實心所願

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No. 13 TRACT DEPARTMENT.

Church Missionary Society.

FACTS ABOUT INDIA.

THE area of India covers more than eighteen times that of Great Britain

101 different languages are spoken there.

In one province (Travancore) there are 420 distinct castes, 75 of which are broadly distinguished from each other.

330,000,000 idols are said to be worshipped in India. The number of idols is larger than that of the population.

The population is about 286,000,000.

Bombay is, after London, the largest city in the British Empire, and has a population of about 800,000.

There are about 120,000,000 women in India, of whom 40,000,000 are secluded in the Zenanas.

Only one woman in every 800 is under instruction.

23,000,000 of these women, that is about one-fifth of the female population, are widows.

79,000 of them were widows before they were nine years of age.

An Indian woman is justly said to be "unwelcome at birth, untaught in childhood, enslaved when married, accursed as a widow, and unlamented when she is dead."

Each Protestant missionary labouring in India has, on an average, 500,000 of the population to reach, which is as if there were one minister for all Glasgow or Birmingham.

There are over 50,000,000 Mohammedans in India. In Bombay, where 160,000 of them, speaking six different languages, live, only one European missionary is at work among them.

There are 69,000 Parsees in India ; 44,000 live in Bombay, among whom no missionary of any society is at work.

In the district of Multan, an area as large as that of England, and containing a population of 3,000,000, there are at work only one ordained missionary and one catechist.

Sir W. W. Hunter tells us that some 50 millions of people, the aborigines of the country, belonging to the Hill Tribes of

India, will within the next fifty years be absorbed into Hinduism or Islam, unless Protestant Christendom steps forward to win them to Christianity.

1,200 each hour, that is 20 each minute, of the natives of India, pass into eternity.

In the year 1886, 86,000 Bengali Bibles were sold in India, and 419,000 Bibles were sold in the Madras Presidency.

There are 575 Native Protestant pastors, 2,856 Native qualified lay-agents, and 200,000 pupils in Protestant schools.

In 1890, the Rev. T. R. Wade wrote: "The number of Christians in Amritsar and its out-stations is four times what it was seven years ago. The Native Christians have more than doubled in the past year."

Of 556 adult converts in Amritsar since the Mission was founded there, 250 have been from Mohammedanism.

Half the Native Pastors connected with the C.M.S. in the Punjab, are converts from Mohammedanism.

Sir Charles Elliott says that between the years 1872 and 1881 the growth of the population generally was 8 per cent., but of the Native Christians 30 per cent. In Bengal the Hindus increased 13 per cent., the Mohammedans 11 per cent., and the Christians 64 per cent. In Assam the increase of the general population was 18 per cent., but among the Christians it was 148 per cent., and even amounted to 250 per cent. on the Khasia Hills.

The *Madras Mail* gives the following proportion of criminals to the population of South India: Hindus, 1 in 447; Mohammedans, 1 in 728; Christians, 1 in 2,500.

The *Times* in a recent article on India, says: "While among the non-Christian population only 38 per cent. of the boys of the school-going age are actually receiving education, the proportion among the Native Christian boys is as high as 61 per cent."

And with regard to the higher education: "At the First Arts Examination of the Madras University they (the Native Christians) are said to have beaten even the Brahmans in the proportionate number of passes—20 per cent. of the Native Christian candidates having got through the examination as against 18½ per cent. of the Brahman candidates. This reveals a marvellous change from the old order of things."

INDEPENDENT TESTIMONY TO MISSIONARY WORK.

MISSIONARIES in North India meet with much encouragement from the support and sympathy of Christian officials. The majority of Mission stations there have been opened at the earnest invitation of leading military men and civilians on the spot.

Christian officials not only help by personal evangelistic efforts, but also by donations. Some £6,000 was thus raised and expended in 1890-91 in India, independent of the Society's home income.

Sir Charles Aitchison says: "The men who were foremost in the encouragement of missionary work were the best and most distinguished administrators the Punjab has known; men whose names are most honoured and esteemed among the people — Lawrence, Montgomery, Edwardes, Macleod, Reynell Taylor. These names are household words in this province."

Lord Northbrook says: "The best statesmen and the best soldiers of India . . . have by their lives, on every occasion on which they could, supported Mission work."

Lord Reay, late Governor of Bombay, speaking of missionaries, says: "The admirable work they are doing is thoroughly appreciated by all the people of India."

Sir Charles Bernard, K.C.S.I., says: "For more than thirty years I have lived in India and I can assure you that your Missionaries, whether employed in evangelizing work or in educational work, are valued and respected by the Natives among whom they labour."

Sir Charles A. Elliott, Lieutenant-Governor of Bengal, says: "The growth of Christianity in India has been a solid fact, and sufficiently rapid to give all needful encouragement to the supporters of Missions.

Professor Max Müller says: "From what I know of the Hindus they seem to me riper for Christianity than any nation that ever accepted the Gospel."

NATIVE TESTIMONY TO MISSIONARY WORK.

A HINDU Judge in Travancore said that education had entirely overthrown all belief in Hinduism, and that the political peril resulting from it was very great. He added that within 20 years *some* religion must be taught and accepted, but what it was to be was as yet unsettled. He recognized the ill effects of prohibiting the Bible, and said that had ever been "the bane of the Roman Catholic system." When asked if he and his wife and friends would help forward Zenana work if ladies came there, he answered, "With all our hearts."

The Rajah of Travancore, when thanked by the missionaries for his protection, made answer: "Your labours have been increasing, year after year, the number of a loyal, law-abiding and civilized population, the very foundation of a good government."

The Mohammedans in Peshawur in 1890 started a "Society for the help of Islam," and published a pamphlet warning their brethren against the Zenana ladies, which contained these words: "From all sides comes the cry that these ladies have converted to Christianity such and such a woman or girl, and yet . . . we willingly let them into our houses, &c."

A Bengali, lecturing in the N.-W. Provinces recently, though not himself a Christian, insisted on the fact that "Christianity had been a blessing to the world in general, and that Christian missionaries had proved a great blessing to India in particular."

The Hindu, the leading organ of the Madras Native community, says: "Of the lower castes of the Hindu society and of the out-caste population, the Christian missionaries seem to be the only and the most willing and competent protectors and regenerators. That this should be so reflects no credit on Hindu society. Yet it is the fact."

Contributions to the Church Missionary Society are received at the Society's House, Salisbury Square, London; or at the Society's Bankers, Messrs. Williams Deacon and Manchester and Salford Bank, Limited, Birchin Lane, London. Post Office Orders payable to the Lay Secretary, General Clennell Collingwood.

Copies of this Paper for free distribution may be obtained on application to the Secretaries, C.M. House, Salisbury Square, E.C.

"It is related that the old English missionary, St.Cuthbert, was driven by a snow-storm upon the coast of Fife. His companions repined. "The snow closes the road along the shore; the storm bars our way over the sea." "But," Cuthbert said, "there is still the way of heaven that lies open."

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   The Cross + Christ.
   Sin. Need as addiction
   Power in the heart of the story.

2. To revive our conception of the Church + of its mission as the Servant.
   To the Cross for Sanctity. as Gos. to Ch = a sinner's propaganda
   Christ with Me as at it.
   Our need of silent spiritual objectives. Privileges

3. To examine the quality of our Common Life. + our life of spiritual fellowship.
   Common. Can it bear
   Companion. with me to Ch.
   Communication - Mine
   Confidence - Secrets.
   Is it true + known.
   Are we so known that we can respect it?
   Can we assert that it covers the whole need shown?
   Are we sure of power + the divine fellowship.
   In Spiritual Fellowship.

4. To examine our attitude to our Brother Christians.
   Unity of the Cross. The Gospel. Divine ideals of the unity
   The Enemies of it
   Ungenerous / Cynical / Hostile
   Envy. Pride. Jealousy + Anger.
   The Great Tolerance in Forgiveness
   The waiting Spirit in St. Lucian. The unity by Prayer

5. To R. examine our relations to Christ.
   Personal. Definite Decision. Motive. On Grounds of the Life Story
   Is it real. Personal. The Man Christ Jesus. "Who Lifted the Forgot?"
   Our own Feelings + Emphasis.

6. To ask for an enduring + Gigantic Faith
   Carrie Judson
   Dyo. Mathewhata

The Edinburgh Conference

The foreground of the Picture in Thinking.

This retrieval has been justified

1. By the prominence of the Conference in the thought of the Church & the World as the British progress — and by the Assembly of the preparation. The three General Conferences & ex^t for Central Asia in 1857. The things address.

2. By the Constitution
   Its origin - with the parallel Conferences
   Its quality - Official Life & workers.
   Its representative character
      Home Continent. Asia. & Miss Roe Report not Rev
      Churches. Anglican

3. By the method of action.
   No vote
   No enacts & Rem. Business Can 7 min. each,
   Appeal to Christian & Catholic Church.

4. By the significance & scope of the subjects considered.
   The right Commencement
   Represents a great moral purpose and and method

5. By the Spirit of the Conference
   Uncompromising but considerate and brotherly. Newman. Daniels.
   Edwards and. Abbott. Lodge. The Bishop's address near the
   Conference & report & notes. The apology

6 By the outcome or its hopes
   Co-operation. The Continuation Committee. & Bishop Colleson. By and by task
   Anglican Church   must. Moving
   Home Church. Missions
   But will there be any outcome?
      The letters addressed to the Home Church

Two last observations
   The Roman Catholic problem
   The American Christian - for us Christians.

Ito to Methodists

1. This Conference has stood for a great moral principle - the principle which is at the basis of the missionary enterprise - the principle of human unity
The Chairman & others observations to make it of the part of unity seen in the Conf.
But this rests on a deep principle - the solidarity of humanity. Broken but recognised in Christ
As we see it in the plain facts of human life. East & West! Kipling Ballad.
We see it divided in the world stood.
We pass it assumed & unrecognised in the Christian. - The Gospel.
That is our objection to the non-Christian religions are given.
Other class specific & secular
They claim proclaim a hope & love for every race & every man

And this unity glorious is a present day fact.
We have the realisation problem
But we are seeing it. The Conf. that Chairman at Nagasaki the light
And it is a present reality.
Cardinal remarks at Oxford.
Hospitality can make the world. Hymn
And give us peace.
But you say - Religion has not done it. Civil War. Ypres, Belgium.
But there has been true to the practice but the failure of practice our religion.
"If this to put the Christian"

2. This Conf is evidence of great moral evil - a kingdom of hate & fear is everywhere.
Not political & industrial. We don't separate them. In the East unity these three
But the deep underlying reality of a moral ground unity.
This was even what Christ & Paul dreamed of & worked for.
This is greater than politics & legislation.
Roosevelt on Social Nations. J. Kitchener visit
The cross & Martin Luther.
We are called visionaries & dreamers. We are and still two for what
We live upon!

3. This Conf takes this and by friendly moral agencies.
It does not ask for Christian & profanity Councils.
It believes that the forward nations get to police the world
But police & we police it is moral by the ground by its moral power.
By spreading Christ & his life. The power of it. Peaceful village.

Of these I draw on as the propaganda units.
That is the great need,
Defeat accomplishment. & for Christ

Life is but a little learning
given for a mighty labor

[illegible] given in learning

What was it that prevented the [illegible]
[illegible]

1 The cares { the concerns of [illegible]
{ the world

2 The cares of [illegible] the mind the
[illegible]

3 The ignorance of [illegible] things

4 The [illegible] contempt of things

5 The [illegible] of [illegible].

Dr. Robert E. Speer

United Free Church of Scotland.
BELHAVEN CHURCH.

Minister:
Rev. John A. Hutton, M.A.,
21 Kensington Gate,
Glasgow, W.

February 7. 1910.

Dear Mr. Speer,

I regret greatly that I shall not be able to attend the meeting this evening. I was looking forward to it for its own sake, and for the opportunity it would give me of meeting you. But a slight chill & indisposition warns me to stay indoors tonight.

It would be a pleasure to my wife and myself to have you stay with us at any time when you may be in Glasgow. Then we might talk over the American business and so it could not for any opportunity of meeting a return.

With very good wish

Chris. Brown to Lord Cranbrook.

A. L. Smith - Letters in Chapel Miscellaneous Hist. of Balliol.

Dr. Jowett retreats from Ex.

Justified.

1. The whole Church were to gather & consider not doctrine or any internal arrangements but the Gospel of the world

2. In this book are upon a known world open and accessible and already waiting to change its ways

3. In this far a world problem such resources adequate to the task of dealing with it - Missionary. Hospitality. Sanctification - But also are spiritual resources adequate The 3 new facts is - "Lord of the earth" Neh I X. 2.2. 23.

4. In this must under new and unprecedented circumstances for the immediate evangelization of the world.
   1. On our need & hours with each & the nations.
   2. The unity of the Church
   3. The world with testimony of this gospel.

5. In this far it problem such the accumulated experience & knowledge & resources of a Century of missionary endeavour
   1. Get years with the fact.
   2. How does it see its duty
   3. Means & hope of accomplishment

6. In this must a teaching test of the motive for spiritual life to do it knows a great deeper God. Christ - Cross Paul.
   Is this to be questioned by? Church progress. Leighton Gibson

IV



Hamadan to Baqdad.

Our start

Just upset out

the Arabian nights.

The storm the next day

Kermanshah

" The Zagros.

Bisitun

Old Holwan.

The plain of M. & Darjuk

Khanikin

Kizilrabat

Baqdad.

Our hotel & Hotels Baghdad

British Indian Steamer

Form 892.

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK.

III

MADISON SQ. STA. N.Y.
AUG 2
5 - PM
1902

1
D

Mr. Robert E. Speer,

Diamond Pond,

N.H.

I

Russia

Our roots thro - Armenia & Ur.

characteristics

Ardent. Progress.

Exot[illegible] -

Two parties - Orthodox

No Calendar

No Lents

armour

crowned.

No Mar

Persia

Aryan to Mesopotamia

No rich

[redacted] Mya & Sakuna.

Zoroaster - [redacted]

Mesopotamia

[redacted] in Arab

Dr. Cochran

Hosea Abdallah

No Protestant.

No Jews - Synagogue here

Mesopotamia to Babylon

No Bible

Mary Baby

[illegible] Hebrew

Hebrews Egyptians

Not Greeks

The Washington Life Ins. Co.
of New York.

H. ROWLAND VERMILYE, GENERAL MANAGER
ROOM 417, NO. 141 BROADWAY, NEW YORK.





Mr. Robt. E. Speer,

Diamond Pond Camp,

Colebrook,

N. H.

Baby to Hannaker
How we horrified
Miss Boyle on the bus
coming
to Ingram's the day Hooker
Boat & Kinnicutt
Manafua
Waidlich

RETURN TO ABOVE ADDRESS IF NOT CALLED FOR IN TEN DAYS.

The Larger Aspects of Christian Missions.

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer - Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

(From address by Sir Mackworth Young, late Lieutenant Governor of the Punjab)

The United States Government Treaty with Siam was negotiated in 1856, and Dr. Wood of the Embassy, wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion."

Lawrence. "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Cushing on his debt to missions for the success of his mission. Said in 1844. "I must not to add that immensely great as their incidental utility has been, it is but a mere point comparatively, among the great & good deeds of the religious missionaries in the East. There is not a nobler nor a more deeply interesting chapter than this in the history of human courage, intellect, eloquence, greatness & virtue and it remains yet to be written in a manner worthy of the dignity of the subject & of its relation to civilization & Christ. as well as of the Christ. Church."

Kidd. "In climatic conditions which are a burden to him, in the midst of races in a lower and different stage of development, divorced from the influences which have produced him from the moral & political environment from which he springs, the white man does not in the end, in most circumstances, tend so much to raise the level of the races among whom he has made his remarkable home, as he tends himself to keep to sink slowly to the level around him."

Sir Alfred Lyall "It is impossible not to admit that in many instances the successful propagation of a religion or the progress made to political amalgamation, nor can there be any doubt that the intense proselyting power that belongs to a conscious religion, i.e. has shown itself far more effective as a bond of union than territorial patriotism, it has been demonstrated that a racial antipathy which has been accentuated & fortified by racial antipathies & the advantages as a facilitation of foreign ascendancy have been indisputable."

Yukuzawa. "I dare say that if no missionaries had ever come to our country, the circulation and acquaintance of foreigners would have come to be much greater and our relation to foreigners as our relation to foreigners would not be what they are now."

3. But Chin. musician are not a declining but a languishing influence. They are the great foreign missionary power. Observance on the individual mission in China
What they have done in practice in this. II 672. Comparison above
Martin M.P. p. 418.
Mr. Tokugawa's testimony. Fifty days in Peking.

4 And this appeals to Jesus publicly & speak with restraint but speech I must speak
The missionary enterprise is essentially to present our Lord
Representation of Christ
What restraint if the native convert be.
Samuel Harris on Kingdom. Progress of Kingdom.
Dennis on Eng. writing Christ in China.
Kidd. Western World II, 674

5. Lastly Christian missionaries are to be hope of a united church
The obstacle. Samuel Harris. Kingdom.
Its reality & its remedy. Edinburgh.
Unity. Acts II. 681.
The illustration in the Indian Mutiny.
Polemics. Word (Abstract)

And missionaries are breaking not only the political obstacle but also the religious breach.
Unity then must foster it here.
Our contact with the Divine

This is the great cause. Pray for the men who are led to it and join it! Pray for the Church!

Some of the larger aspects of Christian missions.

Yet the word "larger" does not represent any real conclusion
the distinctively individual and religious character of missions.
I am in the larger thing
the individual - the soul God - Love of Harvard
Philosophically. Religiously - Henry.
the church -

But the mission aim extends beyond the soul extension mis-
sion with accepts life of mission so that it is legitimate to
consider and weigh the merits of the enterprise and its power in
other regards.

1. It is the great educational influence - perhaps the greatest in
the world - in three regards
(1) In its contribution to the world's knowledge.
an influence N.B. pp. 415.
a linguistic and scholastic. Mr Mott II, 672 N.B. 416 Hyphen
(2) In its direct education. activity abroad. Brem. fig. 23723 day schools 1773 boys 2 hrs 1005 girls 2 hrs 968 45 hrs
(3) In its shaping of native education. Henry Ewing - Constantinople
India. Dyer. Carey Macaulay.
Japan. Verbeck Mclatie
China. Martin Morrison
(4) In education of the home church
2. It is pouring the great streams of refreshing and inspiring
life and truth into the non-Christ. world
(1) It does this by Reasoning truth.
(2) It does it by living life before the people. Mackay Ewing
(3) And this makes it the great civilizing agency. Hannah II, 671.
(4) How living it is calculated in the great movements
which have sprung up & been called from it.
Jesus Paul & Zaccheus.

Report of Commission IV.

Lectures on Report of Commission Year

1. We are also agreed that Christ. is the final & absolute religion. It is precisely because of this that we can take

(1) the most generous view of the non-Christ. Religions

(2) in dealing with them the most courteous view. We must be Christ. gentlemen Vicars in the British Museum

(3) the most fearless view. A1. S.2

2. But the question now is not, do we believe that Christ. is the final & absolute religion - but being the followers of this non-Christ. religions to believe it.

This is not simple

A. J. Jones. 1

It involves putting the Gospel in their language - of speech. of thought. of mind. Their ships. Farmers & Traders

Or Lang. Just remember that the best men are the most religious.

Just it is not Sadhu Sundar Singh. Per contra Chas. Bond.

There are deep problems here involved as yet

1. The psychological phenomena

2. The plain words of Revelation change ground

3. The limits of moral culture of Buddhism - Mohammedanism, Many attributes. "at Multiward"

4. The actual fruits of the non-Christ. religions in the Church 6th 19th. Schoolmen S3

But one thing is clear. We must find the way to open the hearts to men - and this means just such an attitude as in the Gospels. i.e. what have we in Christ that can answer to the needs, longings of the Near East peoples

3. Must the enterprise in Carpathos in which this Question forms us to undertake / be a recital of what Christ. is - Kerygmatic.

That Christ. experiential to the Near East. religions. Contra! but our inadequate conception of Christ.

In making great Central truths we have but little or but lost sight of

Newman on Ignatius - A Thomas Aquinas - An objective Spiritual Direction.

If new facets in what we have to offer it must be happen as we have known it to be.

If it is the application to the present that brings out the Content the manifold things in books do not supplement it. They drive us to discover what is already in it richer fuller & deeper.

The thought of experience of supreme Essential to the final development. Love & religion. In N. Testament. Christ as Religion as an incarnation as access as an experience of the religious life. Ch. v. Light of the and experience & thought.

And the process dependent on the presence and power of Christ application. Wholeness

4. But what only is it that we know which means the enlargement & development which can come only thro' the affections. Intellect is on the left person, & vice versa. The message to the man whose religion requires a man without an enemy in the world & knows

We can only compare ourselves with ourselves. We can only compare the inward state & feeling adequate to ourselves

Three questions

1 Can anyone answer these two

2 Are you what you have been

3. Example are more powerful. Doctrine

But both demand searchers & require a larger comprehension of the Gospel & a deeper experience of the power of Christ.

But we need not wait. We have to do with inward rather a Gospel or outward. It is the heart - the real one. It can compare the present, the yesterday with the standard of the Christian we have & religion would suppose.

5. Two facts are against the antiquity of the early Church

1. How came people to feel such apologetic necessity. Or how was they met it.

2. They met also to meet such many objections to Christ.

Christ "men loved darkness rather than light."

3. Is no fact a great apologetic necessity

It is not a matter of reason from abstract elements of composing Christ & fitting it as a theistic religion

It is a matter of conformity to need for Christ

Is does not the existing order.

4. Christ the abiding moral objection

Easily

To be met. Is a process of unconscionable moral superiority.

1 Our first fact is the absolute ... reference
... the other ...

2 But how ... this ... is our ... but in the
... of the ... How ... our ... ...
... ... how ... a ... of ...
... Then ... is the ... ... the ... ...
... it to ... in this ... ...
... ...
... ...
... ...

3 Cor can preach not other Xpist & the knowe o
the cross but first we must know what 3 Xpist
crucified ; we e. 3 consider the cross

4 with 5 now meaning Jno xvii

Xp 3 three points on the road

a Passion wisdom not only a fact larger conception of
the - but also a deeper experience of it
if 3e Eschatonic point.

5 All this does not exhaust a number of ways you
point to the cross. Eg Jno 3 Xpist crucified
for it is true - with authentic change -
the does not stand a pure Gk or min of it.
Shakes. the is not our grasp of the true but the
truth. Jno 3 us. - 3 with all this 4 us. Jno
wisdom, & min 3 us & all consuming thing

The cross a moral one
what are the deep moral needs our sin satisfies
as seen on Calvary

1. Should we emphasize what is common or what is unique?

2. Is there really any common [illegible] but is there a [illegible] other [illegible]
Divine fatherhood with Christian
" Incarnation with Incarnations
" miracles with Christian
Human sonship with Buddhistic
Reincarnation
Love

3. What is the finality of Christ? Where is he final?

4. Is there a radical & essential opposition between all & all other religions? What is it?

5. Individual conversion a necessary change of mind. J. Jesus. J. Richard

6. Can we do more of Christ. or is he enough for him as he is? Do we have a [illegible] that this or that shows it exist the need

7. Can the good in the non-Christian religions be recognized & expanded & fulfilled. or is it so entirely & permanently of the evil as it is in expansible?

8. How can interpret the unity of heaven from the non-Christian religions. of the events from these religions also by

Our Commission
Constitution

Questions on first act.

Our fundamental criticism Christ. is the finality & supreme religion. [illegible] Christian must to spread this religion. to conquer world.
Our knowledge of it incomplete but it is most complete that of all religions. Christ the true Christ. religion not (1) by the light of the great religious genius of the race. (2) by Christ experience of God. - which we all have: (3) by our own obedience - the ultimate criterion of moral life in God.

What then shall be our attitude?
1. Find the good in them - based on it.
2. Go back to meet on common ground but on that rise to new common ground [illegible] Christ as the fulfilment of [illegible] Christian need
Recognize it. Rejoice. Stand by it.
2. Point men from it to God. Show us God. Why are we Christians as the religion life & love. - Point to Christ
Make men appreciate him as
3. Show by them prophecy for Christ.
as Judaism was to!
What then has this place been in the character & history
& how is viewed European Judaism
Jews. Easter.
How can it be done

First general observations.

4 Our situation now just like that of the Early Church.

1. They spent a great apologetic energy
   to know how they met it.

2. They met also the immediate moral objections to Chty.
   Selfishness.
   to make of this Myth - that men had broken away light

3 Do we face a great apologetic necessity.
   to be met on the first basis. It is not a matter of missing Separate Christian elements.
   but of exposing Jesus of Nazareth.
4 and the abiding moral objection - Selfishness
   to be met by a Supreme and unanswerable moral appeal.
   Have we met this issue -

Cannot be put it in its Spiritual form but in
5 The fundamental question which is then raised. put it in moral terms.

Our evolution problem
   are there the ever Good? No moral insincerity.
   are they beyond the power of Christ? No. Social impossibility
   are they capable of salvation? Yes

Jesus - Spirit and Life and Love
   The irresponsible conception of human & foreign mission revealed here.

The Offer
Gospel. The Call.

And the practical dealing with the questions from real inquirers does not require a solution of the great problem, i.e.-
3 The problems of the non Christian religions & philosophies in the home educational & economic
   to any one.
   of Judaism as a "school-master."
   But what have we of Judaism now. but that "law" - i.e. the eternal & universal
   principles in Judaism. to us the non Christian religions have no
   schoolmaster function that which we go to school to them.

2 The very first handling of this question must come in no concern for.
   The actual difficulty with the non Christian religions & their discussion of the problem
   of this contact known in that day. does not stand as face with any kind of difficulty
   to the abiding basic ground. Christ is the only Saviour.

1 The great central question is how can we to communicate the Power of the risen
   Life of the non Christian religions so as to commend it to them in the present day? Do we not
   Spirit of God
   find it recorded in doing this Purpose the actual response of Christ & Paul.
   But this is our duty, - to put it in this language, form, mind, Imitation. Atmosphere of
   a and back of this process are the great questions of just how much do we drop the mind what
   means to produce conviction. This is not simple to and it is not certain conclusions
   a. Christ. This change of Jesus & our custom as to character of Christ

before - & more gt's one of next who we.

1. We are all agreed that Christ is the final and absolute religion
It is precisely because we believe this to mean that we can take
the most generous view of the non-Christian religions and in seeking to
appraise the best in them & judge them by that canon as we desire to
be judged. And the most fearless view. Christ does not shame a frail
critic over view of it. Therefore - The truth of the matter as proof. Have we think
we have the principle of the Incarnation - gives what the principle ultimately manifests Him in the universal
fit.

2. But the question before us is not, Do we believe that Christ & the final Saviour.
but religion. & course we do. That is what brings us here. But how do
the followers of the non-Christian religions to be brought to believe it. That how do we
appear non religious to the supreme. but how make it supreme. One question
is the biggest has been How to get Christ to men so that they could understand
& accept it. - so that the apprehension got over to the mind even
in the recipient not the mind a intellectual case in the heart gets the mes-
sage. We must take their point of view! We must put the Gospel in their language - & Gospel
& remember that the best men are the most religious. & Spirit
There are great problems here

1. The psychology of conversion - change of heart. What means after this.
2. The historic of repentance - & faith What words mean to do this
3. The limits of morality in the truth
Many men, many attitudes
4. The actual place of the non-Christian religions in the divine purpose - & the moral
Idealization!

But we may clear. - We must point the way to find the truth & men.
And then mean just such an attitude as we have taken - & study &

3. But the Enterprise in Conference we meet this question from upon us the
many of the ingenuity in regard to the non-Christian
world religions, & our own inadequate conception & Christ - & the moral Ideal
supremely, & teaching as Christ - which we have not discussed. ATONEMENT

If our practice is what we have to take it would be better than we
have known it to be

It is in application & the Cross that this act its centre & is not -
that the non-Christian always a broader statement of it. They have in it the unknown & what

& Spirit & Christ & Cross & Atonement

The expression and thought of every race characteristic to its free
that is daily doctrine does life - can obtain mind?
development. The race & the individual shaken are in the religious.
Expansion & enlargement of the religious life
And its power dependent upon its presence - Then made at home
explicable mind by a Christ. Completed by the application to our
needs and we can only compare our own hard with a crowd carrying
gospel -

we can only compare the crowd with a band carrying Christ

4. But further, that only in it then that can become Christ. requires the enlarge-
ment & enrichment which can come only through the application of
Christ to the life of man. Also it is then that the message of Christ
to the non Christian religions requires a man with a conviction, experience of life in
the Church at home. a fuller acceptance of the Ch. of the power of the mes-
sage in Christ. They invaders of the regions with a larger comprehension
of the Gospel & a deeper experience of the Gospel

This is the early Church - Neo-Platonism Apologetics. The appro-
priation of Christ & unity. with creative demonstration of mental
superiority & victory.

The Christian of new Religion is not the Christ of daily life. Jesus. And the Christ
of our Religion is not the Christ of daily life.
and mission

3 Cor can preach the other 4 Mss 7 the honour o
the Abbess but grant the must know that 3 depos
ourselves 4 we are to commit the world

4 And 5 5 now running from XVII

By these present in the bond

4 Princes wisdom not only a just larger comprehension of
the but also a deeper reprisal of it
if 3 Electronic present.

5 Cor the law not absent a number the on seems you
position the accuse it. Be for Big which explain.
for it is me - with unbroken Courage -
Cor law not stand a pass Cath on rein of it.
Shadow the is not our Spirit of the have Cat the
Truth. pour. 4 me. - 4. with children by will. have
wisdom, a unison a all consuming Thing

The clear a moral one
who are the chosen moved mean and to me rein
in even the Cross

1 Our first fact is the absolute ... difference ...
yth other religions.

2 But how account this? not as our psych but as the
fact yth creed – How make our religion
supreme. – how cut it acceptable ... all
believers. That is the problem – how to find
it to come to this yt this revelation exempt-
ed yself ... the rest histories legit beliefs
How yt this ... religion ... is the real hist-
Jesus in the ...
the ... yt Jesus
The loss ... those ... Jesus
The psychology ... conversion. ... present.
Y. ... Paul ... Peter ... Paul. Peter
Mo but can learn to think ... Jesus
Magnificent. Long view, reason for ... attitude.
Those religions give us ... My
3 The reactions on ... of those on what is our
we don't know it ... our fever ... us.
Must become moral ... from my ...
Vice ... know – in fact but ... know.

1 Our conformity ... that now, but ... in Paul ...
we must suppress this in ... already
Not ... this but ... of ... but ... this ... worst

3 Cor. can preach but other y Mys 7 the hearer o
Ga. Rebuke but paint the most human clothing depar
characters y we e. to commit the worst

4 Work of y new nature, Jer XXVII
Xy three points on the head

4. Nature wonders not only & yet larger conclusions y
the Christ also a deeper repentance y it
If 30 Christmas feast.

5. All the law not abrogated a number of Xtian yes
points of the ceremonial. Xy fulfilling which confirm
for it is here with substantial change -
The law not stand & fast Faith as rain y it.
Matthew Xy is not one point y the law but the
Epistle. from y ex. - y with other by w. Rev.
ex. ex, & Sunday as all concerning thing

The reason a moral one
what are the reasons moral men ought to
as men are Xtians

Lectures on Report of Commissioners Town

1. We are also agreed that Christ. is the final & absolute religion. It is precisely because of this that we can take

(1) the most generous view of the non-Christian Religions

(2) in dealing with them the most courteous view. So much the better for Missionaries Duties in the Indian Problem

(3) the most peaceful view. Ai. S. 2

2. But the question now is not, do we believe that Christ. is the final & absolute religion - but being the followers of the non-Christian religions to believe it.

This is not simple.

O. G. Jones. f

It involves putting the issue in their language - of speech. Thought. of spirit. Philosophy. Science & Practice

Or Isaac. Must remember that the best men are the most religious.

Must it is not Conclusive

Bishops. Pan-Anglican Conference.

There are deep problems here involved as yet

1. The psychological phenomena

2. The practical work of Reputation. charge granted

3. The limit of variety within the Church - Movements, Missionary activities. "Re-Statement"

4. The actual failure of the non-Christian Religions in the course of the ages. Introduction S 3

But one thing is clear. We must find the way to get the church to move — and this means just such an attitude as in the beginning. i.e. what have we in common that can amount to the basis, keeping all the rest aside, proper.

3. And the enterprise in Carpathia in which the Question forms us to realize / to a necessity of what Christ. is — Kierkegaard.

Real Christianity. experiments to the true Christ. religion. Contra! but our inadequate conception of Christianity.

In religion great Collect treasures are kept but after a time lose vigor of

Newman in Oxford — A Roman Person — an original Apostolic Apostle.

If new facets in what we hold to be it must be happen > we know known it by Co.

If in the application. to the crowd that happened the Evangelist Christ. is broken do not supplement it. They drive us to discover what is already in it richer fuller > discovered.

The Gospel of experience of course essential to the final development. Rom > religion. Lic. G. Krause.

Christ in religion as an inheritance we owe as an expression of the religious life. Ch. v. Gospel and experience > Gospel.

And its power dependent on its presentment as ever correct application. Otherwise

4. But what only is it that we know about - means the enlargement & amendment which can come only thro' the application. Object is one of the first questions, & verse. The message to the man who - who can require a new definition & examples in the old terms.

We can only compare Science with a moral Person. We can only compare the moral with a Person adequate to Science

Three matters.

1 Can we point what we know
2 Can we point what we know - point
3. Examples are most powerful. Data

Our task almost includes & requires a deeper Comprehension of the Person & a deeper expression of the Person of Science.

But we need not rush. We have to start with moral with a Person & science. It is the start - the rest are. It can compare the moral. The Examples with the Science & by which we have a religion would Importance.

With kind regards
W.H.F.

SIGHT, SOUND AND SILENCE IN EDINBURGH

A Study in the Art of Christian Fellowship, as Exhibited at the World Missionary Conference, Edinburgh, June 1910.

By

The Rev. W. H. FINDLAY, M.A.

"I believe in . . . the Communion of Saints."

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SIGHT, SOUND, AND SILENCE IN EDINBURGH

By the Rev. W. H. Findlay, M.A.

ONE claim of the Edinburgh World Missionary Conference to be classed with works of God rather than works of man is found in the number and variety of the ends it has served. A thing of man's construction achieves —or fails to achieve—the result or results it was designed for, and rarely anything beyond. The works of God, whether produced through or apart from human instrumentality, have by-products innumerable and invaluable. Contrast the workshop tool and the grain of wheat, the landscape spread before the eye, with its wealth of uses, and the same landscape transferred to the artist's canvas. The World Missionary Conference was planned, in its human origination, to be a Grand Council for the Advancement of Missionary Science; in its deeper divine origination it was being prepared to serve a number of great ends, of which some were manifested during its sessions, others will only be unfolded, it may be, as months and years pass.

Among such unanticipated fruits of the Conference certain contributions which it has made to the psychology of religious fellowship are of far-reaching importance. By general testimony a rare intensity of spiritual fellowship—not only of feeling, but of *fellow*-feeling—was realized in its assemblies; and the conditions and processes of this realization deserve the study of all who 'believe in the communion of saints' as a vital Christian verity. The psychology of the solitary soul, of the processes by which it grows, in communion with itself and its Lord, has been studied through all the Christian ages with minute analysis; far less attention has been paid to the spiritual potentialities and conditions of fellowship, the channels and modes of influence by which heart acts upon heart when

Christians are gathered 'with one accord in one place.' The Edinburgh Conference has made experiments, and enjoyed experiences, in this region which have permanent value for the whole Church of Christ.

Let it be realized at the outset that the attainment of any measure of fellowship in such a conference was in itself a triumph. Its 1,200 delegates were of all the communions that either proudly or reluctantly bear the Protestant name; they were of races as wide apart as the Korean, the Fin, the Negro, and the Briton, and represented 160 independent organizations. It was, in fact, a more composite assembly, embracing more numerous and diverse elements, than has ever before in the world's history attempted such prolonged and intimate religious association. Yet it could spare no time to try to establish working relations by friendly ceremonial of greeting or interchange of sentiment; it did not trouble even to group its members under their several banners. It assumed among them an Inner Light of unity in the beams of which all their distinctions would fade out of view; and this assumption was wonderfully justified by the event. The Orientals and Africans took a day or two—as well they might—to learn to treat as matter of course the status of intimate brotherhood to which they were welcomed: between Anglo-Saxon and Continentals language difficulties made fusion slower than it would otherwise have been; but the only fissure not wholly closed before the ten days were over was that which separated from the rest the High Anglicans—the latest recruits to the Conference idea. The 'We *and you*' habit clung to their phraseology when all the rest used only the family 'We'; but such sense of separateness as they occasionally gave glimpse of belonged only to their own self-consciousness, and served rather to enhance than to detract from the wonder of that true 'unity of the Spirit' which triumphed over all sundering influences.

For the unity realized at Edinburgh was no mere negative obliteration of dividing lines. It was more than homogeneity, more even than harmony. It was that

positive drawing together in which spiritual currents flow from heart to heart and each receives blessing from around as well as from above; that mysterious articulation in which—in spite of whatever dogmas—the many members realize themselves One Body, and attain collective experiences and powers that are beyond the reach of the soul in isolation. In a word, this medley Conference attained, in the truest sense, to *fellowship*; and any achievement in this direction deserves careful study, especially in the pages of this REVIEW.

The fundamental condition of the fellowship realized at Edinburgh was that underlying oneness—oneness of faith, of purpose, of devotion—which from the outset of the Conference showed itself strong enough to keep all the diversities in due subordination. But even such unity would not of necessity have brought to pass that mystic fusion, 'the communion of saints.' Christian assemblies of all sorts, from class-meeting to congress, may meet, as a thousand weary memories testify, in the uttermost peace and harmony, and feel no more of the blessed unction of fellowship than contiguous dry bones. Nor is it the end of the matter to say that the Wind of God must breathe if bone is to come to its bone and the units become a Body. God uses—though He does not commit or confine Himself to—channels and methods in His visitations; and when His grace has been so signally outpoured as it was at Edinburgh we cannot study too minutely the human conditions that were the vehicles of the blessing.

The sense-vehicles through which the grace of fellowship was realized in the World Conference may be classed as The Eye, The Ear, and—possibly most helpful of all—Silence.

I. The spectacle of the Conference was an appreciable aid to fellowship. The hall in which it was held had a singular feature: to an extent probably unparalleled in any other hall of the size in Great Britain, it permitted the assembly to *look itself in the face*. Its seating was so arranged that almost every one present had before his eyes

(or hers), not, as in most halls, rows of backs of heads with, beyond them, the visages of a small platform group, but hundreds of the faces of fellow-delegates and visitors. And as the days passed one realized how powerfully this providential [1] arrangement contributed to the highest ends of the Conference, and in particular to its realization of fellowship. To one accustomed to surveying audiences from pulpit or platform, every assembly has its own idiosyncrasy of aspect, its character written on its face; and so regarded, this Edinburgh scene was as impressive as the Christian eye may hope to rest upon, until it attains the vision of the 'great multitude that no man can number.' The mingling of races, of nationalities, of types of religious temperament: the stamp of gravity and earnestness, of business strength and intellectual calibre: the grey heads and furrowed cheeks that suggested long histories of endurance and heroism on the mission field: the younger faces that here and there shone with light of ardent eagerness: these were some of the traits that helped to give to the Conference a physiognomy in expressive accord with its unique character. And this picture, which the plan of the hall spread before the eye continually, was subconsciously conveying its message when the attention was not given to it; and became a material factor in helping the Conference to realize itself and to carry away some worthy impression of the wonder of its unity in diversity, its world-gathered

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[1] 'Providential' is said advisedly; for in this as in various other features of the plans and procedure the divine Hand was seen in the human choice being governed to ends that the choosers did not aim at, or foresee the value of. The city of Edinburgh, for example, was an ideal location for such a conference as God designed this to be; yet it was selected long before the unique character that the Conference was to take became clear to any of its organizers. And similarly the Assembly Hall of the United Free Church was chosen as the place of meeting for reasons which proved to be of quite secondary importance; yet through the choice God was preparing for the Conference an unexpected and invaluable element of blessing. Indeed, the Conference is stamped as a work of God rather than of man not only by the unanticipated ends it achieved, but equally by its unwitting choice of the necessary means.

strength, its pathetic human weakness, its splendid divine potentialities.

Through Eye-gate, moreover, the Conference was not only aided to vivid realization of itself, but found close and deep fellowship of spirit made vastly easier. For the remarkable scene was not a mere still-life picture; the Conference was visible to itself in action as well as in repose. The emotions that touched it, the thoughts that swayed it, were instantly communicated. Its closeness of absorbed attention, its responsiveness as this or that chord was struck by a speaker, its feeling as it sang, its occasional smile, or shadow, its awed stillness in more solemn moments—all that the play of features in an expressive face can tell of the spirit within—was being unceasingly conveyed from every part of the assembly to every other part. To estimate the value of this ocular influence in effecting fellowship it is only necessary to remember how much the face can express that the voice cannot, how much the eye can receive that the tongue does not utter. What telephone-intercourse is to hobnobbing by the hearthstone, such might the fellowship of this Conference have been had the great company been ranged in rows one behind another, related only through voice of speaker, or their common voice in song or prayer or applause, instead of by the myriad messages that face speaks to eye.

The currents of the human spirit have no better conductor than the human countenance, and no more fatal non-conductor than the back of the human head. One of the lessons of the Edinburgh Conference, whether for architects of religious buildings or for a chapel-keeper arranging seats for a prayer-meeting or class-meeting, is: 'If you seek to promote true fellowship, if you wish your congregation to be not detached cells but a battery, arrange that they shall see not only the preacher or leader, but *each other*. Spiritual contagion spreads through the eye. The sight of the rest singing will help each to sing: the sight of the rest listening will help to make each listen; the sight of others moved will mightily help to move the

stolidest. Do not plan things as if no inspiration could come to any but through the one figure that stands up and speaks to them; give them a chance to inspire each other, '"as iron sharpeneth iron."' Many of our modern mission halls have been built with some appreciation of the value of letting audiences see themselves, and have reaped the benefit in attractiveness and social warmth; but an age that aspires after the full possibilities of Christian fellowship has yet much to learn in this direction. Where, according to mediaeval tradition still operative, religious exercises are regarded as a matter between the individual soul and its God, juxtaposition in worship passes for 'the communion of saints,' and ecclesiastical architecture builds accordingly. If we seek, however—as Methodism surely is set to do—to recover the lost art of fellowship, whereby primitive Christians were not only 'in one place' but 'with one accord,' 'many members' realizing themselves 'one body,' we cannot afford to neglect such lessons as the Edinburgh Conference taught concerning the Eye as an organ of spiritual reciprocity.[1]

II. Much may also be learnt from the Conference in regard to the promotion of fellowship through speech and song. Some of the truths in this region have long been familiar. The power of the (rightly chosen) hymn to draw hearts together into one was known even before the day of Watts and Wesley. But Edinburgh experience nevertheless has certain counsels to suggest as to the use of hymns in assemblies. (1) The Conference used singing as a frequent exercise, not a stereotyped function for the open-

[1] It may be well to note the chief features of the Edinburgh Assembly Hall that helped the effects described. The seats on the floor were arranged round three sides of the quadrangular hall, rising slightly from centre to back. The platform was in the centre of the fourth side, projecting well toward the middle. There were galleries on all four sides, but they were all beyond, not over, the floor; and the lowest gallery level was brought as near as practicable to the highest floor level. The hall seated, at most, about 1,800, and was therefore not so large (as the Royal Albert Hall, for instance, is) that the message of the faces was lost by distance.

ing and close of its sessions. The spiritual possibilities of an assembly, as of an individual, need direct cultivation, and may easily be stifled under the pressure of business unless the claims of a healthy religious instinct for exercise and nurture are amply met. Seldom, therefore, did the Conference spend a full hour without resort either to hymn or prayer. (2) The hymns were chosen not with reference to the themes immediately before the Conference, but for expression of the deepest feelings of the Christian heart. Some of the moments of most intensely realized fellowship in the whole Conference were in the singing of such hymns as 'Praise to the Holiest in the height,' 'A safe stronghold our God is still,' or 'Jesu, Thou Joy of loving hearts'; and the psychology of the process is not hard to trace. In the singing of hymns the soul throws off its reserve as it would never do in spoken prose—*lets itself go*, in passion of adoration, or avowal, or longing; and the sense that other souls around are sharing in this most real and intimate approach to God fuses all together as metals are fused in the electric furnace. It is not the hymns of exposition or exhortation, of surface sentiment or desire, but the deep, simple, personal hymns that will best help to give an assembly one throbbing heart. (3) The same few hymns were used again and again. This was done of necessity rather than design; for the hymnologies of England, Scotland, America, and the Lutheran lands differ so widely that to choose hymns that would appeal to the whole composite assembly greatly limited the range of selection.[1] But what would beforehand have seemed a disabling necessity proved a real furtherance. These few hymns became channels along which the spiritual feeling of the Conference flowed more readily every time they were sung. From the point of view of fostering fellowship in a conference or congress,

[1] There were six or eight hymns used repeatedly during the ten days, chief among them being (in addition to the three mentioned above) 'Crown Him with many crowns,' 'When I survey the wondrous cross,' and—a Scottish favourite that the Conference learned to love—'His name for ever shall endure.'

sedulous search for variety of hymns is misdirected labour; the few right hymns will mean more with every repetition of them.

We need not pause to dwell on the influence for fellowship of the occasions when the whole assembly joined in spoken utterances, e.g. of the Apostles' Creed or the Lord's Prayer. This method of declaring and fostering oneness gained no new emphasis and disclosed no new possibilities at Edinburgh; rather, to the writer at least, it proved itself inferior to either united song or united silence as an instrument of spiritual unification.

It was instructive to watch the effects on the Conference of the business that mainly occupied it: namely, its discussions. One might have anticipated that discussion so serious and practical as that for which the Conference was summoned could do little for positive promotion of fellowship, and might at many points imperil it by bringing into evidence the manifold differences of conviction, experience, temperament, &c., that existed among its members. Careful observation, however, convinced the writer that these discussions were a real and important factor in establishing the fellowship-relation; and seeing that so many religious gatherings, from large conferences down to little committees, must needs spend much time in discussion, it is worth while to note the conditions that at Edinburgh helped to make that employment unifying instead of divisive. (1) The smoothness and freedom from distraction with which, through its most admirably planned machinery, the Conference was enabled to do its work was distinctly promotive of a spirit of unity. To be minding only one thing was a help toward being of one mind. (2) The concentration of attention which was so notable a feature of the Conference, and which resulted largely from the time-limit imposed on the speeches, was a further help. The seven minutes' rule acted as a sort of separator, extracting the cream of the experience and thinking of the assembly. The panoramic effect of the rapid succession of good speeches both forbade the attention to wander and saved

it, by stimulus freshly applied every few minutes, from flagging. And this universal and sustained engrossment in the common business helped the sense of brotherhood; 'one accord' in this tended to accord in greater and deeper things.

(3) One fruitful source of those 'jealousies, wraths, factions, divisions, parties' which are among the 'works of the flesh' and lamentably thwart the operation of the Spirit in many a would-be religious gathering was as far as possible avoided at Edinburgh by sedulously subordinating the *personnel* of the Conference to its subject-matter. The World Conference was, indeed, less exposed to this peril than many other gatherings are; for the conception of the Conference was more striking than the most distinguished personality attending it, the spectacle of that delightful medley of races, tongues, and Churches had a fascination that eclipsed that of the most remarkable elements composing it. But in addition the proceedings were so conducted as to withdraw attention from persons and organizations and to fix it on the great unifying theme and purpose of the Conference. Wide differences of association and conviction, of preference and habit, are no bar to intimate spiritual fellowship; it is only when they are infused with partisanship of persons and organizations that they impose aloofness. In conferences of all sorts these personal elements tend to be obtrusive and disturbing; but the World Conference showed how much may be done to keep them in the background, and what blessed results attend such suppression.

(4) The provision (extending to a full hour of each day) made for associating direct spiritual exercises with the discussions was of the utmost value in fostering fellowship; kept near to God, the delegates realized their nearness to one another.

(5) A crowning advantage which the Conference had was that its great theme was the most unifying that Christian people can devote themselves to. In survey of world-need, world-movement, world-potentiality, and in taking

counsel for the fulfilment of Christ's great world-commission, the Conference was as far removed as might be from the things that divide Christians, and was brought as near as might be to the mind of God, to the heart of the world's Redeemer. The assembly itself was a crowning illustration of the pregnant fact that foreign missions offer the platform on which Christians of all types can most readily come together and most harmoniously remain together.

(6) Yet it must not be supposed that any or all of these helps to unity served to annul, or perhaps even appreciably to reduce, the differences of deep conviction—differences, in some cases, concerning fundamentals—which were known to exist in so widely comprehensive an assembly; and study of the discussions from the point of view of fellowship would be incomplete without examining the effect of these profound differences upon the situation. The Conference had sought to guard itself against the peril to which they exposed it by a self-denying ordinance ruling out of the discussions all questions of doctrine and polity on which the delegates were divided. Such a rule is easier to lay down than to observe or enforce; for considerations of doctrine and polity merge subtly one into another, and argument may be by implication as well as by utterance. If the Conference had had to depend on the ruling of the chair, or on protests from the floor, for the avoidance of divisive subjects, its standing order would have given little protection against the growth of 'jealousy and strife.' [1] Probably every one in the Conference at some moment or other regarded some one else as trespassing, wittingly or unwittingly, across the line; and on one or two occasions there was some real danger of the differences emerging so

[1] The writer must not be taken as considering such a standing order useless. On the contrary, it was of the greatest value, and offers a sound guiding principle for future interdenominational conference and action. It formed the only basis on which such a conference could be convened; it guided the preparations along practical lines, and during the sessions it kept before all minds a standard of propriety which steadily operated to keep the discussions within bounds.

far as to develop discord. It was the instinct of Christian brotherliness that saved the situation, rather than the formal rule. Indeed, the discussions as a whole exhibited impressively how the spirit of fellowship, when it has taken hold on an assembly, will prevail, not to reconcile, but to disarm of injury the most serious divergencies of view. The spiritual atmosphere at Edinburgh made every one considerate of the feelings of the rest. The delights the Conference was enjoying in common were too precious to be sacrificed to controversy. The realization of the great uniting things was so rich a feast, that the things all could not share, however vital they might still be deemed, must wait their place and time. There was nothing in the discussions to reduce straightway the number of Christian sects and systems, nothing to lead any delegate to abandon any of his positive convictions; but there was much to change his attitude toward the convictions of others. In the light of the fellowship that prevailed unforgettable lessons were being learned: that communion is more blessed and more fruitful than controversy: how easy, and how serious, it is to wound a brother 'for whom Christ died': that even the errors that look most pernicious or egregious may somehow consist with true life in Christ, true saintliness and usefulness. 'Things can never be the same again' was uttered and echoed at Edinburgh in many connexions, and in none more appositely than here.

III. The most distinctive contribution which the Edinburgh Conference made to the art of Christian fellowship was its revelation of the possibilities of *united silence*. 'When this assembly prays,' wrote Dr. Horton, 'it is the most overwhelming revelation of spiritual power that I have ever experienced'; and it was in its silent prayers that the climax was reached. 'The silences of the Conference were more to me than any of its speeches,' wrote another delegate; and a New Testament scholar of high repute noted 'the devotional use of silence in the Conference as a contribution of the first order to the Church's resources for united worship and united intercession.'

The subject demands exposition; for though 'My soul, be thou silent unto God' has probably throughout man's religious history been an instinctive mode of worship and prayer for the individual soul, the use of silence in collective worship has not been widely cultivated, or found especially profitable. Indeed, the possibility of it might be plausibly challenged. 'In the nature of the case silence means solitude; united silence is a contradiction in terms. When my eyes are closed and my ears empty of sound, though ten or ten thousand people are about me I am a solitary soul and my access to God is solitary communion, not fellowship with others.' So it might be argued; and the contention would gain support from the memory of various occasions when, in some prayer-meeting or other service, we have been directed to 'spend a few moments in silent prayer,' with the result that we were practically scattered —with more or less profit, as the case might be—to the several chambers of our solitary waiting upon God. It is doubtless owing to such experiences that the practice of silent prayer in religious gatherings, though not seldom tentatively adopted, has not become general or habitual. But the Edinburgh Conference[1] proved that silence need not impose aloofness, but, on the contrary, under proper ordering, may become the medium of closer spiritual union than can be attained through words.

What was the secret? It was that silence, to become a bond of fellowship, must be *directed* silence. The company, instead of being dismissed, as it were, to their several solitudes, must have their thought and feeling specifically directed to the successive themes of the meditation, aspiration, praise, intercession, &c., in which they are silently to engage. The exercise so ordered was found at Edinburgh to have psychological effects surpassing all that could have been anticipated by those who were newly

[1] The Edinburgh Conference owed much to experience gained in the conferences of the Student Movement, but it both advanced on the attainments of the Student conferences and established their value for a wider constituency.

introduced to it. The impressiveness of a deep hush falling on a great assembly is a familiar enough observation; but the sensations of this 'directed silence' were as far removed from the thrill of such sudden stillness as from the loneliness of 'a few moments of silent prayer.' Indeed, the soul was too much occupied during these silences to listen to the stillness, and too conscious of sharing in a collective act to feel withdrawn. What was realized rather was a transcending of the encumbrances that attend bodily sight and sound, and the limitations of words that can be uttered, and thereby a union as of disembodied spirits, worshipping or pleading in a unison unattainable through organs of sense.

It is a familiar experience of the private devotions of the Christian that his adoration and his petitions alike soon overflow the channels of language, so that his truest speech with God becomes speech without words. And it is a familiar experience of public devotions that the voice of one acting as mouthpiece for the whole assembly, though at times it may blessedly unite all hearts and lead them to the mercy-seat, at other times hinders rather than helps, from discrepancy with the unspoken prayer that is rising from the hearts of the company. In the silences at Edinburgh that consummation of private devotion was attained, with the overwhelming enhancement of a sense that a multitude of surrounding hearts were attaining it also. Each soul entering into its chamber and seeking, finding God in the solemn awe and rapt reality that attend that sole, silent communion, and yet each soul intimately subconscious of union with a great company of others in the same attitude and act: each soul praying with the concentration and the fervour that are inarticulate because utterance is transcended, yet hearing with an inward ear a great volume of the same petition going up from neighbouring and kindred hearts—there was in such silences both an intense realization of fellowship and an awe-inspiring sense of access to God that words of a spokesman or of a liturgy can seldom bring to pass.

The method of 'directed silence' was used in the Conference for united thanksgiving, for united confession, for waiting upon God in adoring meditation, and especially for intercession on behalf of the world and the Church of Christ; and in all these offices it discovered to hundreds of those present a new privilege and power which should become a widely cultivated possession of the Churches. As the days passed it was proved also that, the habit of silent fellowship once established, such communion became possible and helpful apart from specific direction by a leader. Perhaps no lesson in the potencies of silence was more impressive than that afforded at the opening of the later morning sessions of the Conference, when, by way of preparation for the morning worship that was about to begin, the Chairman called on the delegates to stand for a minute in silent prayer. Instantly the spell operated; remembered fellowship knit the 'many members' again into 'one body,' the human spirits, gathered into one, realized the presence of the divine Spirit; and the hall, sixty seconds before full of movement and murmur, was now 'the house of the Lord,' with His people prepared to wait upon Him in reverent worship, and to renew the blest communion of yesterday. That brief, pregnant silence was like some short tunnel on an Alpine railway, through the darkness of which one emerges into new scenery, a new world, limitless blue heavens and far-spread blue waters for overhanging woods and crowding rocks; and one realized that there are yet undeveloped resources for the Church to explore before it has attained all the possibilities of united devotion.

In collective approach to God Christian people have hitherto, according to temperament, habit, or other ground of preference, used one or other of two modes, the liturgical and the extempore. Both assume that such approach requires uttered speech, sometimes of a single spokesman representing the whole, sometimes (on the liturgical method) of the whole participating company. Each method is recognized by devout worshippers to be a very

imperfect instrument for so high and difficult an office. The liturgical mode brings to the task the aid of the consecrated gifts of saints and sages of the past, and the influences of hallowed association. But it lacks freedom, and adaptability to the special needs of the hour and the company; and it has to face that perversity of our mental constitution by which words and ideas grow smooth with use, and come to glide over the surface of our mind without gripping or being gripped. The extempore mode maintains freshness, spontaneity, naturalness, actuality. It judges that living words of the living man are, with all their imperfections, fitter for worship of the Living God than the noblest compositions of the past. Yet who that has ever undertaken the office of being the extempore mouthpiece of the prayers and praises of a congregation has not been compelled to realize an utter inadequacy for the task? And who that has been one of a company—whether in a little prayer-meeting or in the worship of the sanctuary—led to the mercy-seat through extempore prayer, has not again and again found his access not helped but hampered and spoilt by utterance that fell below, or went astray from, the upward strivings of his heart? Each method is in great measure a reaction from the realized imperfections of the other. Would not the disabilities of both be mitigated by applying the lessons of the Edinburgh Conference, and introducing into our public devotions the element of united and directed silence? It is around the uttered word, whether liturgical or extempore, that the difficulties gather. Silence, in which the heart can transcend words: silence, in which snare of the familiar and fetters of the conventional are escaped, and the soul may soar in freedom: yet in which, as Edinburgh has taught, communion with fellow worshippers need not be lost, but, with due ordering, will be richly enhanced,—such ordered silences would surely profit, alike in worship and intercession, bringing us back to that rubric of our greatest manual of devotion, 'My soul, be thou silent unto God.'

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COMMITTEE OF THE WORLD MISSIONARY CONFERENCE

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Report of Commission IV.

The Larger Aspects of Christian Missions.

Some of the larger aspects of Christian missions.

1st the word "larger" does not represent any real conception
The distinctively individual and religious character of missions
I am in the larger thing
The individual - The soul God - Love of Heaven
Philosophically. Religiously - Mercy.
The church -

But the missionary aim extends beyond the soul enterprise missions with all the life of man so that it is legitimate to consider and urge the claims of the enterprise and its power in other regards.

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Observance on the individual mind in China
What they have done in politics in the II 672. Cunningham
Wharton M.P. vol. 418.
Mr. Takegawa's letter say. Fiji says / in letter.

4 And this appeals a class publish & speak with restraint
but grounds I must speak
The missing. education is necessary to prevent our moral
degradation & China ruin
What restraint if the native cannot be.
Lieut Harris / Bishop. Fraser, Hobbes.
Dennison on Eng. stating Paris in Nat.
Kidd. The Work II. 67th

5. Lastly Chinese musician are the one hope of a unified
Creed
The obstacle. Lambert Harris. Keighley.
Its vitality / its remedy. Edkins.
Lucky. Grace II. 681.
The identification in the Indian Mutiny.
Palmerston. Wood (Halifax)

And musician are breaking not only the political obstacle
but also the religious breach.
Unity then must proceed at home,
or we must wait the time

This is the great cause. Aim for the man who can lead the it
and join it! also for the Church!

The United States Government Treaty with Siam was negotiated in 1856, and Dr. Wood of the Embassy, wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion."

Lawrence - "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined."

Cushing on his death-bed in 1865. "I must not to add that immensely great as their incidental utility has been, it is but a small part comparatively, among the great & good deeds of the religious missionaries in the East. There is not a nobler nor a more deeply interesting chapter than this in the history of human courage, intellect, eloquence, greatness & virtue and it remains yet to be written in a manner worthy of the dignity of the subject & of its relation to civilization & Christ. as well as of the Christ. Ch."

Kidd. "In climatic conditions which are a burden to him, in the midst of races in a lower and different stage of development, divorced from the influences which have produced him, from the moral & political environment from which he springs, the white man does not in the end, in spite circumstances, tend so much to raise the level of the races among whom he has made his permanent home, as he tends himself to sink slowly to the level around him."

Sir Clifford Lyall "It is impossible not to admit that in many instances the successful preparation of a region as an organ used has been promoted by political amalgamation, nor can there be any doubt of the intense governing power that belongs to a common religion, i.e. the Roman idea for more effective as a bond of union than territorial patriarchia, it has been accompanied tribal & racial antipathies, and its advantages are a partial set off against acknowledged disadvantages."

Yokohama. "I am sure that if no missionaries had ever come to our country, the absolute non-acquaintance of foreigners would have come to be much greater, and our relations to foreigners and our relations to foreigners would not be what they are now."

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer - Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honored God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton, and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

(From address by Sir Mackworth Young, late Lieutenant Governor of the Punjab)

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NEW YORK N.Y.
8 PM
1902



Mr. Robt. E. Speer,

Diamond Pond Camp,

Colebrook,

N. H.

Dear Bob,
How we horrified
Miss Boyd as we
came
to supper. She said Bob
Boat & Kennebago
Magalloway
Umbrella

RETURN TO ABOVE ADDRESS IF NOT CALLED FOR IN TEN DAYS.

I

Russia

[illegible]

[illegible]

Persia

[illegible]

[illegible]

[illegible]

IV



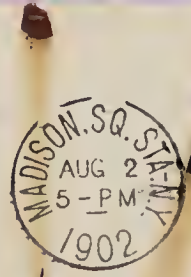
Hamadan to Baghdad.

On start
Just upset out
the arabian nights.
The storm the next day
Kirmanshah
" The ziggurats
Bisitun
Ctesiphon.
The plain of Assyria
Kirkuk
Mosul
Baghdad.
On boats on Tigris Euphrates
British Indian steamers

Form 892.

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE
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156 FIFTH AVENUE, NEW YORK.

III





Mr. Robert E. Speer,

Diamond Pond,

N.H.

United Free Church of Scotland.
BELHAVEN CHURCH.

Minister:
Rev. John A. Hutton, M.A.,
21 Kensington Gate,
Glasgow, W.

June 7. 1910.

Dear Mr. Speer,

I regret greatly that I shall not be able to attend the meeting this evening. I was looking forward to it for its own sake, and for the opportunity it would give me of meeting you. But a slight chill & indisposition warns me to stay at home tonight.

It would be a pleasure to my wife and myself to have you stay with us at any time when you may be in Glasgow. Then we might talk over the American business matters & the outlook for any opportunity of making a return.

With very good wishes

Chris. Brown to Lord Cockburn.

(1) L. Meath - Letters & Characters
from Hist. of Ballial.

Dr. Jowett's retirement from the Ex
Institute.

1. The whole Church ought to gather to consider not doctrine or any internal ecclesiastical problem but the support of the crowd

2. It ought look out upon a known world open and accessible and already ready to change its ways.

3. It was face a crowd problem such resources adequate to the task of dealing with it - Resources. Worthless Sunday Evening Sermons
- But are our spiritual resources adequate
The ground of our faith is - "God of these stones. Matt 3 v. 9. Luke 3. 2. 23.

4. It ought meet under new and unprecedented circumstances for the immediate evangelization of the crowd.
1. Of our need of know with God & modern.
2. The unity of the Church
3. The crowd with rather ruin of civ spent.

5. It was face its problem with the accumulated experience & knowledge & encouragements of a century of inv Evolution
1. Gods pass with the few.
2. How does he go to day
3. Means & ways of communication

6. It ought meet a teaching test of the modern gods question by
10. Does it know a great enough God. Church - Ideal.
11. Can it be questioned why? Which prayer. Leighton Edition

R.E.S.

At The World Missionary Conference,

EDINBURGH, JUNE 1910.

With very great regard,
A.S.

At The World Missionary Conference:

A LITTLE NARRATIVE FOR FRIENDS WHO WERE NOT THERE.

BY

ALEXANDER SMELLIE, M.A., D.D.

DUNDEE:
JAMES P. MATHEW & CO., CAXTON HOUSE, COWGATE.

1910.

TO

JOHN R. MOTT, M.A., LL.D.,

WITHOUT PERMISSION,

AND WITH ENDLESS GRATITUDE.



AT THE WORLD MISSIONARY CONFERENCE.

THE Conference baffles description. It was much too great, and much too fragrant, to be set forth in words. When you stand under the dome of St. Paul's, and look up in silence, and then try to give some account of it to a friend, you discover that such spaciousness refuses to be cabined and confined in language. And if, at the other end of the City, you pass from the sunlight of the streets into the coolness of the Abbey, you are faced by new impossibilities: how can you delineate the perfume and poetry of the shrine, its haunting memories, its sacredness, its appeal? The Conference was vast as St. Paul's and beautiful as Westminster. Those who took part in it would need that "one word more"—

Fit and fair and simple and sufficient—

for which Mr. Browning sighed, but which eluded even a poet's ardent quest.

Thus what is written here is only a hint of finer things which defy expression. It is the mere outline of a picture that may not be painted in full.

The story I have to summarise has four chapters in it.

"The Eight Commissions": that is the title of its opening chapter.

No meetings have ever been held for which preparation so wide in extent, and so careful in character, was made beforehand. Those who planned the Conference were resolved that its investigations should be scientifically thorough, and that its conclusions should rest on ascertained and sifted facts. For two years in advance eight Commissions had been diligently at work, each composed of

men and women to whom the subject of Missions was familiar, and each basing its decisions on information gleaned from missionaries in all quarters of the world. Nothing was haphazard, or simply doctrinaire and academic, or misty and problematical. Everything had been brought to the touchstone of observation and life. When one of the Reports was under discussion, its writer pointed to a monument which he had built up on the table in front of him. It consisted of nine bulky volumes, containing the correspondence received by this particular Commission in answer to queries its members had sent out. One volume, bound in covers of brilliant orange, held the response of Japan; three, in a dress of paler yellow, were the contribution of China; three more, in ruddy crimson, were India's share; one, clothed in green, was the reply of Mohammedan lands, Persia and Turkey and Egypt; and one, in clear and azure blue, spoke of what is being accomplished in pagan Africa for Christ and His Church. It was an object-lesson of the research and toil which lay hidden behind each of the eight Reports.

The first Commission, on "Carrying the Gospel to All the Non-Christian World," had Dr. John R. Mott for chairman. The theme which its Report illustrated and emphasised is the unrivalled opportunity of the present moment. Are we not looking out on a humanity that, more than ever, is in movement and flux and transition? Heathen and Moslem faiths are losing their hold on educated people, though strenuous efforts are put forth to adapt them to the changing conditions of the time. Moreover, our Western civilisation has carried poison and peril, no less than gold and frankincense and myrrh, to those races to which it has gone; it has harmed them alike in the moral and in the intellectual sphere; and is it not incumbent on us to strive to repair the mischief and to provide the sufficient remedy? And there is that growing spirit of nationalism which is busy, in Turkey, in Persia, in China, in India; what a summons this uprising patriotism addresses to believing men, to educate it, to purify it, to permeate it, before the noble chance goes by and is lost, with the thoughts and purposes of Jesus Christ! In many mission fields, too, revival has brought a glad confident morning to the native Church and a great expansion of membership; Manchuria has felt the quickening breath of God; Korea, within twenty years, has seen two hundred thousand of its sons and daughters gather in faith and hope and love round the pierced feet of the Good Shepherd; other countries

have been eating the flesh and drinking the blood of the Son of Man ; but the freshly won disciples need to be established in allegiance to their Lord. Ay, and for its own well-being the Christianity of the homelands must bestir itself. Those herculean tasks and splendid opportunities are God's indubitable call to it. It is becoming too soft and luxurious, too materialistic and unspiritual. It is forgetting the law of labour, and the law of intercession, and the law of sacrifice—laws which it must reverence and obey, or it will die. Is it not time that it awoke from sleep? Its Master not only commands but encourages it to swifter diligence and fuller consecration. The remotest parts of the earth are accessible in our century as they have been in no previous age ; Peking is within a fortnight of London ; and the Empire of Jesus, more truly than the Empire of King George, can "stretch one hand to Huron's bearded pines and one on Kashmir's snowy shoulder lay." Then, also, the resources of the Church, human and superhuman, were never more abundant ; they are adequate to the largest enterprise ; they should stand foiled and dismayed before no difficulty. These were the arguments, enforced by an overflowing wealth of knowledge that had been accumulated from every corner of the non-Christian world, which the first Commission pressed upon our consideration.

I dare not tarry quite so long in company with the other seven Commissions, although the message brought by each of them was of equal suggestiveness and as unmistakable urgency. Here is the second. Its chairman is one of the most cultured and most earnest of living missionaries, Dr. J. Campbell Gibson of Swatow. He and his coadjutors portray for us "The Church in the Mission Field ;" and it is an inspiriting picture, a modern version of the Acts of the Apostles. We are given a glimpse into the life of innumerable Christian communities. They differ in polity ; they are Moravian, or Congregational, or Anglican, or Methodist, or Presbyterian, or of the fellowship of George Fox and Robert Barclay and William Penn ; but, more and more, they are desirous to draw together into closer unity. We see the solicitude of their leaders to guard the purity of the household, and the sincerity and holiness of the children ; it appears in the instruction and probation of catechumens before baptism, and, not less, in that wholesome and vigilant and tender discipline which is administered afterwards. We discover what methods are used for the edification of the disciples, and what services they are set to perform. We become witnesses of miracles

of grace as incontestable as those of the primitive years; there are Pentecosts of to-day as certainly as of yesterday, conversions proved in character, living epistles of the living Christ. That is Dr. Gibson's heartening recital. The third Commission was manned by specialists and scholars. Dr. Gore, the Bishop of Birmingham, one of the notable figures of the Conference, alert in thought, ascetic, intense, presided over its deliberations; and for helpers he had such experts as Professor Moore of Harvard, and Professor Sadler of the University of Manchester, and Lord William Cecil, and Sir Ernest Satow. "Education in relation to the Christianising of National Life:" that was the topic now. And if there were any listeners to Bishop Gore's Report who had approached the subject in a somewhat sceptical temper, disposed to maintain that an excessive prominence is being assigned to education in connection with the work of missions, and that it might be better to concentrate attention and effort on a pure and simple evangelism, their questions were answered and their doubts must have disappeared. We learned what a manifold value education has: how it builds up a capable and enlightened Church, which compels the respect of the community outside; how it leavens the whole life of a people with Christian ideas, and thus prepares the way of the Lord; how it leads the young into contact with the Gospel and the Saviour as no other method can. Commission Four dealt with a problem of peculiar difficulty and yet of extraordinary fascination. Its Report treated of "The Missionary Message in relation to Non-Christian Religions." Professor David Cairns of Aberdeen, the honoured bearer of an honoured name, was spokesman for its members. As we hearkened to him, it seemed as if we were within earshot of a momentous conflict. Here was the truth as it is in Jesus facing the fatalism of Islam, and the pessimism of the Buddhist, and the pantheism of the Hindu, and the cold moralities of Confucius, and the stoical endurance of Shinto, and the fears and dreads of those Animistic creeds that fill the world with evil principalities and malignant powers: is it not a far-flung battle-line? Yes, but this faith of ours, holy and gracious and perfect, while it must oppose that which is degrading and false wherever it meets it, understands also how to woo and gain the votaries of other beliefs; there are points where it touches them, holds friendly parley with them, allures them to its side; if it is forced to contend to the uttermost against their black midnights, it can promise them too that it will ripen their feeble dawns into its own glorious noon, This was the mighty

campaign, this the onward march of the Church and the Master, whose echoes Professor Cairns made us hear. *Vexilla Regis prodeunt!*

The fifth and sixth Commissions led the Conference back from the outposts to the centre. The former, with President Douglas Mackenzie of Hartford for chairman, concerned itself with "The Preparation of Missionaries." It laid stress on the principle, applicable here as everywhere else, that we needs must love the highest; the men and women who go abroad, it affirmed, ought to be the men and women of completest equipment no less than of most invincible grace; or, as Miss Ruth Rouse phrased it, the time is past for "that terrible heresy which expects *either* piety *or* intellect, and is sure we can't have both." The latter, piloted by Dr. James Barton, shrewd and clear-witted successor in our time of John Eliot, and Foreign Mission Secretary to the Congregationalists of New England, left us ashamed of ourselves, and feeling like the old Athenians after Pericles had fastened his disquieting goads in their consciences and hearts. It had to do with "The Home Base of Missions"; and its Report was an over-true indictment of the Churches of Christendom for their lack of intelligence, for their niggardly offerings, for their failure in leadership, for their disinclination to expect great things from God and to attempt great things for God. Freely we have received—freely, and through generation after generation; and it looks as if we had yet to begin to give.

When we reached the seventh Commission, we were among high questions of legislation and statecraft. Its members were charged with the study of "Missions and Governments." It was fitting that Lord Balfour of Burleigh, who has been a Cabinet Minister of Great Britain, should be their chairman, and that they should have for vice-chairman Dr. Seth Low, the brave Mayor of New York, who fought a good fight against Tammany and its abominations, clearing the dark places and letting in the law. They pleaded for the missionary's right of entry to every commonwealth on the face of the earth, and for the convert's right to enjoy all the liberties of the nation in which he is a citizen. They set down their conviction that no imperial and colonial power plays well its part, unless, consistently and energetically, it fosters sobriety and justice and godliness in the less developed races for which it is responsible. They showed us the complexity of the matter: how in Japan the government is heathen and yet abundantly tolerant, and in China it is heathen and suspicious, and in India it is Christian with three hundred millions to rule who cherish alien faiths, and in the lands of the

Prophet it is often bigoted and fiercely fanatical. They insisted that the foreign preachers and their native helpers must, to the very verge of their ability, act in alliance and friendliness with the magistrates of the State. They inculcated again the meekness and patience of Christ: that martyr lives are things for which no compensation can be asked or even received; that the spoilation and destruction of property ought frequently to be welcomed as Gaspard de Coligny welcomed the sore tidings that his Castle of Chatillon had been pillaged, and its treasures rifled and burnt—"Men have taken from us what they can," he wrote to his boys; "if such is the will of God, let us be happy." And so we come at length to the eighth Commission. With sober and restrained persuasiveness, under which a glowing passion throbs all the while, it advocates "Co-operation and the Promotion of Unity." Sir Andrew Fraser has been its guiding spirit, and few in the Conference are more absolutely trusted and more truly loved. He, and those who have worked with him, bid us be thankful for movements towards the cementing of Christ's broken Church, which are already harbingers of the hour when Ephraim and Judah will vex one another no longer. They declare that, if the unoccupied spaces of the world are to be evangelised, more mutual understanding and more cordial co-partnery are indispensable. They ring out once more the imperative which George Gillespie pressed on the warring Resolutioners and Protesters of his day: "Brethren, let us pack up differences in this place of our pilgrimage the best way we can."

I hope that you do not think my initial chapter too protracted and tiresome. It will do us good to grasp the manysidedness, the accuracy and precision, the far horizons and the pungent and poignant home-truths, of this remarkable Conference. Once we succeed in the endeavour, we shall comprehend the real grandeur of Foreign Missions; and we shall be amazed that hitherto we have ourselves been so lethargic, so callous, and so blind.

But let us get to the second chapter. We may call it: "In the Assembly Hall."

I want you to "visualise," as Coleridge would have said, what we saw and felt who were privileged to attend the Conference. Many of you know the very noble hall in which the delegates met, its roominess, its stateliness and dignity; it seemed the predestined place for such a gathering. In the Moderator's chair, each forenoon and each afternoon, sits Dr. John Mott, unanimously chosen

to the position of honour. On his right hand is Sir Andrew Fraser; on his left you will find, it may be, Bishop Montgomery of the Society for the Propagation of the Gospel, or Bishop Talbot of Southwark, or Sir John Kennaway, or Lord Reay. The square enclosure in front houses the members of the Business Committee. This is Dr. George Robson in the centre, with Mr J. H. Oldham on one side—a Secretary young and most modest and most masterly—and with Dr. Arthur Brown on the other: Edinburgh realises soon what the United States has known for years, that in missionary affairs Dr. Brown ranks among the princes of the chariot. Pass beyond this enclosure, straight from the chair, and you are among the seats reserved for the newspaper men; the London *Times*, and the *Manchester Guardian*, and the *Scotsman*, and many another journal, have sent some of their best representatives here. To the right and the left of the pressmen are the Continental delegates, two hundred strong; Scandinavia, and Finland, and Holland, and Germany, and Switzerland, and France, claim those sections of the Hall; and what giants they have deputed to speak in their name—Herr Dahle, and Count Moltke, and Dr. Julius Richter, and Professor Meinhof, and Dr. Warneck, and Dr. Boegner, and Bishop La Trobe, in whom the love and the zeal of Herrnhut are impersonated! The remainder of the area and the Moderator's Gallery, immediately behind Dr. Mott, are crowded by the men and women, more than a thousand in all, who have come from the Churches and Societies of America and Britain. The gallery to the chairman's right is kept for missionaries at home on furlough; that facing him and that on his left belong to the public. During all the ten days of the Conference there is scarcely so much as one vacant seat anywhere; from floor to ceiling the great building is full.

One is impressed by the perfection of the arrangements: the meeting is a triumph of organisation. The stewards are young men from the Divinity Halls of the various Churches; they serve courteously, noiselessly, efficiently; and they are learners as they serve. Morning and afternoon, each separate day, one of the eight Reports is discussed. A delegate who wishes to speak fills in, on a card which a steward has given him, his name, and the field in which he is interested, and the aspect of the subject on which he has something to say; this card goes to the Chairman, and takes its place amongst many others on his table. The Report is introduced in an address of twenty or twenty-five minutes in length. Subsequent speakers are allowed seven minutes; when five of these

have fled, an admonitory bell is rung; when the seven are finished and done, the bell sounds again, and now it "means business," and the orator stops perhaps in the middle of a sentence. That there may be no delay two speakers are called upon together, and the second is prepared to commence so soon as his predecessor leaves the desk. There is never a hitch, never a barren and unprofitable pause, never an awkward moment. The magician who manages it all,. as autocratically as a Kaiser and as graciously as Chaucer's "verray perfite gentil knight," simply and superbly, is the man in the chair, John Mott himself. Under God, and because he walks with God and abides in Him, he is the mainspring of the Conference. He buys up every opportunity; he reaps a harvest from every instant; "We are glad of the applause" he says, "but please let it be concise applause," and nobody can misread the pregnant and vigorous adjective. The strain must be tremendous, but the calm and usually inscrutable face shows no sign of weariness; there are occasions, on the contrary, when it lights up with humour. "The dauntless crusader," as Sir Ludovic Grant designated him when the University gave him its degree, is in his element; he has lived and prayed and wrought and spoken and written on behalf of Missions; and the Conference is meat and drink to him, sunshine and warmth, the hope and dream of many days fulfilled at last.

Of what variety and yet what unity the Assembly Hall is symbol and manifestation! East and West, "and never the twain shall meet," do meet within these walls, because one unearthly King has bound them both by His vows. Dr. Ibuka and Bishop Honda and Dr. Harada, who is President of Neesima Simata's famous college of the Doshisha, have come from Japan; and this, in the flowing silk of a Chinese gentleman, is Professor Tong Tsing-en, of Shanghai; and this is the Honourable T. H. Yun, who not long since was Minister of Education in Korea. India has sent the venerable Dr. Chatterji, first Moderator of her Presbyterian Assembly, and Mr. V. S. Azariah, who has the skill to speak both incisively and kindly. There are black-skinned sons of Africa present, whose nervous and forceful English puts numbers of us to shame. And Churches of all the shades of Protestantism grasp each other's hands and look into each other's eyes. Their differing attitudes will be demonstrated, indeed, before the ten days have run to their close; but, in this Jerusalem to which the tribes have gone up, it is far more apparent that one sacred ambition urges them on. Such diverse temperaments, too, reveal themselves.

Mr. Bryan, the protagonist of the Democrats, gives evidence, in more than one memorable little address, of personal acquaintance with Missions and deep-seated convictions about them; and Mr. Roosevelt, his Republican rival and victor, adds his own Amen in a characteristic letter. Mrs. Creighton, widow of the historian of the Papacy, pleads for a more erudite type of missionary; and Mrs. Carus-Wilson attaches much weight to the pervasive influence of Christianity on the customs and laws of heathen countries; and Dr. Robert Speer thinks that the chief aim must always be the capture of the individual soul. Mr. Lloyd of Fuhkien believes that what China and the world require is the old Gospel from the old Book preached in the old way; whereas Mr. W. H. Frere, head of the Mirfield Community of the Resurrection, cleverest of speakers and most wayward of thinkers, hankers after the methods of mediævalism: the conversion of the king as prelude to the subjugation of the people; the indiscriminate baptism of hundreds at a time; the sure expectation of miraculous signs and wonders;—Mr. Frere has indubitably the courage of his opinions, but they are not those of nine-tenths of his auditors. You see the variety; but the oneness is far more palpable; it tingles and quivers in the air. These twelve hundred men and women are thirled to the same transcendent Lord, and in the Conference they are conscious of their unity as they have never been before. The Assembly Hall is a suburb and outcourt of the heaven which Miss Rossetti celebrates:

> Each face looked one way like a moon new-lit,
> Each face looked one way towards its Sun of Love.

And then the spiritual vitality of the gathering! So many dedicated workers from the high places of the field could not come together with one accord in one room, and their meeting be conventional and icily regular. The Holy Ghost brooded over us. We felt His presence in the praise. Such enthusiasm was thrown into it, such volume, such virility. It might be a Scottish psalm that was sung, or it might be Luther's *Ein' feste Burg ist unser Gott;* whatever it was, heart and soul and strength and mind were in the melody behind the voice. But, much more movingly, we felt the nearness of eternal things in the half-hour of intercession which was the crown of each day's proceedings. The human leader of this Act of Intercession was chosen with a singular wisdom. Perhaps

it was Mr. W. H. Findlay, the Wesleyan Secretary for Foreign Missions, and then the devotions had all the rhythm and music of some ancient liturgy; or it was Bishop Moule, more human and more conversational, with a brotherlike familiarity in converse with the Elder Brother; or Dr Ross Stevenson of Baltimore, who gave many of us a new understanding of how to use the wealth of the Bible in worship; or Mr. Hoste, the Director of the China Inland Mission, in whose exhortations and prayers simplicity and depth were joined; or Dr. J. O. F. Murray, of Selwyn College, Cambridge, with stately sentences which yet laid warm and appealing hands on us; or Mr. Hodgkin, of the Society of Friends, as quickening and gracious as any of the others. Each had his own aptitude for the difficult and holy task. Now a pause after a word of Scripture afforded us leisure to enter into its significance. Now, when all heads were bent, a topic of confession or petition or thanksgiving would be named, and then, for a minute or more, an unbroken silence possessed the Hall, and in the silence we spoke with God. And always the requests were specific, travelling directly to a mark, and not wandering among nebulous phrases and undefined generalities. Yes, the human leader was wisely chosen. But he was no more than the mouthpiece for the divine Leader. It was the Spirit of God Who talked with our souls, convincing us of neglect and sin, stirring in us both humility and resolve, linking us more unbreakably with our Redeemer and Lord. If, after those abasements and exaltations, we should return to our half-hearted religion, how inexcusable our guilt will be!

We pass to our third chapter. This may serve for its superscription: "Moments in the Conference."

The pedestrian who starts to walk from Invercannich in Strathglass to the Shiel Inn—and the road is long and rough in places, and he may easily wander, and the task will occupy a whole summer's day, from morn to noon and from noon to dewy eve—is moving through glorious scenery all the time. But there are special grandeurs which fix themselves indelibly in his soul—the green trees and red rocks of Glen Affric, the still surface of Loch Beneveian which scarcely a ripple stirs, the lowering and mighty mountains of Kintail, and then at last the silvery glitter of Loch Duich, across which he looks to the Cuchullins and Skye. The Conference, too, had its outstanding moments. It was memorable from its beginning to its close, from the service in old St. Giles at

which Dr. Wallace Williamson preached so wisely to the leave-takings in the quadrangle and outside the gates of the New College. But some of its incidents linger with peculiar distinctness in the mind; and I propose to recall a few of these.

There was the first evening. The concluding gathering of every day had its own chairman, Dr. Mott's duty being finished—finished in the best sense of the verb—with the termination of the afternoon session. On this inaugural night Lord Balfour presided; and he did justice to a splendid occasion. In his very clothing he had taken pains to show the significance he attached to the meeting: the broad dark-green ribbon of the Knights of the Thistle ran across his breast; and he wore his stars and decorations to salute the missionaries of Christ, as he would have worn them at some high ceremonial in Windsor Castle or Buckingham Palace; it was both an act of courtesy and a confession of faith. In literal fact we were assisting at a high ceremonial. For after Principal Whyte had led us to the throne of the King of kings in a prayer whose aroma, like Mary's ointment of spikenard, filled the whole house, and clung to our spirits during all the subsequent days of the Conference, Lord Balfour read a message from King George, a greeting free from the stiff formality of most documents of State, cordial, well-informed, sincere; and, almost before it knew what it was doing, the assembly was singing "God save the King" with a verve and yet a reverence not always thrown into the familiar lines. The three speakers of the evening followed. The chairman was first, and his listeners understood soon what his hopes and aspirations are. They are those so often disclosed in this œcumenical council, where peace is the watchword and not controversy and debate. Lord Balfour avowed his satisfaction in the unifying process which he saw going on in the foreign field, not merely because it is good and right in itself but because it ought to react on the home Churches, drawing them also into a happy kinship and intimacy: what if our deliverance from the schisms and separations of years should arise out of India and China and Africa? Next came the Archbishop of Canterbury, to assure us in weighty words that Missions must have the central place in Christian faith and Christian life. There were thinkers of fresher originality at the Conference, and orators of more compelling eloquence; but Dr. Davidson won the assent and consent of those whom he called his "fellow-workers in the Church militant" by something more than his commanding position in the ecclesiastical realm; side by

side with the note of sober and persuasive reasonableness in his address was the note of personal emotion. He told how he himself had been left tingling with a mingled sense of humiliation and eager enthusiasm after quiet talks in Lambeth with single-hearted men, who had come to him from their labours under an African sun or in the Arctic circle or among the islands of a stormy sea; he had set the value and the glory of their self-sacrificing devotion against his own more commonplace service; and then he had fallen on his knees and asked the God Who sees in secret to guide him to fruitful co-operation with such good soldiers of Jesus Christ. He described, as the first Commission did, the pre-eminent opportunities of the present, with nationalism feeling its way to life among the Asiatic races and with a young and buoyant manhood peopling the wide Canadian plains. He insisted that nothing is so essential as a new unction of the Almighty Spirit. And he declared that, if in our plans, our policy, and our prayers we lifted Missions to that supremacy which they ought to have, it might well be that some standing before him should not taste of death till they saw, here on earth, the Kingdom of God come with power. The closing speech was that of Dr. Robert E. Speer. It delineated the leadership of Christ in the Church and in the individual disciple. Was it not Christ Who sent David Livingstone to Africa when he had meant to go to China, and Griffith John to China when he had meant to go to Madagascar? Was it not Christ Who had drawn them together into this Conference, in no mood of foolish optimism, but to look sensibly at all the facts and complexities of the case? And must they not hold themselves ready to follow Christ, over their own predilections, against their own wills, whatever He commanded and wherever He might point, pressing where they saw His white plume shine? Dr. Speer is, I fancy, even younger than Dr. Mott; both of them may have the longer half of life in front, and God grant that it be so! For He has given no nobler possessions to His Church in our day than these two Americans; in their knowledge, their concentration, and their power they are at once an incentive and a condemnation to us in Britain. They are alike, and yet they are different. Dr. Mott is calmer, more impassive, more self-contained; *illi robur et aes triplex circa pectus est;* he rules himself as well as his auditors. But Dr. Speer cannot conceal the fervours that burn within him; his terse, vivid, convincing utterances carry flame as well as light; he could say, with the prophet Jeremiah and with Dora Greenwell's pitman, "I've got a word like

a fire in my heart that will not let me be." And we must be phlegmatic indeed if he does not kindle our souls into a white heat.

Such is the first evening, and the second scarcely falls behind it. Mr. Seth Low is in the Moderator's chair; but we are not permitted to hearken to him. He imposes a self-denying ordinance on himself —he will devote the hour-and-a-half in its entirety to the two speakers; and he lays a similar embargo on us—the meeting is religious and sacred, and we must refrain from applause. Now Professor W. P. Paterson, Dr. Flint's successor in the University of Edinburgh, is on his feet; and, before you have heard him for five minutes, you realise that the generation of great theologians is not yet exhausted. He is unfolding a magnificent subject, the finality and universality of the religion of Christ in its redemptive aspect; and he is doing it in the magnificent style, as Samuel Rutherfurd would, or John Owen, or Jonathan Edwards, or Thomas Chalmers. Look, he says, at the blessings which Christianity confers, the inward wealth of pardon and holiness and eternal life; and contrast these with the *summum bonum* of the Buddhist, the escape from a weary existence to the nothingness of Nirvana, where grief falls from the heart like raindrops from the lotus leaf. Or look at the God Whom Christianity reveals, illimitable in His willingness and His strength to save; and contrast Him with the Oriental Despot of Mohammed, capricious and exacting and far away from the needs of men. And look at the method of salvation Christianity propounds, the method of free grace, easy, artless, unencumbered; and contrast it with the laborious and ineffectual schemes, the works and the penances, to which all other creeds have recourse. It is a victorious demonstration, and it is done with the facility of a master. From first to last Dr. Paterson speaks without notes, and his looks and gestures disclose his own overflowing delight in his theme; we are sorry to be released from the spell. But after the thinker, the reformer. This is Dr. Henry Coffin of New York, and he is urging the finality and universality of Christ's religion in its ethical aspect. His are daring words, which pierce the conscience with shame. He is sure that the social ideal of Christianity is what the world is hungering for; but he is equally sure that in the lands of the Gospel and the Church it is not being translated to-day into conduct and character. How could they invite Asia and Africa to turn towards Europe and America for an exposition of the Kingdom of God? A trade and commerce dominated by competition and the selfish lust for gain; an inter-

national policy which erected high protective tariffs round home manufactures and paid no regard to the working men of other countries than its own, which laid on the citizens of the State the burden of supporting huge armaments, and which thought of war as the final court in every dispute; an administration of justice that was not influenced by love towards the wrongdoer—these were out of harmony with, they were antagonistic to, the teaching and temper of Christ. One wondered what the statesman and administrator in the chair was thinking. No doubt, he approved. He has the head of a dictator, but he is an absolutely Christian dictator, and there is no "coarse cruel chaff" in his composition. As for the rest of us, Dr. Coffin shattered our comfortable contentment; but the indictment was salutary. We remembered Stevenson's vindication of the storms of the tropics:

> Beneficent streams of tears flow at the finger of pain,
> And out of the cloud that smites beneficent rivers of rain.

It was indeed an unsparing and inexorable Conference throughout its whole course. There was another day when the British Government was haled to its bar. We had heard of the zealous proselytism carried on by the emissaries of Islam among many of the African tribes, from Nigeria in the west of the continent to Egypt in the east. The moon of Mahomet, so far from setting, is blazing in these regions with renewed and harmful brilliance; and the story told by Dr. Karl Kumm was one to alarm all who heard it. But it is even sadder to know that, in their rule over the Sudan, British officials are helping rather than hindering the Moslem advance. Things are as serious as they can be, when Dr. Giffen, of the American United Presbyterian Mission, could describe the Gordon Memorial College in Khartum, the monument of one who was a Christian before he was anything else, as permeated by an almost aggressive Mohammedanism, the lessons chosen from the Koran and not from the Bible, the devotions those inculcated by the Prophet and not the prayers which Jesus taught us to pray. This is not how a commonwealth ought to act, whose suzerainty is usually so ennobling to its subject peoples, and whose desire is to follow the Christ, the King. Sometimes the sword-thrust penetrated deeper still. I have alluded to Mr. Azariah, and his faculty of incisive and yet kindly speech. On one of the evenings of the second week it was exercised so as to make us blush. He thanked the Christians of the West for their manifold gifts to the Orient; but he craved something more. All over India there were missionaries who threw open their

very hearts to their eastern brothers; but in too many stations, up and down the great dependency, a different order of things prevailed. The white man held himself at a certain distance; he did not quite trust his fellow-soldiers in the Holy War whose faces were of a duskier hue; his relation not only with the native convert but with the native preacher was one of condescension and patronage rather than of unfettered friendship. And the Hindu, labouring in the same harvest field for the same peerless Husbandman, was distressed by this lack of confidence. "So much has been done by you already," pleaded Mr. Azariah in his closing sentences. "You have bestowed your goods to feed the poor. You have given your bodies to be burned. We ask love. Give us friends." It was well that Lord Reay was presiding that night, the spiritual kinsman of James Outram and the Lawrences and Havelock and the other chivalrous souls whom Britain has freely dedicated to the service of India. He rose at once to say, that during his governorship of Bombay he had had no more trusted and trustworthy friend than one of the Brahmins of the city; that in the Christian faith all workers, Oriental and Occidental, must be united by bonds of perfect intimacy; and that there was not a member of the Conference who was not ready to shake the right hand of fellowship with Mr. Azariah and his countrymen. It was the right word, spoken at the right instant and in the right tone.

But among those churchmen, convened from ecclesiastical folds so wide apart, and bred in traditions so hard to reconcile, did no divergence manifest itself? Yes, there was a divergence which could not be hidden—that between the Evangelical and the Sacerdotalist. Here are two noteworthy figures, both of whom have come to Edinburgh from Delhi. One is Brother Western of the Cambridge Mission. He might have stepped straight out of the cloistered Middle Age. He is dressed in the long brown frock which we associate with the Franciscans; his feet are sandalled; hanging at his side is a gleaming silver cross. The other is Mr. Thomas, head of the Baptist Mission in the famous Indian town, with nothing in his garb to indicate that he is so much as a Protestant minister, as remote from mediæval habits and fashions as it is possible to be. "When I met my brother first," Mr. Thomas says, "I scanned him from top to toe, and I decided that the only point of contact we had was to be found in our boots, and I took this for a hopeful sign, for it showed that at least we were on the road to unity." But these two, being thoughtful and gracious and Christlike men, can kneel side by

side, and agree in prayer as touching what they shall ask; once each month they actually do it in Delhi, and then their differences are forgotten. Individuals who run on the errands of one Master, and find their coveted reward in His smile, are not to be driven into variance by the most opposing tastes in apparel. But when we forsake individuals for Churches, the problem grows more perplexing. There is nobody whom the Conference likes better than Bishop Brent of the Philippine Islands—he is so straightforward and frank, so manly and so godly. He has been, he confesses, in more fights than one over matters of doctrine and of practice, and he has always tried to fight as a Christian gentleman should; evidently he subscribes to the Credo of Rugby and Tom Brown that "fighting, rightly understood, is the real, highest, honestest business of every son of man." But there is "a great and venerable Church," he reminds us, "which sits apart in an aloofness more pathetic than splendid"; and he asks us to go to the Roman Catholics, and to go back to them again and again, until at last we have compelled them to co-operate with ourselves. With the Vatican and the hierarchies he cherishes no sympathy; but there is a mass of devout people who may be won to friendliness, and, if this should once be achieved, the centre itself might descend from its isolation and might abandon its hostility. Well, it is a consummation thrice desirable, if it comes, as alone we can wish it to come, through the cordial acceptance by the Roman Church of the liberty wherewith Christ makes His people free. The Conference believes that Dr. Brent keeps the cardinal proviso in mind, and it cannot quarrel with him. But one or two speakers succeed, who awaken a more anxious doubt. Their Anglicanism is too high. Their admiration for the antiquity and the sacramentalism and the stately pretensions of Rome is too pronounced. They are few in number, "a little band of lions in an enormous den of Daniels," as Bishop Montgomery expresses it with quaint and yet politic humour. But they do not conceal their longings, and these are not the longings of the delegates who sit beside them on the green benches of the Assembly Hall. No, we are soberly and unalterably certain that, neither in the Mission field nor in the home countries, will Roman Catholicism help us to national and intellectual freedom, or to a saving faith, or to the best code of morals and the sublimest standard of life. So we applaud Dr. Roberts of Philadelphia when, with a Diet of Worms note in his voice, he tells us that "American Christians are not ready to

apologise for the Protestant Reformation"; we feel that we shall be in our senility when we sink to such apologies. More than anything in all our lives before, the Conference has fanned to an unquenchable glow the yearning for amity and concord; but, even for such prizes, we will not barter our inheritance, and we cannot go to Canossa.

Three other conspicuous moments out of those surprising and enriching days must be put on record.

It is Tuesday evening, the 21st of June. The house is crowded in every part, but the stillness brooding over it is tense and deep. For Professor Denney is talking; and I do not know any one who searches motive and profession and behaviour as he does. You cannot call him, what his adversaries most unjustly nicknamed John Calvin, "The Accusative Case"; for the wounds he inflicts are those of a friend, and his one solicitude is to brace conscience into liveliness and vigour, and to make us Christians in reality as we are in designation. Once again he presses on us the charge that Missions fail because the Church fails. We are interested in them; but our interest is not definite and enthusiastic. How can it be when we are so languid about Christ's cause and claims at home? Few members join our congregations; few students are entering our Divinity Halls; and we cannot send reinforcements to the front if recruiting has stopped at headquarters. The Church, for too many of its adherents, is little more than a useful institution of society; there is no constant and constraining sense of the marvel of that revelation of God in Christ which it exists to appropriate and to proclaim near and far; a kind of Christian secularism has invaded it and is sapping its strength. Men and women must recognise that loyalty to Jesus as Saviour and Lord is the central thing; then they will be drawn into the only union with one another which deserves the name. And they must refurbish the neglected weapons of self-denial and sacrifice if they expect to conquer the world. "If there are people who will not give up for Christ the hope of being rich, or of having a home of studious leisure, or of fulfilling some social ambition, then, so far as these people are concerned, the Christian religion is dead." It is the Church's temptation, it has been her error, to make the Gospel too cheap; and she will renew her youth, she will do valiantly, only when her sons and daughters are prepared to crucify themselves for Jesus' sake. Dr. Denney's are hard sayings, but so were his Master's; and this is the teaching which breeds a vital and irresistible Christianity.

It is Wednesday evening now, and Dr. Horton is the speaker. He lifts us as high as, the night before, we were brought low; and nevertheless he is in completest agreement with Dr. Denney, for his message is that we have the treasure in earthen vessels and that our sufficiency is of God alone. He relates—does he believe in the old *Sortes Biblicæ?*—how, being oppressed by the anticipation of addressing the Conference, he had, before leaving London, dipped his hand into a little bag of Scripture texts which a friend had given him; and had drawn out the legend, "El Shaddai," with this translation of the Hebrew title in a parenthesis, "God is sufficient"; and so his fears had vanished. He enumerates the lessons he has himself learned, and the visions he has seen, since coming to Edinburgh; the truth which he dimly apprehended ten days previously was as nothing compared with the truth he grasps in both of his hands in these concluding sessions of the Conference. There is a new assurance of the fulness of the Bible; other religions fling their broken lights on spiritual and everlasting things, but the Gospel is the power of God unto salvation, and with it on our lips and in our souls we need harbour no dread. There is a new satisfaction in the mediation of Jesus Christ; to the crucified and exalted Lord all authority is entrusted on earth and in heaven, and He cannot fail. And there is a new conviction that the very difficulties of the Missionary enterprise are a promise that God Himself will unbare His arm and will work His miracles of majesty and mercy. These are the apocalypses which have gladdened Dr. Horton; and he communicates them to us that we may be strong and of a good courage.

At length we have arrived at the closing evening. The assemblage is larger still, and the quietude more unbroken. Sir Andrew Fraser is chairman. He speaks simply and beautifully; "we think we have seen Jesus," he says, and more than a thousand hearts consent to the verdict. Mr. Findlay conducts an Act of Thanksgiving; and we join in its often repeated refrain, "Glory be to God!" Then Dr. Mott gives the final address. There is no studied eloquence; there are no jewelled and coruscating periods; there is something better. It is *cor ad cor*—the deepest spirit of a true man, behind and above which is the Holy Spirit of God, pleading with our spirits, gripping them fast, making plain our duty, commanding us to rise and do it without delay. The short, decisive sentences recall Oliver Cromwell's letters—this letter, for example, from Huntingdon, in the August of 1643, to "my honoured friends

the Commissioners at Cambridge,"—"It's no longer Disputing, but Out instantly all you can! Raise all your Bands; get up what Voluntcers you can; hasten your Horses. I beseech you spare not, but be expeditious and industrious. You must act lively; do it without distraction; neglect no means!" So Dr. Mott's injunctions are heaped rapidly one on the other. "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of the doing. What shall be the issue of these memorable days? God is summoning us to vastly greater things than we thought, to larger comprehension, to larger unity, to larger sacrifice. . . We must let two notes strike deep, the note of Reality and the note of Urgency. . . We must go with Christ into the Garden. For unless with Him we see so clearly what our task means that we shrink from it, we shall not have the power He had." And thus we are impelled upward to the consummation of everything, a consummation that is reminiscent of an older and smaller Edinburgh than this queenly city of 1910, to a Solemn League and Covenant with God. We have served Him so poorly in the past; in penitence and in trust we yield ourselves afresh to Him for the future.

The last chapter is briefest of the four; but perhaps it is most important. Let us head it: "The Significance and Summons of It All."

The Conference has taken care to perpetuate its work. It has appointed a Continuation Committee, which will correspond with the Mission Boards of the various Churches and Societies, and will guide them in helping forward the Kingdom of Christ among men. But what of ourselves? Increased obligations are ours now; mightier responsibilities rest on us; shall we gird ourselves humbly and resolutely to grapple with them? Our sin will be unpardonable if we do not.

We see, as we never did formerly, the magnitude of the world's need. One of the hymns which the Conference sang was full of wistfulness and pain; its stanzas were based on that appealing voice from Macedonia to which Paul listened in Troas, and which forced him to cross the Ægean and to set his face westward to Athens and Rome.

> How mournfully it echoes on!
> For half the earth is Macedon;
> These brethren to their brethren call,
> And by the Love which loved them all,
> And by the whole world's Life they cry—
> "O ye that live, behold we die!"

Half the earth is Macedon : that is the Church's and the Christian's reproach in the twentieth century after the Manger and the Cross and the great Commission of our Lord. The hour is late, and the time is shortened, and "a million a month in China are dying without God," and we sit with folded hands as our fathers did before us. But our selfishness and culpability are worse than theirs, because we know much more, and because the most distant spot on the surface of the globe is much nearer to us. This, too, is why the healing of our divisions has such clamant importance. "The attainment of unity," declared Sir Andrew Fraser, "would double the resources of the Church without the addition of even one worker." Till we consult together, and co-operate together, we court defeat. But if we could only devise our campaigns in concert, and then distribute our forces in accordance with wisely ordered arrangements, many obstacles would disappear, a hundred stumbling-blocks would be removed, and the world's redemption would not be so far off as it seems.

The law of sacrifice was inculcated by the Conference not once or twice but often. In different directions we shall have to fulfil the law. There are fondly cherished ideals and hopes that we must learn to modify and, it may be, to renounce. For instance, we must look forward to the time when European and American missionaries will withdraw from the field, in Asia or in Africa, which they have tilled and watered and wept over and prayed for day and night. They are not intended to remain there in perpetuity. Their presence is an indispensable but a temporary expedient. They are training an indigenous Church for the hour when it will be able to stand and walk and work alone ; and it should be a positive joy to them, and to those at home who are interested in them, to realise that one day they will be superseded and set aside. Moreover, when this day comes, it may bring with it the overthrow of some of our favourite desires. We would fain persuade the new-born communities of believing men and women, in India, in China, and round the lakes of Central Africa, to shape and mould their Christianity exactly after the pattern of ours. It would delight us to have them adopt our doctrinal formulas, and to discover that they viewed the far-stretching landscape of the Gospel from our much-prized and customary coigns of vantage. But the African Church, and the Indian, and the Chinese, when they attain manhood and put away childish things, are likely to possess, each of them, a distinctive atmosphere, a special idiosyncracy, an accent and dialect native to themselves ;

and so long as they cling to Christ, and preach Him as First and Midst and Last, we must rejoice, even if their utterance is not the very reproduction of our own. Ay, but the law of sacrifice has a keener edge, as Dr. Denney strove to make us understand. It pierces to the dividing of soul and spirit, and is quick to discern the thoughts and intents of the heart. It takes to do with the will and the life of every one who has named the name of Christ. It is to rule our giving. We do not begin to give to the cause of our Saviour and Master, until what we yield to Him involves us in real self-denial. The amount of the gift may be large or small; but for us it must always be large; it must represent deliberate effort and costly surrender. Three-fourths of us do not dream of giving after this fashion. And the law is to rule our working. Paul has a word for the work a Christian does for his Lord, the word *kopos*, which depicts the actual laboriousness of it. There is nothing perfunctory, nothing otiose. The man tasks and tires himself for Christ as truly as ever he has tasked and tired himself for his family or for his business. That is a bondservice which most of us have yet to learn. And the law is to rule our praying. Prayer should be the intensest of spiritual exercises, never indolent, never unbelieving, never indefinite and aimless. Virtue ought to go out from us into each request we present. "Our prayers upbraid us," Jeremy Taylor says, "when we beg tamely for those things for which we ought to die"; and when David Brainerd rose from his pleadings, in the woods about the Delaware and the Susquehanna, his knees shook, he could scarcely walk straight, the sweat ran down his face and body, and nature seemed as if it would dissolve. Are there any of us who pray like David Brainerd? It is only when the giving and the working and the praying of Christians become incontestably sacrificial, that the whole round earth will be bound by gold chains about the feet of God.

There is nothing He cannot do, when He has a willing people in the day of His power. The Conference should leave with us a deepened and invincible persuasion of His sufficiency. The fault, the defect, and the failure are never with Him. He is more than a match for the most stupendous emergencies. He can lead whole nations from darkness into His marvellous light, and He can do it suddenly and amazingly. The two hundred thousand Christians of Korea are proof of it. Three and twenty years ago, in the city of Seoul, seven men and women gathered behind closed doors to keep the

Holy Supper: that was the tiny seed from which the wealthy harvest has sprung. The living God, the Father of our Lord and Saviour Jesus Christ, the Giver of the Spirit, the Fountain of all pardon, all strength, all purity, all high and triumphant joy—He will not be put to shame; His promises and His purposes are sure of realisation; the street of His city shall be built, and the wall, even in troublous times. Only—only—we must be labourers together with Him, not in word or in tongue, but in deed and in truth.



Glimpses of Life in a Mormon Village

BY CLIFTON JOHNSON

With Illustrations by the Author

IT was an old-fashioned little place, this Mormon village—one of the early settlements near the shores of the Great Salt Lake. Close behind rose a steep, lofty mountain ridge. Tall Lombardy poplars lined the streets and stood in stately rows along the borders of the fields, while the houses nestled amid apple, cherry, peach and other fruit trees. The dwellings were most of them small, but their vernal setting of trees and vines made them quite idyllic. Irrigation ditches networked the whole region, and the life-giving water flowed in swift streams on one side or the other of every street. In the open country roundabout were broad acres of wheat and alfalfa, and lush pastures where the cattle grazed.

During my stay in the village I lodged in one of the Mormon homes. It stood in a grassy lane, a little off the chief street, and was snugly fenced from the encroachments of the cows that grazed in the lane for a time both morning and evening. The main part of the house was of adobe, but there was a newer portion of wood, though none of it was over one story high. From beneath the trees that shadowed it I could see the Salt Lake far off across the lowlands and, beyond the silvery water, lines of high blue ridges crowned with snow.

The village seemed very effectively sheltered from rude gales by its trees and the lofty protecting hills, and yet my landlady said:

"The east wind is often a regular hurricane in these parts during the autumn. It takes roofs off and blows barns to pieces and breaks down the apple trees; and it will just keep up that way for three or four days. But though some of our storms seem fearful at the time, they don't do so much damage as to prevent the people from being mostly pretty prosperous."

The family with which I was staying ordinarily consisted of Mrs. Dutton, my landlady, and two daughters. There had, however, been a full dozen of children, and though the others had married and established homes of their own, some of them frequently dropped in to call, and occasionally stayed for a meal or spent the night. They were a lively clan and had a breezy Western way of talking that was characterized by a good deal of slangy vigor. Mrs. Dutton herself was a kindhearted, motherly old lady, to whom the tumultuous ebullitions of her progeny were sometimes disturbing, but she was not without energy and keen tongue.



A Pioneer—Still in Primitive Surroundings

One day a tramp came begging at the kitchen door, and she fed him. "Perhaps I ought not to have done it," she philosophized afterward; "but I can't turn a tramp off to save my soul. Brigham Young used to say: 'There's three kinds of poor—the Lord's poor, the devil's poor, and the poor devils.' That is, the worthy poor, the vicious poor, and those who are shiftless and incapable. He said each class ought to be treated differently, and that some of the poor shouldn't be helped at all. But if a man says he's hungry, I can't do anything only feed him, no matter what he is."

While we were talking two of the grandchildren wandered in, and I asked her how many she had in all. She hesitated. "To tell you the truth, I've forgot," said she, and began to reckon up—eleven in one family, nine in another, five in another and so on. Pretty soon the children's mother, Angeline, arrived and everyone fell to talking.

"Here's an interesting piece of news I've just heard. Winnie Snell is going to be married next week," observed Dora, the landlady's daughter.

"I've expected that would be the outcome all along," said Angeline. "It's too bad. He's about the poorest piece of humanity she could pick up."

"Winnie is a good Mormon," commented Mrs. Dutton; "but I don't think the fellow is."

"That's all right," said Angeline. "I'm not a good Mormon, either, though there's lots of elders and bishops and other church officers in our family. What they tell about the way the Mormon religion started sounds like a fairy tale to me."

"It's all true—every word of it," asserted Mrs. Dutton. "The things that happened to Joseph Smith are just as easy to believe as what you read in the Bible. You'll find the Bible says: 'In the last days the gospel shall be revealed.' That's what was done through our prophet, Joseph Smith. He began to be troubled about religion when he was only a boy, and one time in his bedroom there came over him such a darkness as nearly strangled him. That was the devil. Afterward he was surrounded by a great glory of light. That was God; and the boy asked which of the different religions was right. God said that none of 'em were right, but he would reveal to him the true religion written on some plates of gold buried in a certain hill. Joseph went to the hill and got the plates. When he began to preach the new religion he was persecuted, and once when the mob was after him he hid the golden plates in a barrel of beans to save 'em from destruction. I don't see anything about all that but what a person can believe easy enough; and there's no other religion I'd accept in the place of Mormonism."

Angeline was still unconvinced; but she said she was going to sit down sometime and read the Book of Mormon through to see what she could make out of it. At present she was unregenerate enough to have the opinion that there were "more hypocrites in the Mormon Church than out of it"; that most intelligent Mormons were really as skeptical as she was and that business or social motives were all that kept them nominally faithful. She mentioned polygamy, which used to be openly a part of the Mormon teaching.

"Well," said Mrs. Dutton, "I didn't like that myself. None of the women did. If a husband took more than one wife it always made bad feeling in a family. He was expected to treat every wife alike, but I'm afraid that was asking too much; and even if he succeeded in doing it, a woman didn't want to share her man with another woman."

"Brigham Young had eighteen wives," said Angeline, "and I guess he'd have liked to have a few more. There was an aunt of mine he saw and wanted to marry; but though her parents were good Mormons, that didn't suit 'em. They kept her hid in a cellar for two weeks and then sent her off to relatives in the East. Brigham Young persuaded father that he ought to take another wife himself; but when he told mother, didn't she make him step around! She got him to move to another town."

"My husband never seemed to have any inclination that way," remarked Mrs. Dutton; "and I never coaxed him to take another wife—that's a sure thing! If he had brought one home maybe

but a man whose inmost and deepest feeling is the sense of debt to Christ. We must bring our Lord's demand for renunciation to bear upon the conscience, and show that the true acceptance of a cross—not clinging to Christ's cross but taking up our own—is essential to discipleship.

If no one is willing to forego what nature craves—if no one can find it in his heart, for Jesus' sake, to do without the hope of being rich, of having a happy home, of enjoying a studious leisure, of cultivating scientific interests, of achieving social ambitions—then the Christian religion will die. There is no doubt that we have erred in cheapening Christianity and offering it to men on unconditional surrender of the whole man to Christ. Even for lower causes men give everything. "I do not," said Garibaldi when he appealed to young Italy in 1849, "I do not offer pay, provisions and quarters: I offer hunger, thirst, forced marches, battles and death." When those who have a right to do so raise this cry in the church, the ranks will be filled again and our Lord will go forth conquering and to conquer.

Anarchy Bred in American Homes

BY CHARLES H. PARKHURST

The fiery crusader whose fearless voice from the Madison Square Presbyterian pulpit in New York, and from many a similar platform, has long made sinners quake, does not lose with the passing years any whit of the force he gets alike from the uprightness and the downrightness of his soul. He speaks here with all his characteristic plainness of speech on a defect in the temper of the times which he deems fundamental.

THE most difficult feature of general American life at present does not lie in the ignorance that prevails, nor in the extent of pauperism, but in the prevalence of what will have to be called the anarchical spirit. Anarchy when it becomes extreme we should all agree in fearing and contemning. But every extreme begins by being moderate.

Anarchy is a Greek word that signifies contempt for established authority. Respect for authority is equally essential to the character of the individual and the harmony and security of the public. The natural world knows no anarchy. There is not a drop of rain that falls, nor a flower that blooms, nor a star that revolves which does not act in strictest subservience to enacted ordinance. Nature is like the marching of an army whose rhythmic movement is determined by the throb of the drum.

The Perilous Eminence of Ability to Disobey

Man alone disobeys. The ability to disobey is indeed one of the greatest of human endowments. Man only of all created things is competent to stand up in the presence of law, and even in the face of almighty God, and say, "I won't." That he can do that is what renders him human. But if he does do that, he is an anarchist. No being was ever so able to act regardless of objective requirements as Jesus Christ; but no one ever kept so close as he to the line of objective requirements. "I do always," he said, "those things which please my Father."

Obedience to law is the fundamental virtue, both of the child, the citizen and the Christian. Sinai came a great many hundred years before Calvary. And Calvary has not blotted out Sinai, but only touched it with lines of color that beautify its contour without repealing its severe solidity.

However advanced we may be in our theology and whatever the emphasis we may lay upon the divine affections, we work the debility of our own characters and loosen the foundations of our civilization if we neglect to adopt into our theology some ingredients from the seriousness of the Old Covenant, and occasional quotations from the mind of Paul, Augustine and Calvin. I believe there is nothing that will more dispose a man, layman or clergyman, to pick up some of the dropped stitches of his inherited old-schoolism, than trying to stem the tide of lawlessness and indifference. Character can be accumulated only along the line of obedience.

The Home the Prime College of Obedience

And the place to begin learning that is the home. The home is an exceedingly important and serious institution. The hope of the world lies there. The root of all that is best in church and state is buried in its soil. Any movement that even suggests lessening or confusing the emphasis which by nature, Scripture and history is laid on the home, is a slap at our civilization and a menace too serious to be appreciated by those who, taken off their feet by impassioned ambition, are unable to penetrate intelligently into the heart of the world's complex situations.

The pity is that the average home is not what it used to be in respect of just this matter of obedience. It is a great thing to be brought up. There is a vast difference between that and coming up. And if one is not brought up before leaving home, the chances are that he never will be. True and safe manhood is founded on obedient boyhood. My father and mother loved me; but old New England homes put iron into the constitution.

The effect of much of our school and college training is to foster the miscellaneousness permitted in the modern home. Things there are all running in the direction of the "optional"—which is Latin for "do as you like." If you do not want to study Greek, study something else—anything that you do like, and that will be the least drain on your gray matter; or as it was stated in the bulletin hung in one of the halls of a New England college recently: "Do not allow your studies to interfere with your regular college course."

What all of that will issue in when youth arrives at years of adult life, there is no difficulty in foreseeing. The young have learned to believe in the optional method and they will continue to practice it. Authority, as such, they scarcely respect. Laws that are the expressed will of the state they transgress if they do not like them and are not afraid of being held up for it—forgetting that laws are made for those that don't like them; other people don't need them. "Law or no law, we are going to do what we want to do if we can do it without taking too much risk." That is the spirit of the times, which is a distinct spirit of young anarchy

The Vice of Obeying What Law One Pleases

Too often the executive and even the judiciary departments of government—local government especially—foster this spirit. An illustration of this, very practical, and very pertinent to the times, is furnished by the automobile situation. A man of character, religious, Christian, owns an automobile. We will suppose that the speed limit is ten miles per hour. In general this man is law-abiding. Laws that do not limit his autonomy he has great respect for. Fire that does not burn him he thinks a wonderful provision of nature. But the ten-mile speed law burns him. Ninety-five per cent of the population who are pedestrian and who value their own lives and the lives of their wives and children admire the regulation. But five men out of a hundred do not care for the ninety-five if the ninety-five get in their way.

The automobilist takes his risks and runs twelve, fifteen, twenty miles per hour. Once in a while, if the policeman happens to be in that mood of mind, the automobilist is held up, pays his fine—which is so slight as to afford no obstruction—and goes and does it some more. He tries to satisfy the demands of his manhood by claiming that the statute is so ridiculous as to be more honored in the breach than in the observance; so he grinds the law under his heel and slams his machine into the midst of the 95 per cent, who scatter to right and left before the juggernaut, like chickens in a poultry-yard demoralized by an unkenneled dog. And yet, he is a law-abiding man except when the law is one that requires him to do what he does not like to do.

But in case he is held up, the policeman who brings him to court is liable—I am told that this is very frequently the case—to be reprimanded for having arrested a citizen for violating so ridiculous a statute. And when the judiciary becomes so shamelessly indifferent to its proper function as to blackguard a statute that it is its sworn duty to see executed, what are you going to do?

Perhaps if magistrates hadn't automobiles of their own, they would find it easier to sentence speeders according to their deserts. A man inside of a car has quite a different set of emotions from the man outside. A friend tells me the story of his own arrest with fourteen others who were ordered to appear at court. The judge before whom their cases were to be heard was late in arriving, having been himself held up for speeding on his way to court. As soon as he had got out of his auto onto the bench, he dismissed the entire fourteen cases at a clip.

Three Imperatives for a Church of Power

BY JAMES DENNEY

It is as great a joy as it is a pride to signalize the first issue of The Continent with this impressive utterance of the great Glasgow theologian, Professor Denney, whose qualities of mind and heart have combined to make him not only a leader of preeminent power in his own fellowship, the United Free Church of Scotland, but a prophet and seer of singular inspiration for the whole of Christendom.

THE church exists for multitudes as an institution, but not as an inspiration or an attraction. They would not admit that they are hostile to religion, still less to Christ; but they do not feel an imperative obligation to join the church, nor do they see that it offers a career. If the church is to meet the requirements of the world seriously, something must happen to it, and perhaps the consideration of these necessities may help to bring that something to pass. I venture to mention what seem to me to be the main things in this connection.

A Revived Sense of the Separateness of Christ

There must come in the church a revived and deepened sense that God has given something wonderful and incomparable in Christ. The church is weak and ineffective, partly because of the prevalence in it of what may be called a kind of Christian secularism. It is regarded as an instrument which has the same ends in view, and practically the same resources at its disposal, as other agencies at work for the amelioration of men. The things that are distinctive and specific in the gospel—the absolutely supernatural things—the forgiveness of sins, the indwelling spirit of Christ, the revelation of immortality, are little asserted. They are habitually dulled or ignored. The soul does not live in them, but in good works done on the ordinary level.

Further, not only is the gospel often reduced to this moral commonplace, which has little compulsion and little inspiration in it; it is often, and sometimes by a reflex influence of foreign missions, treated as only one product of the religious consciousness, with no greater authority than the rest. The knowledge of other religions is made a plea for evading the pressure of the Christian religion. Even in Old Testament times, the demand made on men by the knowledge of the true and living God was felt to be too exacting, and the Israelites sought to escape from it by making common cause, so to speak, with the rest of mankind. "We will be like the heathen," Ezekiel heard them saying, "like the families of the countries, to serve wood and stone"—we will sink or swim with our kind. This temper is widely diffused in the church and around it, and there is a widespread reluctance to face the truth that the presence of Christ in the world has created new responsibilities which we cannot and dare not evade.

We need to have preached in this Christian country, tainted with the Sadducean leaven, what Ezekiel preached to his countrymen so long ago: "That which cometh into your mind shall not be at all, that ye say: We will be as the heathen." We cannot be so even if we would. We must take the revelation of God as fully and as seriously as it is given. We must take it in all the blessings that it brings, in all the inspirations with which it stirs us, in all the responsibilities which it imposes.

Brethren, pray for the church that there may be a revival in it of the power of the gospel, that its ministers may give themselves like the apostles to the word of God and prayer, and that through the gift of the Spirit it may know the things that are freely given to it of God, and realize that they are given in trust.

Until we have a revival of Christian faith in the sense of the New Testament, until we realize that the difference between the Christian attitude to Cnrist and the non-Christian is not the difference of less or more, or of better or worse, but the difference of life or death, there is something at the heart of the church by which the most moving appeal of a lost world is neutralized.

Unification in the Wholeness of Spiritual Life

Moreover, the church must realize unity. This is a matter on which it is important to make our minds clear. There is a sense in which we are all one already. The unity of the church is not an end to be attained by the efforts of men; it is part of the very being of the church as it lives in God. The church is one, not as having the same legal constitution, or the same theological confession, but as representing, in all its members, the same attitude of the soul to Christ. Circumstances at home have tended to obscure this, but it is one of the happy results of missionary experience that men who inherit different theological and ecclesiastical traditions have discovered that they can work together easily enough if they have the same loyalty to the same Lord.

Now what that means is that the same loyalty to the same Lord is the one essential thing in the Christian religion; and that it is in this pure medium alone that all our differences can be resolved. It would be worth everything to the church if it could have this vital truth come to sovereignty in its own mind. Many of us are interested in the union of churches, and many, I venture to think, are seeking to promote it in hopeless ways. It is no careful adjustment, in a so-called basis of union, of a theological confession or a political constitution (which just because they exist in history are changing all the time) in which Christians will ultimately be at one; it is only in a common loyalty to Jesus as the Lord and Saviour of sinful men.

There are two great advantages that the recognition of this truth would have for all whose business it is to evangelize. First, it would remove the intellectual perplexities of those who are coming face to face with Christ. It is difficult, no doubt, to become a Christian, but it should not be intellectually difficult. It should not perplex or put out the mind. There is nowhere in the gospels any indication, in Jesus' dealings with men, that he either raised or dissipated embarrassments of this kind. But when we try to unite the church or to evangelize the world on the basis of an identical theology, we get into this region of intellectual difficulties in which the gospel gives us no guidance. Instead of preparing the way of the Lord and making his paths straight, we put artificial stumbling blocks before those who might come to him; we make sad hearts which the Lord has not made sad, and we allow men to forget that the appeal of Christ is to the conscience and the will, and that the one thing needful in faith is the surrender of the soul to Jesus.

I say nothing in this to discourage the application of intelligence to the gospel. I am disposed to share the impression of Professor Cairns that there is at this moment a more searching and radical study of theology carried on by some Indian missionaries and their pupils than in most of our theological schools at home. But just because it has been forced on them in its own place, they know that the place of theology is secondary, and that the loyalty to Jesus on which their work depends is antecedent to it and independent of it.

The second advantage of recognizing a common loyalty to Jesus as the one essential of Christianity and as the basis of unity and of cooperation in evangelistic work, is that it shuts out professionalism from the service of Christ. It is easy to be professional if you have to teach a creed or to introduce a church order on which the being of Christianity depends; but there is no such thing as a professional loyalty or surrender to Jesus.

Utter Dedication to Sacrificial Service

Finally, the church is called not only to be revived and to unite, but to renounce. I feel how difficult it is to speak of this, and how few have any right to. What business have men who have all that heart could wish—men who have wives and children, houses and incomes, leisure and honors—what business have we to talk of sacrifice? Perhaps the sense of shame keeps us silent. Inside the church and outside of it there is an unabashed selfishness which it is difficult to reach. The world is full of people who are lovers of pleasure more than lovers of God—whose ideal is comfort—who regard the very idea of the repression of self as a wrong and even an insult; the world is full of such people, and so is the church. They cannot and will not put pressure on themselves; they will not part with money; they will not come under obligations which fetter their liberty; they will not sacrifice their week-ends or their leisure hours or any fragment of their recreation or their culture or their self-indulgence. They will not do it. How is this, which is the real obstacle to all kinds of Christian service, at home or abroad, to be overcome?

Not, I think, in the first instance by exhibition of the facts on which stress is laid to show how much the world needs Christian labor. We must begin at the other end, with Christ and the gospel. We must speak, out of hearts truly loyal to Christ and surrendered to him, of what it cost the Son of God to bring the love of his Father to men, and make it clear that the passion of our Lord must invoke in our souls a responsive passion. No man will ever say, "I am a debtor to Greek and barbarian, to wise and to unwise."

Everyday Religion

The Church Man in the World Field

FOR the true church man the field is the world. That phrase, as Jesus used it, means that the man who accepts the Christ conception of life is to find his chance, his field of operation, not in the church but in the world.

For him the church is not an end but a means. He gives time and money and personal service to the church not for its sake merely, but rather that it may be more attractive, more efficient, more compelling as a power in the world. His own worth as a church man is inescapably measured by what he counts for in the world of men.

More especially is this true for the church man in America. In countries where government is autocratic and absolute, excuse may be offered for the individual citizen who recognizes no imperative personal civic obligation. The first disciples of Jesus had no personal responsibility for the affairs of government. The emperor ruled without the consent of the people. But the teaching of Jesus made for the downfall of autocracy. His principles of personal freedom and responsibility are the political seeds of democratic self-government.

The logical issue of his conception of citizenship in that new society which he called "the kingdom of heaven" is the political idea of "government of the people, by the people and for the people." Wherever that idea goes there goes with it the inescapable obligation of the individual citizen to accept his full share of civic duty and to hold himself responsible if civil government goes wrong.

The present distress in the American nation—the breakdown in municipal government, the thwarting of the people's will in the federal arena, the plundering of the people's heritage by private interests—is the inevitable result of the church's failure to produce in sufficient numbers men of character and power adequate to match the state's extension of privilege and opportunity. Under the democratic idea the machinery of government has enormously increased. But there has been no corresponding increase in the power to drive that machinery in the service of justice and the human good.

That driving power is personal. It requires trained intelligence and the moral dynamic. To produce that power of personality is the business of the church. San Francisco and Montreal, Illinois and Oregon, Washington and Ottawa, are witnesses that on this American continent the power of the church man is not equal to the strain of the world-field.

This imputation of failure cannot with safety be blinked by the church. There is no use denying it. The facts are too plain. And there is no use obscuring it or dismissing it with a wave of the hand. There it is, the humiliating and dangerous fact that the church has left great areas of life, the organized community-life, almost wholly unevangelized. The notions of paganism and the motives of self-interest have not been driven out of politics and business by the ideals of service and the motives of love enunciated by Jesus.

Those ideals and motives are not matters for statutory enactment. They must be incarnated in living persons. Their true expression by the church is not through church creeds and church resolutions but in and through church men. The men of the church must live in the world, in its politics and in its trade, the life the church conserves. The kingdoms of civic administration and of national government will not become the kingdoms of Jesus Christ unless and until the men of the church go in and possess the land—able to match wits with wits, to meet strategy with strategy, and to measure against the endurance of selfish greed the superior endurance of unselfish public service.

This is the business of the church man rather than of the church. As an organized institution the church has no more right to dominate the state than has the organized liquor traffic or electric trust. The state can know no "imperium in imperio." The unit of the state is the individual citizen. But it is the business of the church to develop in that citizen such a character and to dominate him with such convictions that he will hold his place and count for one in all the relationships and responsibilities of civic and political life. If he is a church man he should be a terror to evil-doers and a praise to those that do well. That is his obligation. To make that obligation seem to church men all over America to be not only personal but imperative is one of the objects to which The Continent is devoted

J. A. MACDONALD

The Wayfarer

At Oberammergau

THE best teacher is taught by the plain people.

The fact that hundreds of thousands of intelligent persons from all parts of the world have made pilgrimage to Oberammergau during the past summer puts that event among the signs of the times which the thinking person should observe.

To describe the Passion Play is beyond the Wayfarer's present purpose, if not beyond his power. Those wonderful tableaux—Old Testament prefigurations of the New Testament teaching—are to be dealt with only in superlatives. They are masterpieces of color and posing. At no point was there a jarring note in the tints and tones. No wigs or cosmetics or other "make up" except costume is permitted.

There is a startling contrast between the back door and the stage front of this great village theater. Those men and women entered the building from the rear as slouching, commonplace peasants; they trod the stage in front as priests and kings and heroes. The shy waitress who had served the visitor's breakfast cannot be recognized among the tragic women at the cross. But she is there.

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The Passion Play is the consuming interest of Oberammergau. For it the people live. To be counted worthy to bear an honorable part in it is the supreme ambition of the villagers. The Christus must be, first of all, a good man—as true as possible to the type. One efficient Mary lost her part because she had become haughty! Concentration upon the sublime story of the passion is beyond doubt the reason why the placid faces which greet one on Oberammergau's streets spell gentleness and goodness.

All the little children—and nearly everybody else except the married women—either have, or hope to have, a part in the play. The cherubic lad with long hair rolling from beneath his green alpine hat, who carried the Wayfarer's luggage to his place of sojourn, was the Benjamin of one of the tableaux. The little girl who sold him post cards by the statue of the crucifixion which King Ludwig erected in commemoration of the play, was not one of the children whom he had heard cry, "Hosanna!" on the streets of Jerusalem; but her turn comes tomorrow. All the children of the town were utilized in three relays. "What an inspiration to those children!" exclaimed Mrs. Wayfarer.

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The Wayfarer himself wondered how many of the hundreds of visiting preachers took to heart the lesson of the life of good Father Daisenberger, the village priest who, about a century ago, recast the text of the play into its present noble form, and so impressed his personality on the people that his birthday is still kept in Oberammergau. He was content to express his life intensively, resisting all allurements to go to a "broader field." Without him, this decennial representation would not be the world influence that it now is.

More wonderful than the Christus, to the Wayfarer's mind, is the present director and autocrat of the play, whose word is law as to the last stitch of embroidery on the high priest's magnificent gown, the gestures of Judas in his remorse, or the intonations of Pilate in his scorn of the sanhedrin. Ludwig Lang did not have to go to London or Berlin for a great career; he had the eyes to see his work nearer home. Never was Emerson's saying, about the world's making a pathway to the door of the capable man, more graphically illustrated.

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The Passion Play sheds real illumination on the Bible story—as by the visualization of the malignity and dogged persistence of the sanhedrin's plotting for the death of the Nazarene. But the greatest thing taught, when 4,000 reverent persons gather for eight hours in one day, is the lesson of the universality of Jesus Christ and of the power of his life over diverse peoples.

The sob that broke over the multitude as Jesus bade farewell to his mother at Bethany was not a Roman Catholic sob, nor a Protestant sob; it was the universal appeal of the Man of Sorrows. At the climax of the day, when the buffeted Hero drags his sore-spent body, beneath a heavy cross, along the road to Calvary, the callous soldiers goading him the while, there were tears streaming down many faces—here a burly Roman priest, there an ascetic Angelican, in front a crabbed New England spinster, to the right a woman in widow's weeds.

It was humanity's testimony of the tear.

THE WAYFARER.

The World Missionary Conference

At Edinburgh, Scotland, June 14-24, 1910

By Rev. Frank W. Padelford

THE World Missionary Conference has passed into history, but its works must follow it. It has been in every sense a great Conference of the Christian church. No one will question that. Some go so far as to say the greatest Conference since Nicea. It is difficult for one who has attended its sessions, caught its spirit and seen its vision, to deny this assertion. Looked at from any point of view, its composition, its discussions, its findings, or its spirit, its greatness and importance to the Church of Christ can not be questioned.

It has brought together not less than three thousand men and women who now believe, if they ever doubted before, that the real business of the Christian church is to present Christ to every man in the world; that it has but one mission and that is world-wide. There have been in attendance twelve hundred official delegates appointed by nearly every Protestant missionary society in Christendom. These have been supplemented by two thousand other representatives of these societies. They have come from the ends of the earth; from the United States and Canada, from Great Britain and the continent, from South America and South Africa, from China, Japan, Korea, Burma, India, from Australia and Australasia, from the Fiji Islands and the New Hebrides; in fact from every land where the cross of Christ has gone. It has been an ecumenical conference in every sense.

No better place could have been chosen for the holding of such a conference. Edinburgh is one of the most beautiful cities in the world and we have seen it at its very best. The usual clouds of Scotland have parted and sunshine has been almost perpetual. The people of the city have opened their churches and their homes and their hearts and given us a royal reception such as could come only from those who possess the gift of hospitality.

Edinburgh being the citadel of British Presbyterianism is wonderfully well supplied with large, commodious, comfortable halls. Each branch of the church has a hall for the annual sessions of the general assemblies. These have all been at the disposal of the Conference. The seating is arranged for debating, the benches on three sides of a rectangle facing the moderator's platform.

The Conference has been entertained literally by Scotch Presbyterianism. The official sessions, those attended by the authorized delegates, have been held in the beautiful Assembly Hall of the United Free Church. Situated on the Mound, where it nestles beneath the protection of the great castle, manned by hundreds of plaided Scotsmen, it overlooks the magnificent gardens of Princess Street, claimed by every Scotchman to be the finest street in Europe. These official sessions have been supplemented by daily meetings of the representatives in Synod Hall, formerly the meeting place of the synod of the United Presbyterian church before the union took place, some seven years ago. Other daily sessions have been held in the Assembly Hall of the established (Presbyterian) church of Scotland. There has been a premium on seats at every session and thousands have been refused admission. Judged by what one has seen at home one is scarcely prepared for such manifestations of interest in the subject which convenes this conference.

Nothing is more interesting than a study of the personality of the Conference. It has brought together many of the great men of the Christian Church —men who by their work or their message have long been familiar to us. The archbishops of Canterbury and of York have lent their presence, presided at sessions, and taken part in the discussions. There are bishops without number. The short trousers, padded leggings and black aprons have faced you at every turn. It is doubtful if Edinburgh ever saw so many clerical frocks and "dog collars." Certainly the American delegates never did. But the high dignitaries have been outnumbered by the hundreds of missionaries fresh from the firing lines, men who have been in the actual conflict. These have been supplemented by not a few natives, the product of Christianity, who have come from Asia and Africa to bear living testimony to the reality of the work which the Christian Church is doing in heathen lands, and it ought to be said that no men have made a finer impression nor received a more cordial reception than these men from the East. Among them are Yugora Chiba, dean of our Baptist Theological Seminary in Japan, and Professor Tsang Ding Tong, of our Union Baptist Theological Seminary at Shanghai.

Our list of Baptist delegates also includes Rev. Thang Khan, pastor at Tura, Assam, Professor Ah Sou of the Rangoon College and the Rev. John Rangiah whom his own church in India sent as a missionary to South Africa. If American Baptists could see and hear these products of our missionary work they would have a renewed confidence in the reality of the work which the church is doing in the far East.

It has been a privilege and inspiration to see and hear some of the great men of England and Scotland. Among them ought to be named, first, Bishop Moule of Durham. He has stirred the heart of many an American Christian by his commentaries and books of devotion. He has more than once stirred the hearts of this great assembly as he has led us in prayer and intercession. His beautiful Christian spirit has been a benediction to the Conference.

Almost as familiar to us is the Bishop of Birmingham, better known in America as Canon Gore. By his clear, lucid thinking he has more than once brought the Conference to itself. Prebendary Webb-Peploe is known to every Northfield visitor. The most heart-searching messages of the whole Conference have come from Rev. R. F. Horton and Professor James Denny, as they have led us to see that the only solution of the whole great problem of missions is to be found in our own personal self-sacrifice and loyalty to Jesus Christ.

Americans have been impressed with the interest in missions of many of the leading laymen of Britain, such men as Lord Balfour of Burleigh, Sir Andrew Frazer, Lord Reay, former secretary for India, Sir Kenneth MacCurran, and the Master of Polworth.

The continent has sent a large number of delegates. Considering the comparative weakness of Protestantism on the continent their attendance has been most impressive. Perhaps the leading man among them is Pastor Julius Richter of Germany. But no one deserves more honor than the Baptist pastor in Moscow who has eight times suffered imprisonment for his devotion in preaching the faith in the Russian empire.

The list of American delegates has already been published and there is no need for repetition. Our missionary societies have been strongly represented. The American representatives have apparently commended themselves most highly to the Conference. On no two men has the attention of the Conference been focussed more strongly than upon John R. Mott

and Robert E. Speer. Mr. Mott has presided at all the day's sessions when the Conference has been sitting to receive reports. Mr. Speer has appealed wonderfully to the British people because of the directness and sincerity of his message. He has been called to make more addresses than any other man. It was a disappointment to Americans that our most illustrious citizen could not have attended the Conference as he had expected, but Mr. Roosevelt was called home by the marriage of his son. He sent, however, a splendid letter to the Conference. The most prominent American in attendance was Hon. W. J. Bryan. The public advocacy of missions since his return from the East made his words most welcome. His address at one of the evening sessions before a great congregation was however a distinct disappointment, for instead of relating what his own eyes had seen of mission work he preached a sermon with twelve heads on the Christian life. His address at a public meeting on the subject of peace created, however, a much more favorable impression.

Many Americans have addressed the Conference during the discussions and it seems to be the unanimous testimony, so far as I have been able to overhear it, that no representatives have commended themselves more highly, because of the directness of their address and the conciseness and clearness with which their points have been made.

This is the third great missionary Conference, the last one being the Ecumenical Conference held in New York in 1900. But this has differed from its predecessors in many respects. It has been a distinctly deliberative body. It has assembled not to listen to addresses, though addresses have been made, but to consider and discuss in a most thorough way the great and intricate problems of missionary work. The discussions have related not so much to the development of interest at home as to the conduct of the work abroad. It has been pre-eminently a Conference of experts, a council of war. We have faced from day to day the questions of missionary administration and propaganda and they have been discussed by the men and women who are actually doing the work. We have discussed facts and not theories.

But the real value of the Conference lies not so much in the discussions during the sessions as in the work of preparation which preceded the Conference, and for this reason the real value of the Conference will be available for those who remained at home as well as for those who attended. For two years many leading men in the Christian Church all over the world have been considering in a most thorough, painstaking manner the problems of missions. They have been divided into eight commissions, and each commission has considered some one phase of the problem. They have engaged in an immense correspondence, especially with men at the front, and have received a mass of expert testimony that would fill many volumes. This testimony they have carefully considered and digested and from it they have prepared a series of exhaustive reports, which deal with nearly every phase of the question. This is the most thorough and exhaustive study of missions that has ever been made and is of inestimable value to everyone interested in the subject. These reports are to be published in full and ought to find their way into the study of every minister and many a layman. There will be no excuse hereafter for ignorance regarding the work in the non-Christian world. It is impossible to overstate the value of this work which has been done. No one can estimate it correctly until he has taken the reports in his own hands and examined them critically.

Some conception of the extent of the work may be gained from a mere enumeration of the commissions. Let it be remembered that each report will comprise a volume of 300 to 400 pages.

I. Carrying the Gospel to all the non-Christian world.

II. The Church in the Mission Field.

III. Education in relation to the Christianization of National Life.

IV. The Missionary Message in relation to Non-Christian Religions.

V. The Preparation of the Missionaries.

VI. The Home Base of Missions.

VII. Missions and Governments.

VIII. Co-operation and the Promotion of Unity.

These reports formed the basis of the discussions. A daily "agenda" was prepared from the reports by the Business Committee, outlining the subjects which would be taken up for discussion and speakers were expected to confine themselves to the particular subject under discussion. This insured a much more thorough and comprehensive consideration than would otherwise have been possible. Those who desired to take part in a discussion secured from the ushers cards upon which they wrote their names, addresses, positions, and the subject upon which they wished to speak. From the cards thus handed in the chairman chose such as he desired to call upon. Each speaker was allowed seven minutes and the chairman permitted no one to over-run his time. This method gave scores of men an opportunity to speak, but the chairman announced at the close of each day that he had cards enough in his hands to prolong the discussion many hours. There was no wasted time, but little repetition and few vain words.

I shall make no effort to report the sessions of the Conference. Such communications make poor reading and interest few people. It is my purpose rather to present the outstanding facts regarding the Conference and to reveal its spirit and findings. Those who desire to read a full report will be able to do so in September when the official report is issued containing every word that was uttered. My purpose is rather to give you the impressions of an eyewitness. The first regular session of the Conference was preceded by several social functions. On Monday evening the Lord Provost (Mayor) of Edinburgh gave a reception to the delegates. It was attended by a large assembly and the visitors had an opportunity to meet the elite of Scotland. Tuesday noon the President of the Baptist Union of Edinburgh gave a luncheon to the Baptist delegates. This was pronounced a most delightful occasion. My failure to reach the city until Tuesday evening makes it impossible for me to give personal impressions of these social gatherings.

The first session of the Conference was held on Tuesday afternoon in Assembly Hall for the purpose of organization, when officers were elected and rules of order adopted. The officers who were chosen by the executive committee and have been serving the Conference in the work of preparation for the past two years were confirmed. The President, who, however, presided at only one session after the opening, was the Right Honorable Lord Balfour of Burleigh, K. T., one of the most distinguished laymen of Scotland, who is a tower of strength to the Christian Church. The Vice Presidents were the Right Honorable Lord Reay G. C. S. I., the Right Honorable Sir John H. Kennaway, C. B. M. P., and Sir Andrew H. L. Frazer, K. C. S. I., LL. D., three of the strongest Christian men in Britain. It meant much to the Conference to have actively associated with it such representative men. They were constantly in attendance and were frequently heard.

None of these men, however presided at the day sessions when the Conference was engaged in business and sat as a committee of the whole. Mr. Mott was chosen chairman of the committee and presided throughout the Conference. He proved to be a master of assemblies and presided with grace, dignity and

firmness and won the commendation of t. A Business Committee was organized from the membership of the Executive Committee, was constantly in session and had in charge the direction of the business of the Conference. It proved a most excellent plan and much valuable time was saved to the Conference.

Following the business meeting a special convocation of the University of Edinburgh was held when the University conferred the following honorary degrees upon the delegates to the Conference:—Honorary Doctor of Divinity (D.D.) Degree; Rev. K. C. Chatterji, India; Rev. W. Douglas Mackenzie, President of Hartford Theological Seminary; Rev. F. L. Hawks Pott, Principal of St. John College Shanghai; Pastor Julius Richter, Germany; Rev. Canon C. H. Robinson, England; Robert E. Speer, America (the third time in its history when the University has conferred this degree on a layman); Rev R. Wardlaw Thompson, England; Wm. J. Wanech, Germany. Honorary Doctor of Laws (LL. D.) Degree, the Archbishop of Canterbury; Rev. T. Harada, President of Doshisha University, Japan; Hon. Seth Low, New York; Professor Carl Meinhoff, Germany; John R. Mott, New York, General J. A. Beave, U. S. A. This action of the University was recognized as a most gracious tribute to the Conference.

The first formal session of the Conference was held on Tuesday evening when the great Assembly Hall was completely filled. Lord Balfour presided and made the opening address. A most gracious message was read from King George. The Conference received this splendid letter from his majesty with dignified enthusiasm. The reading of the letter was followed by addresses by the Archbishop of Canterbury on "The Central Place of Missions in the Life of the Church" and by Robert E. Speer, D. D., on "Christ the Leader of the Missionary Work of the Church."

Wednesday morning the Conference settled down to its real business and until the close on Thursday of the following week gave each morning from 9.45 to 1 and each afternoon from 2.30 to 4.30 for the discussion of the reports of the commissions, taking one report each day, except Sunday. The Business Committee suggested in their "agenda" each day the features of the report that most needed discussion, and the Conference listened to one man after another as for seven minutes he presented his ideas. As nearly every man who spoke was an expert and spoke from experience, what might seem to have been a long-drawn discussion was in reality a most valuable consideration of the great missionary problems. This was where the value of the Conference lay.

Each evening a more popular session was held, when the great missionary themes were discussed by two speakers. These sessions were presided over by such men as Hon. Seth Low, General J. A. Beaver, Hon. S. B. Capen, Lord Reay and others. The speakers included Bishop Bashford, Rev. Wardlaw Thompson, Rev. W. H. T. Gardner, Bishop Roots, President Ibuka, Professor James Denney, G. Sherwood Eddy, Rev. R. F. Horton and others.

Meanwhile sessions of a similar character were being held each day at Synod Hall, except that here the reports were presented by members of the commissions but no discussions from the floor were conducted.

This all proved a pretty strenuous ten-day period for the delegates and before many days were passed there were many expressions of regret that such constant attendance to business was necessary. But the delegates signified that they were there for work and I have never witnessed such faithful attendance at any convention before. The absentees were few. One of the most interesting features of each morning session was what was known as the "Period of intercession," when for a period of half an hour the Conference dropped its discussion and gave itself to prayer. Mr. Mott constantly reminded us that this was the most important feature of each day's work. There were no ordinary digressions for prayer. No American delegate will ever forget these periods. He may be able to teach our English friends some things, but they can teach us a vast deal about devotion and worship and prayer. Many an American, I am sure wished that he might live to see such a spirit of devotion and intercession in his own land.

These services were for the most part conducted by the strong men of the Established Church. Who will ever forget the hour conducted by Bishop Moule of Durham? It must be confessed that one of the best was directed by Rev. J. Ross Stevenson of Baltimore. It is impossible to convey an adequate conception of these sessions. The leader read a few passages from the Scriptures, led in a brief prayer, set before us the great needs in the lands for which we were to pray, then asked us to bow in silent prayer as he suggested one object after another for our petition, giving several minutes each time for silent intercession. These were deeply impressive hours, and will be remembered longer than any other feature, and doubtless will be the most fruitful of any part of the Conference. But to an American the realization of the contrast to what he witnesses at home, was most painful—our irreverential attitude as we sit upright during prayer and stare about—our habit of cutting those parts of our conventions devoted to intercession. Would that every American Christian could attend such a "Period of Intercession" at least once in his life.

If one were asked what was the most interesting day of the Conference I should reply that it was the day when we discussed the report of the Commission on Christian Unity. It was the only day, singularly, when there was the slightest indication of dissent, the slightest departure from a perfect spirit of unity. For the most part the discussion went on in the finest Christian spirit, but at times speakers were made aware that their sentiments were not meeting universal acceptance. The difficulty was due to a desire of the high church Anglicans to include the Roman Catholic church in any plan for unity of action in missionary work. The discussion was very largely between representatives of the high church and the Evangelical parties in the Church of England, though one American delegate asserted from the platform that "the Protestant churches of America are not yet ready to apologize for the Reformation." The discussion was a most interesting reflection of the religious situation in England.

But aside from this one episode the discussion revealed a most remarkable degree of unity and a most surprising desire on the part of the representatives of nearly every Protestant church to unite together in one concerted plan to give the gospel of Christ to the ends of the earth. The discussion was over a resolution submitted by Commission VIII for the formation of an International Missionary Committee which should continue the work of the Conference. This was held on Tuesday. The delegates had already arisen to such a spirit of unity and had so many times expressed their desire to work together to the end that the world might believe, that discussion over the question of such a committee seemed almost useless. Yet the discussion went on all day in the most intense spirit. It was the most gratifying revelation which one could have of the absolute unity of purpose of the churches of Christ and their desire to sink all non-essentials in their effort to give the gospel to every man.

It was one of the great hours in the life of the Christian church and when after the discussion was finished and Mr. Mott arose to put the question as to whether the Conference would take the first steps toward the perpetuation of itself in an International

Missionary Committee the feeling was most intense. Everyone recognized that it was one of the critical moments in the history of the church of Christ when the chairman put the question "Shall the resolution be adopted?" The whole house with one mighty voice responded, "Yea." There was not a negative vote. The sigh of relief when the vote was taken was audible. Many a delegate realized that this was in many respects the most important vote ever registered by representatives of the Church of Christ in this world. The Doxology was then sung. The resolution is so important that it is submitted herewith:

"I. That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are inter-denominational and do not involve the idea of organic and ecclesiastical union, the following duties:—

"(1) To maintain in prominence the idea of the the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

"(2) To finish any further investigations, or any formulation of the results of investigations, which may remain after the World Missionary Conference is over, and may be referred to it.

"(3) To consider when a future World Missionary Conference is desirable, and to make the initial preparations.

"(4) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers, *e. g.*, by literature or by a system of correspondence and mutual report, or the like.

"(5) To place its services at the disposal of the Home Boards in any steps which they may be led to take (in accordance with the recommendation of more than one Commission) towards closer mutual counsel and practical co-operation.

"(6) To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

"(7) And to take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, any practical suggestions made in the Reports of the Commissions.

"II. That the work of the Continuation Committee be subject to the proviso stated in the following paragraph from the Report of Commission VIII.:—

" 'If the formation of such an International Committee is accomplished, the Continuation Committee of the World Missionary Conference should be authorized to transfer to it, wholly or in part, the task which it has itself received from the Conference; but if an International Committee be not formed, the Continuation Committee should, either wholly or in part, carry on the work allotted to it.'

"III. That the Continuation Committee shall consist of 35 members of the World Missionary Conference, distributed as follows:—10 from North America; 10 from the Continent of Europe; 10 from the United Kingdom; and one each from Australasia, China, Japan, India and Africa, respectively.

On the nomination of the Business Committee the Conference on the following day elected the following Continuation Committee.

From Great Britain—Mrs. Creighton, Sir Andrew Fraser, Dr. H. T. Hodgkin, G. W. Macalpine, Esq.; the Rev. J. N. Ogilvie, the Rev. J. H. Ritson, the Rev. George Robson, D. D.; the Right Rev. the Lord Bishop of Southwark, D. D.; Eugene Stock, Esq., D. C. L.; the Rev. R. Wardlaw Thompson, D. D.

From North America—The Rev. T. S. Barbour, D. D.; the Rev. James L. Barton, D. D.; the Rev. Arthur J. Brown, D. D., President Goucher, the Rev. Bishop Lambuth, Mr. Silas M'Bee, Mr. John R. Mott, N. W. Rowell, Esq., K. C.; the Rev. Canon Tucker, the Rev. Charles Watson, D. D.

From the Continent of Europe—Professor Haussleiter (Germany); Dr. Hennig (Germany); Herr Wurz (Germany); Dr. Richter (Germany); Dr. Boegner (France); Inspektor Dahle (Norway); Dr. Gunning (Holland); Count Moltke (Denmark); Missionsdirektor Mustakallio (Finland); Bishop Tottie (Sweden).

From South Africa—Professor Marais.

From Australasia—The Right Rev. the Bishop of Gippsland.

From Japan—Bishop Honda.

From China—Mr. Cheng Ching-Yi.

From India—The Rev. Dr. Chatterji.

With power to fill vacancies and to appoint their own officers.

This was of course the most important action taken by the Conference. It was in fact, about the only formal action taken but the results of this may be so far-reaching as not to be conceived today.

Before the Conference adjourned, however, it issued two letters, one to the church of Christ in Christian lands and one to the church of Christ in non-Christian lands. These are so important that they are given in full and will be found on page 12 of this issue of the Watchman. They should receive the thoughtful attention of every Christian.

The last session on Thursday evening was most impressive. It was presided over by Sir Andrew Frazer who in a most beautiful spirit plead with the Conference that we should take Christ with us back to our work wherever that might be, as the only possible secret of success. This was followed by a wonderful service of thanksgiving for all that had come to us in these days and to the world through Christ, a service conducted similarly to the periods of intercession already described. Dr. Mott made a brief address and then led in a service of dedication. It was a serious and a solemn hour in the life of every delegate. It was a place of holy resolves and serious dedication. Then when we had sung a hymn we went out. The great Conference was ended but its works must follow it.

To convey the spirit of such a gathering as this to others is impossible. I have given only its impressions on me. But of its far-reaching results there can be no question. It will have its bearing on the work of the missionaries in the most remote parts of the earth. It will influence the administration of missions by the boards at home. It will have its permanent effect upon the lives of hundreds of pastors and laymen who will return with the conviction that after all the giving of the Gospel to men who have it not is the great business of the Christian and the church. It will unite the entire Christian church in a fellowship that it has never known and through a united work will bring about a closer union than has been possible for centuries. It will certainly hasten the coming of the day when the great desires of Christ will be satisfied, and the Gospel will be preached to every creature and his church shall be one.

Edinburgh, Scotland.

Messages From the World Missionary Conference

To the Members of the Church in Christian Lands.

"Dear Brethren of the Christian Church:—

"We members of the World Missionary Conference assembled in Edinburgh desire to send you a message which lies very near to our hearts. During the past ten days we have been engaged in a close and

continuous study of the position of Christianity in non-Christian lands. In this study we have surveyed the field of missionary operation and the forces that are available for its occupation. For two years we have been gathering expert testimony about every department of Christian missions, and this testimony has brought home to our entire Conference certain conclusions which we desire to set forth.

"Our survey has impressed upon us the momentous character of the present hour. We have heard from many quarters of the awakening of great nations, of the opening of long-closed doors, and of movements which are placing all at once before the Church a new world to be won for Christ. The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history.

"We have therefore devoted much time to a close scrutiny of the ways in which we may best utilize the existing forces of missionary enterprise by unifying and consolidating existing agencies, by improving their administration and the training of their agents. We have done everything within our power in the interest of economy and efficiency; and in this endeavor we have reached a greater unity of common action than has been attained in the Christian church for centuries.

"But it has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of the existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. That trust is not committed in any peculiar way to our missionaries, or to societies, or to us as members of this this Conference. It is committed to all and each within the Christian family; and it is as incumbent on every member of the church, as are the elementary virtues of the Christian life—faith, hope and love. That which makes a man a Christian makes him also a sharer in this trust. This principle is admitted by us all, but we need to be aroused to carry it out in quite a new degree. Just as a a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian, and from every congregation a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal.

"The old seale and the old ideal were framed in view of a state of the world which has ceased to exist. They are no longer adequate for the new world which is arising out of the ruins of the old.

"It is not only for the individual or the congregation that this new spirit is demanded. There is an imperative spiritual demand that national life and influence as a whole be Christianized: so that the entire impact, commercial and political, now of the west upon the east, and now of the stronger races upon the weaker, may confirm, and not impair, the message of the missionary enterprise.

"The providence of God has led us all into a new world of opportunity, of danger, and of duty.

"God is demanding of us all a new order of life of a more arduous and self-sacrificing nature than the old. But if, as we believe, the way of duty is the way of revelation, there is certainly implied, in this imperative call of duty, a latent assurance that God is greater, more loving, nearer and more available for our help and comfort than any man has dreamed. Assuredly, then, we are called to make new discoveries of the grace and power of God, for ourselves, for the church, and for the world; and, in the strength of that firmer and bolder faith in Him, to face the new age and the new task with a new consecration."

To the Members of the Christian Church in non-Christian Lands.

"Dear Brethren in Christ:

"We desire to send you greeting in the Lord from the World Missionary Conference gathered in Edinburgh. For ten days we have been associated in prayer, deliberation, and the study of missionary problems, with the supreme purpose of making the work of Christ in non-Christian lands more effective, and throughout the discussions our hearts have gone forth to you in fellowship and love.

"Many causes of thanksgiving have arisen as we have consulted together, with the whole of the mission field clear in view. But nothing has caused more joy than the witness borne from all quarters to the steady growth in numbers, zeal, and power of the rising Christian church in newly-awakening lands. None have been more helpful in our deliberations than members from your own churches. We thank God for the spirit of evangelistic energy which you are showing, and for the victories that are being won thereby. We thank God for the longing after unity which is so prominent among you and is one of our own deepest longings today. Our hearts are filled with gratitude for all the inspiration that your example has brought to us in our home-lands. This example is all the more inspiring because of the special difficulties that beset the glorious position which you hold in the hottest part of the furnace wherein the Christian church is being tried.

"Accept our profound and loving sympathy, and be assured of our confident hope that God will bring you out of your fiery trial as a finely-tempered weapon which can accomplish His work in the conversion of your fellow-countrymen. It is you alone who can ultimately finish this work: the word that under God convinces your own people must be your word; and the life which will win them for Christ must be the life of holiness and moral power as set forth by you who are men of their own race. But we rejoice to be fellow-helpers with you in the work, and to know that you are being more and more empowered by God's grace to take the burden of it upon your own shoulders. Take up that responsibility with increasing eagerness, dear brethren, and secure from God the power to carry through the task; then we may see great marvels wrought beneath our own eyes.

"Meanwhile we rejoice also to be learning much ourselves from the great peoples whom our Lord is now drawing to Himself; and we look for a richer faith to result for all from the gathering of the nations to Him.

"There is much else in our hearts that we should be glad to say, but we must confine ourselves to one further matter, and that the most vital of all.

"A strong co-operation in prayer binds together in one all the Empire of Christ. Pray, therefore, for us, the Christian communities in home-lands, as we pray for you: remember our difficulties before God as we remember yours, that He may grant to each of us the help that we need, and to both of us together that fellowship in the Body of Christ which is according to His blessed Will."

* * * *

A single winter spent in reading the Minor Prophets under the guidance of George Adam Smith is worth years of vague exhortation. Three months spent in the study of Hosea is the best preparation for work among the poor. Six months spent in the study of the Psalms, with the church hymnal lying in the rack, would be an eye-opener to young people—and probably lead to the demand for a new hymn-book. —President Faunce.

Bible Study

The International Lesson

July 24, 1910. The Transfiguration. Matt. 17: 1-8, 14-20. Golden Text. This is My beloved Son, in who I am well pleased; hear ye Him. Matt. 17: 5.

The transfiguration of Jesus was partly for Himself and partly for His disciples. It occurred on one of those occasions when He had drawn apart to commune with His Father and He received this exalted experience as preparatory for the period of suffering and sacrifice. He spoke with Moses and Elijah of His decease at Jerusalem and thus gained additional assurance in His great act of obedience. He obtained comfort and power to endure the cross. In the garden of Gethsemane He again renewed His soul in faith for the final and imminent crisis.

To the disciples the transfiguration served to show the real glory of their Master and prepared them for the coming tragic events that led to His death. It revealed Jesus in His fullness of divine grace, and years afterward Peter said, "We were eye witnesses of His majesty." John also wrote "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The witnessing disciples saw Him in converse with two heavenly visitants and perceived that Moses and Elijah endorsed Him and were in accord with Him in His death at Jerusalem. Their Master was between them and superior to them in glory.

The Inner Glory of Jesus. vss. 1-2.

The three disciples who were favored with this more intimate experience with Jesus were those who were most spiritual in their disposition. They were prepared to appreciate what the other disciples could not. They had an exalted privilege. They had a vision of their Master's glory. We also may have inner and closer visions of our Lord if we are prayerful, faithful and diligent. Jesus said that if any man would keep His word He would manifest Himself unto him. There are promises of more intimate knowledge and more loving relation to Him if we prepare ourselves for it and are capable of receiving His confidences.

The glory of Jesus was not shed upon Him but seemed to burst through Him and shine forth. He was filled with grace and truth. His very garments were irradiated with the luminous virtue of His spirit. One of the narrators tells us that the transfiguration occurred while Jesus was praying. He was charged with the glory of God which shone forth. Yet the disciples recognized later that this special display of glory was only a manifestation of the glory that dwelt in Him all the time.

This glory of God had at times illuminated Old Testament saints and it has also irradiated the faces and shed grace upon the forms of Christian people. The effect of faith and hope and love upon the stolid and sordid faces of pagans is very noticeable. The effect of prayer and holy thinking is to transform ordinary Christians and show a more manifest expression of heavenly grace.

The Rapture of the Disciples. vss. 4-9.

Peter, ever ready with his tongue and quick to act, spoke, but in a dazed manner. It was a moment of rapture and joy, so different from their experience out in the hard and unbelieving world. He would have had the experience permanent. But his words were trivial for such a solemn occasion. Then came the luminous cloud that in Jewish history indicated the approach of the divine presence and glory and out of this cloud came the words that were awe inspiring. Instinctively the disciples fell prostrate and covered their faces in holy fear. Out of this dazed and trance-like state they were at length awakened by Jesus and then they found that the vision had passed and they were alone with their Master. This experience was private and for their own personal comfort and inspiration as well as His. They were to keep it secret until later, when it could be appreciated and used as a link in the chain of proofs concerning Him.

Work Needed as Well as Worship. vss. 14-20.

Delightful as was the rapture on the mountain away from men the cross was to be taken up and service for men again resumed. Down in the plain was a scene of human distress. Jesus was needed. The disciples on the plain had shown their lack of spiritual power to help human ills. The sneering crowd, the doubting father, the helpless disciples showed a lack of the spirit of faith that was necessary for relief, and Jesus was distressed at the state of unbelief that confronted Him. In weariness of heart at such evidence of unbelief He asked for the child to be brought to Him and cast out the evil spirit.

He told the disappointed and discomfited disciples that their failure was due to lack of the faith that could handle such a case, yet admitted that it was a very hard one and needed a great deal of spiritual power through prayer in order to treat it.

The world's misery calls for the church's helpful service. The devotional services of a church in its beautiful house of worship, with elevation of thought and inspiration of heart are so delightful and full of religious rapture that there is a temptation to sit and sing one's soul away to everlasting bliss. But there is outside misery in the sin, the suffering, the sickness, the crime, the poverty and the ungodliness of men. The cry of the children, the cry of the prisoner, the cry of the bereaved call for Christian aid, and after the exalted seasons of prayer and exposition which one enjoys at meetings and conventions there must be a descent into the midst of society and a hand of help with the power of God. Convention Christianity is all right in its season and for its real object, but it must be followed by practical service to men.

Church Mid-Week Meeting

July 20, 1910. Relationships: The Temperance Issue. Prov. 20: 1; 23: 29-30. Hab. 2: 15. Eph. 5: 18. 1 Cor. 6: 10. Heb. 12: 12-13.

In the relationships of life it is essential that a man should keep himself pure from evil, not merely for his own welfare, but also for his influence over others. We are all bound up together and our actions affect others for their good or evil. There are those who inherit from us their bodies and their dispositions and we owe it to them to consider them in our indulgence in pleasures. There are others who are affected by our example and influence and we should realize the subtle effect of our conduct upon them to encourage them to do right or embolden them to do wrong.

The selection from Proverbs shows that wine is a mocker. It is a deceptive and dangerous substance. However confident we feel of our ability to keep ourselves from losing power through its seductions we must remember that he that thinketh that he standeth is very liable to fall. No man can justly assure himself that he is safe in dallying with this old enemy of mankind. It is like a serpent, silent, subtle, quick and deadly.

But if he really thinks he himself is safe from drink he should consider that it is spoiling the weaker of his fellow beings and is adding to the burden of misery on the hearts of women and the shoulders of little children.

The selection from Habbakuk sets forth the crime of tempting another man to drink and finding a certain diversion in his antics. There are those who are so base as to try to upset a boy or a man who is unwilling

...ed the house.

...ed Mazesi ran four miles to Ashwell's house. Men, attracted ...e blaze, hurried to the mansion from miles around, but although fire engines were sent from this city, eight miles away, and there is a lake near the site of the house, the old landmark was consumed.

Martin Steiner, with numerous stab wounds on his body, face and arms, was found near the burning building and taken here. He will recover.

SCORES ECUMENICAL CONFERENCE.

Bishop Coleman Criticises the Deliberations of that Body.

(Special to The World.)

WILMINGTON, Del., June 6.—In his address at the annual convention of the Episcopal Church delegates at Milford to-day Bishop Coleman surprised his hearers by saying he had declined to sit in the Ecumenical Conference. He said:

"My declining to do so was not based so much upon the inaccuracy of the title bestowed upon the conference as upon the conclusion of the utter inutility of such a conference and upon the necessary indorsement or condoning of much in the teaching and practice of many of the bodies represented in the same conference, which is at utter variance with the primary truths of the Catholic faith and with the settled policy of the Catholic Church.

"Far from rejoicing at what appeared to come as a beautiful exhibition of comity and unity, it was to me a most melancholy confession of a practical discord and real variance. The spirit of those composing the heterogeneous assembly may have been faultless as to charity, but there were present too many evidences of determined and apparently irreconcilable differences to enable that to atone sufficiently for the grievous wounds on the body of Christ by reason of their differences."

June 7. 1900

The World Missionary Conference

ON June 20th in the city of Edinburgh, one hundred and seventy-five delegates and other representatives of the Presbyterian Church in the U. S. A., in attendance upon the World Missionary Conference, held a meeting and instructed a committee of three to issue, in their name, an address to the churches and ministers designed to convey the impressions, convictions and resolves which came to them as they lived through those memorable days. This committee has prepared the following

LETTER TO THE CHURCHES.

The representatives of the Presbyterian Church in the U. S. A. in attendance upon the World Missionary Conference at Edinburgh, June 14th to 24th, 1910, desire to impress upon the ministers and members of the Church their sense of its profound significance.

No such gathering of Christian people ever before assembled. The more than

twelve hundred official delegates represented every continent, every large country in which missions to non-Christians are carried on, and nearly every important denomination of Protestant Christendom. Three times as many unofficial representatives were in attendance. The large majority were from English speaking lands, because of the significant fact that more than three-fourths of the Protestant foreign missionary work of the world is conducted under the banners of Great Britain and the United States.

The preparation for the Conference had been most painstaking and thorough. For two years eight large commissions had been investigating as many phases of Foreign Missionary work. Their reports presented a comprehensive survey of the present status of Christianity throughout the world, and these reports were made the subject of close and continuous study.

The spirit of the Conference was intensely practical. The situation on the Mission Fields was faced with utter fearlessness. The fact was clearly recognized that hindrances arising from racial antipathies, governmental obstruction, commercial rivalries, and inconsistencies of nominal Christians, make the task of the Christian Churches

more difficult than ever before, and that in such a warfare the waste and weakness resulting from lack of co-operation between the various Christian Communions are intolerable.

The grandeur of the present opportunity and the seriousness of the present peril made the dominant tone of the Conference that of importunate earnestness. The President, Lord Balfour of Burleigh, in his opening address emphasized the fact that "real enlightenment and true liberty, which are the hope of the Oriental nations, are dependent upon prompt missionary work." The Archbishop of Canterbury voiced the common conviction, when he said, "Missionary work is that which matters most in the world to-day."

The devotional spirit of the Conference was notable. The fact that intercession was being made for the whole world lifted all minds into a high spiritual region, and the stillness of recurrent seasons of silent prayer deeply moved the audiences. Indeed the spiritual uplift of the Conference will outlast all other memories. The delegates were conscious that they were dwelling in Heavenly places with Christ Jesus.

Missionaries of every Communion testified to the fraternal spirit which prevailed

among them, and their deep longing for a fuller expression of their common Brotherhood in Christ. This feeling was reflected in every session of the Conference. Differences in doctrine, government and worship did not avail to prevent the acknowledgment of those ties which bind believers together in one household of faith. This yearning for the unity of Christ's Church and the triumph of His gospel was accompanied with an all-pervading sense of dependence upon the Holy Spirit, and of unalterable and enthusiastic loyalty to Jesus Christ, the great head of the Church, as the Divine Saviour, the King eternal, immortal, clothed with all power in Heaven and in earth.

To further the co-operation of the Churches and the agencies represented in the Conference, a Continuation Committee was appointed, with Dr. John R. Mott, of New York City, as Chairman. That committee has already decided to confer with Missionary Societies throughout the world with a view to closer relations and more united effort.

What the delegates especially desire to transmit to their brethren is their sense of "the momentous character of the present hour." The address of the Conference

to the members of the Church in Christian lands includes these weighty sentences:—

"The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used they may be among the most glorious in Christian history." . . . "Providence has led us all into a new world of opportunity, of danger and of duty. God is demanding of us all a new order of life, of a more arduous and self-sacrificing nature than the old."

Impelled by this sense of urgency we appeal to the congregations of the Presbyterian Church in the U. S. A. with confidence alike in their faith and willingness to enter into co-operation with other Churches in the great missionary advance proposed by the Conference. We plead for increasing earnestness in the work of Missions, for larger gifts, for importunate prayer and, above all, for consecrated men and women who shall give their lives to the work of world evangelization.

Let us understand that present needs are imperative and instant.

"In to-day walks to-morrow."

If we do our duty from love to Christ, the to-morrow of Missions will be glorious with the vision of a world won to the Saviour. The present opportunity must be improved if that vision is to be realized. We emphasize, therefore, the words found in the report of the Commission on carrying the Gospel to the non-Christian world:

"Well may the leaders and members of the Church reflect on the awful seriousness of the simple fact that opportunities pass. It must use them or lose them. It cannot play with them or procrastinate to debate whether or not to improve them. Doors open and doors shut again. Time presses. The living, he shall praise Thee." It is the day of God's power. Let us show ourselves His willing people.

In behalf of the delegates,

GEORGE ALEXANDER,
WILLIAM H. ROBERTS,
J. ROSS STEVENSON,

September, 1910. *Committee.*

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue, New York

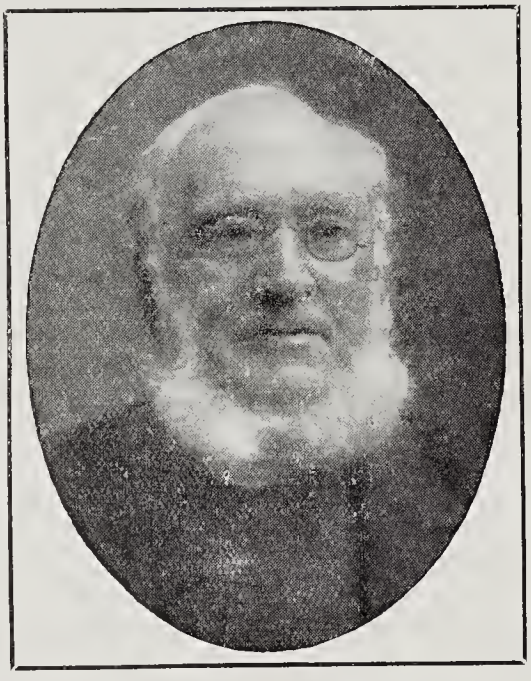
In Memoriam.

ROBERT FREW, D.D.

Born 8th September 1813; died 29th August 1910.

BY THE REV. WILLIAM BLAIR, D.D.

IN the morning of the 29th of August Dr. Frew passed away. He was by common acclaim called "the Father of all the Churches," by reason of his great age, the extent of his ministry, and the veneration with which his Christian character was universally regarded. On the 1st September there was a clear shining after the rain, when devout men carried him to his burial from his church in St. Ninian's, where a service, presided over by his colleague, was held, up to the cemetery of the Castle Hill of Stirling. Old people and young, all along the route, looked on wistfully; and shops and dwellings had their blinds drawn down. The grave, alongside of his beloved wife and sister, was lined with ivy leaves and flowers; and when the coffin was lowered to its resting-place, a great company encircling the spot, and led by Rev. John Chalmers, Stirling, rendered thanks to God for the gift He had made, now yielded up to Him. A broad green sward at last overspread the grave like a pall; and forthwith a very garden of floral wreaths sprang into bloom, the tributes of many affectionate hearts.



Dr. Frew was a conspicuous figure in the life and history of our United Free Church, indeed the *decus et tutamen* of our Scottish Christianity. The outside world wondered as it read occasionally of a minister, rich in years and honours, who dwelt in his own house in Stirling, with a record unexampled for its duration. But it was not his longevity that formed his crown, it was the spiritual manner of man that he was that crowned his longevity. The charm of his personality, into whatever company he entered, diffused itself like the perfume of a flower. Any attempt to analyse the perfume into its constituent parts would only undo the charm, giving leaves without the rose.

In attempting an appreciation of Dr. Frew we can only touch some salient points in his life-story. Perth was the city of his birth. He was the son of the Rev. Forrest Frew of the Relief Church, and "his mother's name" was Inglis, of Little Raith in Fife. His schooling being ended, he walked in the autumn of 1827 to St. Andrews, and there as a lad of fourteen he subscribed his name, Robert Ebenezer Frew, in "the Matriculation" Roll of the University. The foundation of his exact scholarship was laid by Professor John Hunter, of great classical reputation; and, though not a student of Ethics under Dr. Chalmers, he may be said to have made a transit of that great orb before its transition to Edinburgh. Owing to personal friendship with Dr. Blackie's family in Glasgow, he passed his third and fourth Arts sessions at Glasgow University. In 1831 he began his Theological course in the Relief Hall under Dr. Thomson of Paisley, and continued till 1835, when he was licensed in June as a preacher, and ordained at St. Ninian's on the 25th of November as colleague and successor to the Rev. James Logan. The youth of twenty-two shared less or more, for six years, the work of the congregation, which numbered over a thousand communicants, till Mr. Logan's death. It may be noted that the Logan family were conspicuous for their ability: Sheriff Alexander Logan, his son, was brilliant in law and letters, not to speak of unrivalled humour; and grandchildren still sustain the family traditions.

The new ministry, which began seventy-five years ago in St. Ninian's, at once enlisted the sympathy and affection of the people. No one has survived to tell us how the youth comported himself in the narrow old pulpit, which has long since been enlarged. But the Rev. David Smith at the funeral service produced a Sir David Hunter Bible, of date 1835, from which Dr. Robertson of St. Ninian's read

the lessons, and which, in its neatness, cleanliness, and good preservation, was a visible witness of those qualities which Dr. Frew had cultivated in his own person. God had endowed him with bodily and mental powers of a fine order; the countenance that spoke of benignity; the eye, the light of the body, so dark and so bright, that smiled sweetness or flashed intensity—that eye which looked out on men and things undimmed for nearly a century; the voice, alas now silent, so silvern in sounding the Gospel call, so wooing in its pathos and appeals, so devout in its address at the throne of grace,—to all hearers, the messenger of counsel, instruction, or consolation. But the jewel of the soul was richer than the casket in which it was contained. God had given him a wise and understanding heart, and his fine powers were finely disciplined for the service of the Gospel. Mr. Steedman, who knew him well, said that "his talents and acquirements, his public ministrations, his private virtues, his charming manners, formed a character of no ordinary attractiveness." He found a Sabbath school which was taught chiefly by members of Mr. Logan's family, and before he had been many months in the place it came under his fostering care and flourished amain. He had his deep personal convictions of the character and work of the ministry with Jesus in the midst, and the high ideals he had set up, he strove by prayer and study to reach. The keynote of his preaching was evangelical, and, from the outset to the end, there was the missionary note vibrating, like the harmonics produced by subordinate vibration of a cord, through its whole length. The recent Missionary Conference was to him as the advent of Millennial days; and, to evince his unquenchable ardour for the cause, he had subscribed for the nine volumes of Reports. It gave joy to his heart to receive a visit from Mr. Speer. It was due to him and some others that the Kafraria Mission, long ago, was kept from extinction. His preaching and personal influence drew not a few into the missionary and ministerial ranks. Liberal in gift as well as in spirit, he would say, "Every Christian should give up to his ability, and ministers beyond their ability." A ministry so scholarly, sympathetic, fresh, and fertile, could not fail of building up his people on their most holy faith and praying in the Holy Ghost. After forty years he told his flock that the children of the fathers had risen up many of them in stations of honour and usefulness. Three years ago he preached a New Year sermon from the text, Genesis xxviii. 15, God's promise to Jacob, in which he spoke of the home-gathering of God's children and their joyous welcome. It was unconsciously his farewell sermon. But detachment from the pulpit did not restrain his preaching from house to house in pastoral work as alert as ever, though well up in the nineties. We can imagine how as he moved about near his old church, the Whins of Milton, the Borestone, or the Howieton Fisheries, or some coign of vantage on the consecrated field of Bannockburn, a cottager would say over the wall to her neighbour, in the words of the great woman of Shunem, "Behold now I perceive that this is an holy man of God which passeth by us continually."

The records of the Church can testify to the great ability of his services on committees and boards through the long years. In the old United Presbyterian Presbytery he never sought leadership, but it was conceded to him. Fluent in speech, the apt phrase never failing to come to him on leading questions, he stood in the front rank, and singularly felicitous he was in criticising students' sermons, when the Presbytery was more directly in the firing line of the Divinity Hall. During the first campaign for union he was a strenuous advocate, and he hailed with joy the last campaign and the final triumph. He had a marvellous power of attracting to himself good and great men, his unconscious goodness and greatness being the powerful attraction. The dignity of his nature, his ripe scholarship, as displayed in his famous "Notes" on Albert Barnes' "Notes," his lovable presence, his insight, his humour, his fondness for dumb creatures like his dog Teddy, and prattling little children, all combined to give zest even to a brief interview. Above all, he was a man of God, who lived near to God, with constant access to His throne. He had a supreme delight in intercession; and as he lay on his couch he pleaded for himself and relatives, for his congregation, office-bearers, members, and children, for the United Free Church, and for the Holy Catholic Church, for the world, for Christian missions, for all men that they might be saved. Nor did he lessen in desire for the prayers of others. Thus was the inward man renewed day by day for the final renewal.

With him there was no winter, with decay of life's forces. The features retained their expression, the voice was still silvern and strong, memory lively, vision both bodily and mental unclouded, the heart beating warmly, the interest in life, in friends, in the Church, in new books, undiminished. He was conscious of the lapse of time, but unwilling to boast of age or to feign himself to be young. He could appreciate the "Cato" of Cicero, the "Professor's lecture" in the Autocrat, and Sir William Robertson Nicoll's descant on "Old Age," and go on his way, knowing there was but a thin film between himself and the eternal world, and ready to depart and be with Christ when the call came.

His home-life, first in St. Ninian's old manse and afterwards in Stirling, from its dawn till dusk, in its lights and shadows, was peaceful and happy: first with the wife of his youth, so gentle and sweet, and after her death with a loving sister, who had all the love, resource, and energy of the family, whom God also took from him, to the grief of all.

Other dear relatives in his last days threw the soft arms of affection around him, till angel arms enfolded him and bore him home. Like the bereaved prophet, we can only look up and cry, "My father, the chariot of Israel and the horsemen thereof."

Pages would be needed to tell the tale of gifts and honours Dr. Frew received during his ministry of almost seventy-five years, and of his life of ninety-seven years. He was created D.D. of St. Andrews in 1856; his semi-jubilee was celebrated in 1860; he was Moderator of U.P. Synod in 1868; centenary of the congregation, 1873; his jubilee, in 1884; in 1885 the Rev. David Smith, M.A., became his colleague; diamond jubilee, 1897; the seventieth year of his ministry in 1905, when his portrait in oils was presented. The writer may close with a remark Dr. Frew made concerning him, "He has been at all my jubilees."

MISSION STUDY MOVEMENT.

SUMMER SCHOOL OF MISSION STUDY: MOFFAT, AUGUST 1910.

DURING the four years of its existence the Mission Study Movement has shown itself to be a quiet but growing force in the life of our Church. It may be that through its small study-circles, the members of which are now reckoned by the thousand, the message of the World Conference, with its claim on life and thought, will be best realized by the young people of to-day. The heart of the movement is the Summer School. The principles of interdenominational working, which so greatly facilitate and improve the production of the text-books, are actually felt and realized there in personalities. The undoubted stimulus of meeting keen and enthusiastic members of other branches of the Church, who are working for the same ends, is worth much in these days when we dream of the union that is to be, and realize that the Christ-ward movement of the nations can only be through the corporate faith and corporate action of the whole Church. This year the Scottish delegates represented six denominations, with a preponderance from the Church of Scotland and the United Free Church, under whose auspices the School is officially worked, and the cosmopolitan character of the movement was emphasized by the presence of delegates from Holland, Australia, and America, not to speak of representatives from beyond the Border.

The Committee were fortunate in their selection of Moffat. No more beautiful site could have been secured for a camp than the field round Frenchland Tower, whence the men-delegates looked down on the mists in the Moffat valley. St. Ninian's School and a connected house accommodated more than a hundred of the women delegates under one roof, while the others from adjacent villas were able to join the school-house party for meals in the gymnasium and covered swimming bath. The merriment of the party was considerably increased by the intricate exits and entrances of their dwelling. The numbers this year show definite increase. A much larger proportion of men stayed the whole time in camp, and represented more the average young man in a congregation than the student class. On the women's side the applications were in excess of the limit fixed by the Committee. Moffat is a splendid centre for walks and drives. One most successful afternoon expedition was arranged, and another picnic under the magic influence of Moffat weather had to convert itself promptly into a variety concert in the tent, where it was refreshing to see some of the speakers and circle leaders in another light. The freedom of the afternoons till the evening meeting at 7.30 p.m. gave good opportunity for games and relaxation, and the too earnest student fascinated by reference books in a silent class-room fared badly in the eyes of her fellows. The free and happy social life gave the required setting for the serious work of the School.

Mission Study is not an easy or a light thing, and at the School there is given the definite help and training which can go far in making a timid leader an effective worker in his or her congregation, and which can make the efficient feel that there are heights yet to climb whence new and greater results are visible. This year the example shown by Dr. Sailer's suggestive work at Bridge of Allan was worked out in a more detailed and graded division of the School into sections. The new text-books for 1910–1911, *The Decisive Hour of Christian Missions*, by John B. Mott (based on Commission I. of the World Conference), and *Personal Economy and Social Reform*, by H. C. Wood, were used throughout, and merited the careful handling they received.

Section A, comprising about one hundred members, to the majority of whom Mission Study was absolutely new, gave a general impression of the methods and principles of Mission Study Model Circles on both text-books, and practical demonstration of junior work, with opportunities for discussion, frank criticism and explanation, also some actual participation in the work of at least one circle.

Section B, with eleven divisions and some ninety members, all of whom had had some experience of leading, gave an opportunity of carefully studying several chapters of either the Social or Foreign text-book, and some practical experience of leadership, followed by discussion thereon, with friendly criticism.

Section C comprised a much smaller number of delegates, chiefly drawn from country districts, who

*

had had no previous experience of mission study, but on whom would lie the sole responsibility of starting it in their congregations afterwards; these circumstances necessitated a more detailed training.

Section D, on "Junior Work," marked a distinct advance on previous schools, where the subject has hardly been treated. Its members, numbering about thirty, were greatly interested by the application of the psychological principles of education to mission study for children under the age of fourteen. A series of lectures by Miss Hammer of the Missionary Training College, on the child mind, were applied practically by some members to a group of Moffat boys with whom the "point of contact" had been carefully established beforehand, by races at the Camp and a "cookie-feast" at the school-house. The text-book used was *Talks on the Races to be Won*, the first Junior book issued conjointly by all the British Societies interested in Mission Study. The possibilities of this work for those who have the gift and opportunity of interesting children are far-reaching. The zest and keenness with which every one entered into the detailed study involved in these sections made the whole educational scheme essentially worth while.

For the morning Bible readings and Intercession meetings, and for the evening meetings in the tent, the School met as a whole. These Bible readings, three of which were conducted by Miss Small and two by the Rev. Robert Stevenson, B.D., Gargunnock, were a revelation to many of the possibilities of Bible Study in the quest for God. The programme of the evening meetings included several well-known speakers and others in close touch with the movement. The able chairmanship of the Rev. C. W. G. Taylor, M.A., Glencairn, proved a unifying influence.

"Have we," asked Mr. Speer in one of his recent lectures, "a Christianity worth exporting?" In the calm of those evening meetings came new thoughts of the divine claim on life, the divine purpose for the world, and the infinite resource of the divine power, of a Christianity which is worth nothing without Christ, but which with His unlimited sway in every heart is the transcendent fulfilment of the world's need. Individually and as a movement we fail and falter in our interpretation of the Christ, but if by the grace of God the common faith and common prayer of our School help in the coming of the Kingdom, it will not have been in vain.



THE SUMMER SCHOOL AT MOFFAT, 1910.

An Echo of the World Missionary Conference.—Missionary magazines throughout the world are full of happy echoes of the Conference. Here is one :—

"And what veterans these are! John Ross, who went to Manchuria thirty-eight years ago, and has seen the work grow from three converts the first year to 30,000 baptized converts; George Nettleton, who has been so long in the Fiji Islands that he has seen them grow from savagery into a Christian people; Andrew Watson, who found four schools in Egypt forty years ago, and now sees gathered into Christian schools 17,000 pupils; and in more modern times, S. A. Moffett, who has seen the tranformation of Korea."

INTERNATIONAL EDITION. EDITION INTERNATIONALE.

SEPT., 1910

FIRST UNIVERSAL RACES CONGRESS.

UNIVERSITY OF LONDON, JULY 26–29, 1911.

PREMIER CONGRÈS UNIVERSEL DES RACES.

UNIVERSITÉ DE LONDRES, 26–29 JUILLET 1911.

President:
THE RIGHT HON. LORD WEARDALE.
Chairman of Executive:
THE HON. WILLIAM PEMBER REEVES.
Chairman of Hon. Gen. Committee:
PROF. FELIX ADLER, New York.
Hon. Treasurer:
SIR RICHARD BIDDULPH MARTIN, BART.
General Secretary:
G. SPILLER, 63 South Hill Park, Hampstead, London.

Please make the Congress known.



Prière d'annoncer le Congrès.

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INVITATION.

A Congress dealing with the general relations subsisting between West and East will be held in London from July 26 to July 29, 1911. So far as possible special treatment will be accorded to the problem of the contact of European with other developed types of civilisation, such as the Chinese, Japanese, Indian, Turkish, and Persian. The official Congress languages are to be English, French, German, and Italian; but Oriental and other languages will not be rigidly excluded. The papers (which will be taken as read) are to appear, collected in volume form, both in an all-English and an all-French edition, about a month before the Congress opens, and among the contributors will be found eminent representatives of more than twenty civilisations. All schools of thought are hereby invited to take part in the proceedings. *Resolutions of a political character will not be submitted.*

OBJECT OF THE CONGRESS.

To discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation.

[Further details on pp. 12-13.

INVITATION.

Un Congrès aura lieu à Londres du 26 au 29 juillet 1911, qui traîtera des relations générales entre les peuples de l'Occident et les peuples de l'Orient. Autant que possible le problème du contact des races européennes avec les civilisations développées des Chinois, Japonais, Indiens, Turcs, et Persans sera considéré séparément. Les langues officielles du Congrès seront l'anglais, le français, l'allemand, et l'italien, mais les langues orientales et autres ne seront pas exclues d'une façon absolue. Les mémoires (qu'on supposera lus à l'avance) seront réunis en deux volumes, publiés l'un en français et l'autre en anglais, environ un mois avant l'ouverture du Congrès, et parmi leurs auteurs figureront des représentants éminents de plus de vingt civilisations différentes. Des penseurs de toutes les écoles sont invités à prendre part aux débats. *On ne soumettra pas au Congrès des vœux d'ordre politique.*

BUT DU CONGRÈS.

L'objet du Congrès sera de discuter, à la lumière de la science et de la conscience modernes, les relations générales entre les peuples de l'Occident et de l'Orient, en vue d'encourager parmi eux une bonne entente, un sentiment amical et une coopération cordiale.

[Pour les détails, voir pp. 14-15.

PROGRAMME.

Wednesday, July 26—Morning.

I.—FUNDAMENTAL CONSIDERATIONS—MEANING OF RACE AND NATION.

1. Definition of Race, Tribe, and Nation.
   Brajendranath Seal, Principal of the Maharajah of Cooch Behar's College, Cooch Behar, India.
2. Anthropological View of Race.
   Dr. Felix v. Luschan, Professor of Anthropology and Ethnography in the University of Berlin.
3. Sociological View of Race.
   Prof. Alfred Fouillée, Paris, Membre de l'Institut. Sociologist and Psychologist.
4. The Problem of Race Equality
   Mr. G. Spiller, London, Hon. Organiser of the Congress. Author of *The Mind of Man*, etc.

Wednesday, July 26—Afternoon.

II GENERAL CONDITIONS OF PROGRESS.

1. National Autonomy and Civic Responsibility.
   John M. Robertson, M.P., London.
2. Influence of Geographical, Economic, and Political Conditions.

FIRST UNIVERSAL RACES CONGRESS.

LONDON, JULY 26–29, 1911.

MEMBERSHIP FORM.

I desire to enter my name as *Active *Passive *Member of the Congress, and enclose the fee of* £1 1s., 21 mark, or 5.25 dollars. 7s. 6d., 7.50 mark, or 2 dollars. *(Unless otherwise stated, the English edition of the volume of papers will be sent.)*

Name in full .....

Description .....

Address .....

Kindly forward this form, with the amount, to Mr. G. Spiller, 63 South Hill Park, Hampstead, London. All cheques, etc., should be crossed "Martin's Bank, Ltd."

* *Active Membership (21s.) includes attendance at meetings and all publications. Passive Membership (7s. 6d.) includes receipt of volume of papers of about 500 pages and all other publications. After the Congress the price of the volume of papers alone will be 7s. 6d.*

3a. Language as a Consolidating and Separating Influence.

3b. Religion as a Consolidating and Separating Influence.
T. W. Rhys Davids, LL.D., Ph.D., Professor of Comparative Religion in the University of Manchester.

4. Differences in Customs and Morals and their Resistance to Rapid Change.
Dr. Giuseppe Sergi, Hon. F.R.A.I., Professor of Anthropology in the University of Rome.

5. Intellectual Standing of Different Races and their Respective Opportunities for Culture.
John Gray, B.Sc., A.R.S.M., F.R.A.I., London.

6. The Present Position of Women.
Sister Nivedita (Miss Margaret Noble), Calcutta. Author of *The Web of Indian Life.*

7. Inter-racial Marriage.
M. Joseph Deniker, D.Sc. (Paris), LL.D. (Aberdeen), Hon. F.R.A.I., Paris, Anthropologist and Ethnographer.

Thursday, July 27—Morning.

III.—GENERAL CONDITIONS OF PROGRESS (CONTINUED).

1. Tendencies towards Parliamentary Rule.
Dr. Christian L. Lange, Brussels, Norwegian Member of the Second Hague Conference, General Secretary of the Inter-Parliamentary Union.

PREMIER CONGRÈS UNIVERSEL DES RACES.

LONDRES, 26–29 JUILLET 1911.

FEUILLE DE SOUSCRIPTION.

Je vous prie de m'inscrire comme Membre *Actif / *Passif *de ce Congrès. Ci-joint le montant de ma souscription* 26 fr., 21 Mark. / 10 fr., 7.50 Mark. *(L'édition française sera envoyée sauf en cas de préférence indiquée à l'avance.)*

Nom et prénom : .....

Titres professionels : .....

Adresse : .....

Vous êtes prié de renvoyer cette feuille au Secrétaire Général du Congrès, Mr. G. Spiller, 63 South Hill Park, Hampstead, Londres.

* *Les Membres Actifs (21 fr.) recevront toutes les publications et ont en outre le droit d'assister à toutes les séances et réunions du Congrès. Les Membres Passifs (10 fr.) recevront toutes les publications, comprenant le volume de mémoires de 500 pages environ. Le volume seul sera mis en vente après le Congrès au prix de 10 fr.*

2. China.

His Excellency Wu Ting-Fang, Shanghai, late Chinese Ambassador at Washington.

3. Japan.

A Message from **His Excellency Sumitaka Haseba,** President of the House of Representatives of Japan.

4. Turkey.

His Excellency Said Bey, Constantinople, President of the Legislative Section of the Ottoman Council of State.

5. Persia.

M. Hadji Mirza Yahya, Teheran, Educationist and Philanthropist.

6. India.

The Hon. G. K. Gokhale, C.I.E., Poona (India), Representative of non-official Members of Bombay Legislature on Viceroy's Legislative Council, late President of Indian Congress.

7. Egypt.

Moh. Sourour Bey, Mixed Court of Appeal of Cairo.

8. Hayti.

General Légitime, Hayti, late President of the Republic of Hayti, Member of the Hague Court.

9. The Government of Colonies and Dependencies.

Sir Sydney Olivier, K.C.M.G., Governor of Jamaica.

10. The Rôle of Russia in bringing together the White and Yellow Races.

Dr. Alexander Yastchenko, Professor of International Law in the University of Dorpat, Russia.

IIIa.– PEACEFUL CONTACT BETWEEN CIVILISATIONS.

(The papers grouped under this heading will be considered in connection with the papers in the 2nd and 3rd Session.)

1. Commerce and Inventions, Banking, the Postal and Telegraph System, Means of Communication, Travel.

M. Peschcke Koedt, Merchant and Manufacturer in Copenhagen, Danish Government Representative at the International Congress of Chambers of Commerce in Milan.

2. The Press, Literature, Art, and Science.

Dr. Ferdinand Tönnies, Professor of Sociology in the University of Kiel.

3. International Institutions, Congresses, and Exhibitions; Present-Day Study of Foreign Political and other Systems.

M. H. La Fontaine, Senator, President of the International Peace Bureau, Professor of International Law in the University of Brussels.

3a. The International Institute of Agriculture.

David Lubin, Initiator of the International Institute of Agriculture at Rome.

4. International Laws, Treaties, Hague Conferences and Hague Court.

Dr. Walter Schücking, Professor of International Law in the University of Marburg.

Thursday, July 27—Afternoon.

IV.—SPECIAL PROBLEMS IN INTER-RACIAL ECONOMICS.

1. Investments and Loans.
   Dr. A. de Navratil, Professor of Political Economy in the University of Kolozsvár.

2. Wages and Emigration.
   Frederick C. Croxton, Washington, Chief Statistician of the United States Immigration Commission, and **Prof. W. Jett Lauck,** in charge of the field work of the Commission.

3. Opening of Markets and Countries.
   John A. Hobson, M.A., London, Economist and Publicist.

Friday, July 28—Morning.

V.—THE MODERN CONSCIENCE IN RELATION TO RACIAL QUESTIONS.

1. The Fundamental Principle of International Ethics, and some Practical Applications of it.
   Dr. Felix Adler, New York, Professor of Social Ethics in Columbia University.

2. The Jewish Race.
   Israel Zangwill, B.A., London, Author, President of the International Jewish Territorial Organisation.

3. Treatment of Independent Tribes and Dependent Peoples.
   Sir Charles Bruce, G.C.M.G., Leslie, late Governor of Mauritius.

4. The Influence of Missions.
   Rev. Alfred Caldecott, D.D., D.Litt., Professor of Philosophy in King's College, London.

5. Forced Labour.
   The Right Hon. Sir Charles Dilke, P.C., LL.M., M.P., London.

6. Traffic in Intoxicants and Opium.
   Dr. J. H. Abendanon, The Hague, late Director of Public Instruction, etc., in the Netherlands East Indies.

Friday, July 28—Afternoon.

VI.—THE MODERN CONSCIENCE (Continued).

1. The South African Native.
   Tengo Jabavo, Kingwilliamstown, Editor of *Imvo Zabantsundu.*

2–3. The African Problem.
   Edward Wilmot Blyden, LL.D., Sierra Leone.
   Sir Harry Johnston, G.C.M.G., K.C.B., D.Sc., Poling (England), Explorer and Author.

4. The Negro in America.
   W. E. Burghardt DuBois, Professor of Economics and History in the University of Atlanta.

5. The American Indian.
   Dr. Charles A. Eastman (Ohiyesa), Amherst, Author of *Indian Boyhood, Old Indian Days,* etc.

6. The Mixed Races of Brazil.
   Dr. Joao Baptiste de Lacerda, Director of the National Museum of Rio de Janeiro.

Saturday, July 29—Morning.

VII.—POSITIVE SUGGESTIONS FOR PROMOTING INTER-RACIAL FRIENDLINESS.

1. The Respect Due by the White Race to other Races.
   Baron d'Estournelles de Constant, Paris, Senator, Member of the First and Second Hague Conferences, and of the Hague Court.

2. An International Tribunal.
   Sir John Macdonell, C.B., London, Master of the Supreme Court.

3. Regular Hague Conferences and Enlargement of their Scope.
   M. Léon Bourgeois, late French Prime Minister, and **M. Jarousse de Sillac.**

Saturday, July 29—Afternoon.

VIII.—POSITIVE SUGGESTIONS (CONTINUED).

1. The Press.
   Alfred H. Fried, Vienna, Editor of *Friedenswarte.*

2. International Language.
   Dr. L. L. Zamenhof, Warsaw, Author of "Esperanto."

3a. Ethical Teaching in Schools with regard to Races.
   J. S. Mackenzie, M.A., LL.D., Professor of Philosophy in the University College of Cardiff.

3b. Students' Cosmopolitan Clubs.
   Louis P. Lochner, Madison, Editor of *The Cosmopolitan Student.*

4. The Organisation of a World Association for encouraging Inter-Racial Good Will.
   Edwin D. Mead, Boston, Director of the International School of Peace.

PROGRAMME.

Mercredi, 26 juillet—Matin.

I.—CONSIDERATIONS FONDAMENTALES. SIGNIFICATION DES MOTS RACE ET NATION.

1. Définition des notions race, tribu, nation.
   Brajendranath Seal, Directeur du Collége du Maharajah de Cooch Behar, Inde.
2. Point de vue anthropologique de la race.
   Dr. Felix v. Luschan, Professeur d'Anthropologie et d'Ethnographie à l'Université de Berlin.
3. Point de vue sociologique de la race.
   Prof. Alfred Fouillée, Paris, Membre de l'Institut. Sociologue, Psychologue.
4. Problème de l'égalité des races.
   Mr. G. Spiller, Londres, Secrétaire Général du Congrès, Auteur de *The Mind of Man*, etc.

Mercredi, 26 juillet—Après midi.

II.—CONDITIONS GENERALES DU PROGRES.

1. Autonomie nationale et responsabilité civique.
   John M. Robertson, Député, Londres.
2. Influence des conditions géographiques, économiques et politiques.

3a. Influence consolidative et séparative de la langue.

3b. Influence consolidative et séparative de la religion.
   T. W. Rhys Davids, LL.D., Ph.D., Professeur de Religion Comparée à l'Université de Manchester.

4. Différences d'habitudes et de moeurs et leur résistance à un changement rapide.
   Dr. Giuseppe Sergi, Hon. F.R.A.I., Professeur d'Anthropologie à l'Université de Rome.
5. Position intellectuelle des différentes races et leurs occasions respectives de perfectionnement intellectuel.
   John Gray, B.Sc., A.R.S.M., F.R.A.I., Londres.
6. Position actuelle des femmes.
   Sister Nivedita (Miss Margaret Noble), Calcutta, Auteur de *The Web of Indian Life.*
7. Mariage entre races.
   M. Joseph Deniker, D.Sc. (Paris), LL.D. (Aberdeen), Hon. F.R.A.I., Paris, Anthropologue et Ethnographe.

Jeudi, 27 juillet—Matin.

III.—CONDITIONS GENERALES DU PROGRES (Suite).

1. Tendances vers un régime parlementaire.

   Dr Christian L. Lange, Bruxelles, Membre Norvégien de la Seconde Conférence de la Haye, Secrétaire Général de l'Union Inter-Parlementaire.

2. Chine.

   Son Excellence Wu Ting-Fang, Shanghai, ancien Ambassadeur de la Chine à Washington.

3. Japon.

   Un Message de **Son Excellence Sumitaka Haseba,** Président de la Chambre des Députés du Japon.

4. Turquie.

   Son Excellence Saïd Bey, Constantinople, Président de la Section Législative du Conseil Ottoman.

5. Perse.

   M. Hadji Mirza Yahya, Teheran, Philanthrope.

6. Inde.

   The Hon. G. K. Gokhale, C.I.E., Poona (India), Représentant des Membres non-officiels de la Législature de Bombay au Conseil Législatif du Vice-Roi de l'Inde, ancien Président du Congrès de l'Inde.

7. Egypte.

   Moh. Sourour Bey, Cour d'Appel Mixte de Cairo.

8. Haïti.

   Général Légitime, Haïti, ancien Président de la République d'Haïti, Membre de la Cour de la Haye.

9. Gouvernement des colonies et dépendances.

   Sir Sydney Olivier, K.C.M.G., Gouverneur de la Jamaïque.

10. Le rôle de la Russie dans le rapprochement des races blanches et jaunes.

    Dr. Alexander Yastchenko, Professeur de Droit International à l'Université de Dorpat, Russie.

IIIa.—CONTACT PACIFIQUE ENTRE LES CIVILISATIONS.

(Les mémoires dans cette section seront discutés avec les mémoires de la 2me et 3me section.)

1. Commerce et inventions, opérations de banque, système postal et télégraphique, moyens de communications, voyages.

   M. Peschcke Koedt, Négociant et Industriel à Copenhague, Représentant du Gouvernement Danois au Congrès International des Chambres de Commerce à Milan.

2. La presse, la littérature, l'art et la science.

   Dr. Ferdinand Tönnies, Professeur de Sociologie à l'Université de Kiel.

3. Institutions internationales, congrès et expositions ; étude des systèmes étrangers, politiques et autres.

   M. H. La Fontaine, Sénateur, Président du Bureau International de la Paix, Professeur de Droit International à l'Université de Bruxelles.

3a. L'Institut International d'Agriculture.
David Lubin, Initiateur de l'Institut International d'Agriculture à Rome.

4. Lois et traités internationaux, Conférences de La Haye et Cour de La Haye.
Dr. Walter Schücking, Professeur de Droit International à l'Université de Marburg.

Jeudi, 27 juillet—Après midi.

IV.—PROBLEMES SPECIAUX D'ECONOMIE POLITIQUE ENTRE LES RACES.

1. Placements et emprunts.
Dr. A. de Navratil, Professeur d'Economie Politique à l'Université de Kolozsvár.

2. Salaires et émigration.
Fred. C. Croxton, Washington, Chef de Statistique de la Commission d'Emigration des Etats Unis, et **Prof. W. Jett Lauck,** chargé des travaux extérieurs de la Commission.

3. Ouverture de marchés et de pays.
John A. Hobson, M.A., Londres, Economiste et Publiciste.

Vendredi, 28 juillet—Matin.

V.—LA CONSCIENCE MODERNE PAR RAPPORT AUX QUESTIONS DE RACE.

1. Le principe fondamental de la morale internationale et quelques applications pratiques.
Dr. Felix Adler, Professeur de morale sociale à Columbia University.

2. La race juive.
Israel Zangwill, B.A., Londres, Auteur, Président de l'organisation territoriale juive internationale.

3. Traitements des tribus indépendantes et des peuples dépendants.
Sir Charles Bruce, G.C.M.G., Leslie, ancien Gouverneur de Mauritius.

4. L'influence des missions.
Rev. Alfred Caldecott, D.D., D.Litt., Professeur de Philosophie à King's College, Londres.

5. Travail par contrat.
The Right Hon. Sir Charles Dilke, P.C., LL.M., M.P., Londres.

6. Commerce des boissons alcooliques et de l'opium.
Dr. J. H. Abendanon, La Haye, ancien Directeur de l'Instruction publique, etc., dans les Indes Orientales Hollandaises.

Vendredi, 28 juillet—Après midi.

VI.—LA CONSCIENCE MODERNE (Suite).

1. L'indigène Sud-Africain.
Tengo Jabavo, Kingwilliamstown, Rédacteur de *Imvo Zabantsundu.*

2–3. Le problème africain.

Edward Wilmot Blyden, LL.D., Sierra Leone.

Sir Harry Johnston, G.C.M.G., K.C.B., D.Sc., Explorateur et Auteur.

4. Le nègre en Amérique.

W. E. Burghardt DuBois, Professeur d'Economie Politique à l'Université d'Atlanta.

5. L'Indien Américain.

Dr. Charles A. Eastman (Ohiyesa), Amherst, Auteur de *Indian Boyhood*, *Old Indian Days*, etc.

6. Les races métisses du Brésil.

Dr. Joao Baptiste de Lacerda, Directeur du Musée National de Rio de Janeiro.

Samedi, 29 juillet—Matin.

VII.—SUGGESTIONS POSITIVES POUR ENCOURAGER L'AMITIÉ ENTRE LES RACES.

1. Le respect que la race blanche doit aux autres races.

Baron d'Estournelles de Constant, Paris, Sénateur, Membre de la Première et Deuxième Conférence de la Haye et de la Cour de la Haye.

2. Tribunal international.

Sir John Macdonell, C.B., Londres, Maître de la Cour Suprême.

3. Conférences régulières de La Haye et augmentation de leur rayon d'action.

M. Léon Bourgeois, Ancien Président du Conseil des Ministres, et **M. Jarousse de Sillac.**

Samedi, 29 juillet—Après midi.

VIII.—SUGGESTIONS POSITIVES (Suite).

1. La Presse.

Alfred H. Fried, Vienne, Rédacteur de *Friedenswarte.*

2. Langue internationale.

Dr. L. L. Zamenhof, Varsovie, Auteur de l'" Esperanto."

3a. Enseignement moral dans les écoles au point de vue des races.

J. S. Mackenzie, M.A., LL.D., Professeur de Philosophie à University College, Cardiff.

3b. Clubs cosmopolites pour les étudiants.

Louis P. Lochner, Madison, Rédacteur de *The Cosmopolitan Student.*

4. L'organisation d'une association mondiale pour encourager l'amitié inter-raciale.

Edwin D. Mead, Boston, Directeur de l'Ecole Internationale de la Paix.

A WORD IN EXPLANATION.

A CONGRESS, which promises to be one of the most influential of our time, is to be held in London July 26–29, 1911, in the central building of the University of London. The list of those who have extended to it their moral support is most imposing. Among the supporters, who hail from no less than fifty countries, are over twenty-five Presidents of Parliaments, the majority of the Members of the Permanent Court of Arbitration and of the Delegates to the Second Hague Conference, twelve British Governors and eight British Premiers, over forty Colonial Bishops, some hundred and thirty Professors of International Law, the leading Anthropologists and Sociologists, the officers and the majority of the Council of the Inter-Parliamentary Union, and other distinguished personages. The list of the writers of papers includes eminent representatives of over twenty civilisations, and every paper referring to a particular people is prepared by some one of high standing belonging to it.

The Object of the Congress will be to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

The origin of this Congress is easily explained. The interchange of material and immaterial wealth between the different races of mankind has of late years assumed such dimensions that *the old attitude of distrust and aloofness is giving way to a general desire for closer acquaintanceship.* Out of this interesting situation has sprung the idea of holding a Congress where the representatives of the different races might meet each other face to face, and might, in friendly rivalry, further the cause of mutual trust and respect between Occident and Orient, between the so-called white peoples and the so-called coloured peoples.

Accordingly the Congress will not represent a meeting of all the races for the purpose of discussing indiscriminately everybody's concerns. It will not discuss purely European questions, such as the relations existing between or within the different European countries; nor, of course, will it discuss the attitude of Europe towards the United States, or towards other American Republics representing races of European

descent. Again, whilst wholly sympathetic with all far-sighted measures calculated to strengthen and promote good relations, *the Congress is pledged to no political party and to no particular scheme of reforms.* The writers of papers will, however, have the full right to express whatever political views they may hold, though they will be expected to do justice to all political parties and to treat the issues of the day only passingly. Furthermore, the Congress will not be purely scientific in the sense of only stating facts and not passing judgments. Nor will it be a peace congress in the sense of aiming specifically at the prevention of war. Finally, it should be noted that, since the Congress is to serve the purpose of bringing about healthier relations between Occident and Orient, all bitterness towards parties, peoples, or governments will be avoided, without, of course, excluding reasoned praise and blame. With the problem simplified in this manner, and with a limited number of papers written by leading authorities who will elucidate the object of the Congress, there is every hope that the discussions will bear a rich harvest of good, and contribute materially towards encouraging friendly feelings and hearty co-operation between the peoples of the West and the East.

The following is the Programme for the eight half-day Sessions: 1. Fundamental Considerations—Meaning of Race and Nation. 2–3. General Conditions of Progress. 3a. Peaceful Contact between Civilisations. 4. Special Problems in Inter-Racial Economics. 5–6. The Modern Conscience in Relation to Racial Questions. 7–8. Positive Suggestions for Promoting Inter-Racial Friendliness. [To assist adequate discussion the papers are to be sent to Members of the Congress a month before the gathering, and will be taken as read; abstracts of the papers will also be provided.]

It is proposed also to hold in connection with the Congress an exhibition of books, documents, portraits, skulls, diagrams, etc.

Attendance at the meetings of the Congress will not be restricted to any particular class of persons. *Fee for Active Membership (including attendance, volume of papers of about 500 pages in English or French with valuable bibliographies, and other publications) will be 21s.; fee for Passive Membership (excluding attendance, but including volume of papers and other publications) will be 7s. 6d.*

Further information may be obtained from the Hon. Organiser, Mr. G. Spiller, 63 South Hill Park, Hampstead, London; from Rev. Ramsden Balmforth, Daisy Bank, Upper Camp Street, Cape Town; from the American co-Secretaries, Prof. W. E. B. DuBois, Atlanta University, and ; from Prof. F. Tönnies, Eutin, Holstein, Germany; and from Dr. Abendanon, Jan van Nassaustraat 43, the Hague.

WEST  EAST

UN MOT D'EXPLICATION.

Un Congrès, qui promet d'être l'un des plus influents de notre époque, aura lieu à Londres du 26 au 29 Juillet 1911, dans la grande salle de l'Université de Londres. La liste des personnes qui lui ont déjà accordé leur appui moral est des plus remarquables. Parmi les partisans du Congrès, qui viennent de cinquante pays, se trouvent plus de vingt-cinq Présidents de Parlements, la majorité des Membres de la Cour Permanente d'Arbitrage et aussi de la Seconde Conférence de La Haye, douze gouverneurs et huit premiers ministres anglais, plus de quarante évêques anglicans, plus de cent-trente Professeurs de Droit International, les principaux Anthropologues et Sociologues, les directeurs et la majorité du Conseil de l'Union Interparlementaire, et beaucoup d'autres personnages distingués. Parmi les auteurs de mémoires figureront des représentants éminents de plus de vingt civilisations différentes, et les mémoires sur les peuples orientaux seront tous composés par des personnes de distinction de ces pays.

L'objet du Congrès sera de discuter, à la lumière de la science et de la conscience modernes, les relations générales entre les peuples de l Occident et de l'Orient, en vue d'encourager parmi eux une bonne entente, un sentiment amical et une co-opération cordiale. Les questions politiques actuelles seront subordonnées à cette vue plus large dans le ferme espoir qu'une fois le respect mutuel assuré, les difficultés de tout genre seront envisagées dans un esprit de bienveillance réciproque et promptement résolues.

L'origine du Congrès s'explique aisément. L'échange des biens matériels et morals entre les différentes races de l'humanité, a, ces dernières années, pris de telles proportions que *l'ancienne attitude de méfiance qui les tenait éloignées les unes des autres fait place à un désir général de connaissance plus intime.* De cette situation intéressante est née l'idée d'un Congrès où les représentants des différentes races pourraient se rencontrer face á face, et, dans une rivalité amicale, favoriser la cause de la confiance et du respect mutuels entre l'Occident et l'Orient, entre les soi-disant races blanches et les soi-disant races de couleur.

En conséquence, le Congrès ne représentera pas la réunion de toutes les races dans le but de discuter sans distinction les affaires de chacune. Il ne discutera pas de questions purement européennes, telles que les relations existant entre les différentes contrées de l'Europe ; ni, naturellement, l'attitude de l'Europe vis à vis des Etats Unis ou des autres Républiques américaines représentant les races d'origine européenne. De plus, quoique entièrement sympathique à toute mesure destinée à fortifier et favoriser les bonnes relations, *le Congrès n'est allié à aucun parti*

politique ni engagé dans aucun projet particulier de réformes. Les auteurs de mémoires auront cependant le droit absolu d'exprimer leurs propres opinions politiques, tout en rendant justice à tous les partis et en ne touchant qu'en passant aux questions d'actualité. En outre le Congrès ne sera pas purement scientifique, c'est à dire n'indiquant que les faits et s'abstenant de juger. Il ne sera pas non plus purement un Congrès de la paix, c'est à dire qu'il ne visera pas spécifiquement à l'abolition de la guerre. Finalement, il faut se rappeler que le Congrès devant servir à créer des relations plus salutaires entre l'Orient et l'Occident, toute amertume entre les partis, les peuples, les gouvernements, devrait être bannie sans, naturellement, exclure l'éloge et le blâme raisonnés. Avec le problème ainsi simplifié et un nombre limité de mémoires écrits par des autorités éminentes qui éclairciront le but du Congrès, il y a tout lieu d'espérer que la discussion contribuera matériellement à encourager, entre les peuples de l'Occident et de l'Orient, des sentiments amicaux et une cordiale co-opération.

Ce qui suit forme le programme des huit sessions — une demi-journée chaque :—I. Considérations fondamentales. Signification des notions Race et Nation. II., III. Conditions générales du progrès. IIIa. Contact pacifique entre les civilisations. IV. Problèmes spéciaux d'economie politique entre les races. V., VI. La conscience moderne par rapport aux questions de races. VII., VIII. Suggestions positives pour encourager l'amitié entre les races. [Pour pouvoir arriver à une discussion complète, les mémoires seront envoyés aux membres du Congrès un mois avant la réunion et seront considérés comme lus ; des extraits des rapports seront aussi fournis.]

On propose également d'avoir, conjointement avec le Congrès, une exposition de livres, documents, portraits, crânes, diagrammes, etc.

La présence aux réunions ne sera pas reservée à une classe particulière de personnes. *La souscription de membre actif (comprenant présence aux réunions, volume de mémoires d'environ 500 pages en français ou en anglais avec des bibliographies importantes et autres publications) sera de 26 francs, celle de membre passif (non-compris présence aux réunions, mais comprenant volume de mémoires et autres publications) sera de 10 francs.*

De plus amples informations seront fournies par le Secrétaire Général Mr. G. Spiller, 63 South Hill Park, Hampstead, Londres ; et par Dr. E. Waxweiler, Parc Léopold, Bruxelles, Belgique ; Prof. F. Tönnies, Eutin, Holstein, Allemagne ; et Dr. Abendanon, Jan van Nassaustraat 43, La Hague, Hollande.

ORIENT  OCCIDENT

MANKIND IN COUNCIL.*

GREAT is the historic pride of London. Great also are its manifold tragedies of squalor and poverty. This varied story will be distinguished in the summer of 1911 (July 26–29) by an episode both brilliant and unexampled. In London will assemble mankind in council. Representatives of all human groups will come from the four quarters; and lands that know the Pole Star and regions that lie under the Southern Cross will meet each other in friendly intercourse in the first Universal Races Congress. Humanity will reveal her unity in variety, and the peoples whose dispersion is commemorated in the story of Babel will be combined again in Twentieth Century recognition. The official Congress languages will be English, German, Italian, and French, though an Oriental tongue may now and then announce the soul of Asia. The volume of papers will be issued in an all-French and an all-English edition. All the arrangements for this parliament of the nations are in the hands of a large and distinguished Executive representative of various shades of opinion.

For every-day purposes we may conveniently divide mankind into the white, black, and yellow families. All history tells the sad tale of their wars and jealousies; and later history also tells the tale of a dawning sense of one-ness. *The white conscience, awakening to its duty, calls to the black and yellow brethren to make closer acquaintance, and render mutual faith and mutual aid, once virtues of the parish, henceforward virtues of the planet.* From all parts of the world responses have freely come—from fifty nations, from about thirty Presidents of Parliaments, from a dozen British Governors and nearly as many British Prime Ministers, from one hundred and thirty Professors of International Law (who would by themselves constitute a remarkable adhesion), from over forty Colonial bishops, and from over a hundred and twenty members of the Permanent Court of Arbitration and of the Second Hague Conference. As these messengers from the Hague enter the Congress one might imagine the wings of Peace, gloriously raised as in the noble figure of the Greek Victory, overshadowing the heralds of fraternity.

Who originated the idea of the Congress? It was Dr. Felix

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politique ni fessor of Social Ethics in Columbia University. The auteurs d' was first named at a conference at Eisenach in July, 1906. leurs r ideas could scan their own prospects, this idea might well congratulate itself on getting realised at a world-centre in a period of five years from its birth. The meeting felt that *the modern conscience, while advancing in general sensitiveness and strength, was yet internationally weak.* It is fast becoming alive to what are known as social problems in the interior life of the community ; *but it has not learned to apply itself with adequate power to the problems presented by racial divisions.*

The agenda has been gradually elaborated with the aid of many experts. And a very wide elaboration it is. It is an agenda of definite thought, having a climax in practical and positive propositions. By "practical" is not meant any hasty attempt to grapple with immediate issues, such as may agitate the House of Commons at question-time, or lend a glow to last week's journals. The Congress aims at fundamentals. **The prime purpose is to cultivate mutual knowledge and respect between Occidental and Oriental peoples.** It is essential, also, to promote action and thought in two cardinal directions, by treating the Westerns, in alliance and contact with China, Japan, Turkey, Persia, Egypt, and India, as a specific development on the one side, and the amorphous groups of coloured humanity subject to European or American control, on the other. The question naturally arises as to the attitude of the India Office, the Foreign Office, and the Colonial Office. The India Office remains strictly neutral and uncommitted, but agrees to assist in minor ways. The Foreign Office has very courteously consented to transmit, in its mail-bags, invitations to foreign Powers to participate in the Congress, and is also prepared to answer sympathetically any inquiries addressed by the Powers. And the Colonial Office is prepared to do for the Colonies what the Foreign Office has agreed to do for the independent nations.

The first note in the Congress harmony ("Harmony" enwreathing a globe is the motto of the assembly) will be sounded by an Indian, Brajendra Nath Seal, principal of the Cootch-Behar College, who will read a paper on the Definition of Race, Tribe, and Nation. Light comes from the East! But here, as in all other cases, one ought rather to say that the papers will be taken as read, and that the living voice of the Congress will be devoted to discussion, not reading, each general subject, embracing the topic of a whole session, being introduced by a twenty minutes' speech. The appearance of the Principal of Cootch-Behar College reminds us that arrangements have been completed ensuring that *in all cases a distinguished native will state the claims and ideals of each separate Eastern community.* But the problem of Race Equality is one that covers all sections. Appropriately, therefore, this topic

will fall to the hon. organiser, who thus becomes, like Anacharsis Cloots, orator for the human species.

Over forty persons of distinction have already agreed to prepare papers, and these hail from over twenty countries, including China, Japan, India, Turkey, Persia, South and West Africa, Hayti, America, Great Britain, France, Germany, Italy, Russia, Austria, Hungary, Belgium, Holland, Denmark, and Norway. Among the writers of papers are Sir Sydney Olivier (Governor of Jamaica), Sir Charles Bruce (late Governor of Mauritius), Sir John Macdonell (Master of the Supreme Court), Sir Harry Johnston (the famous traveller), Sir Charles Dilke (a keen Parliamentarian), Mr. Israel Zangwill (who is to speak on the Jewish race), Miss Margaret Noble (Sister Nivedita), besides eminent Continentals such as M. Léon Bourgeois (the leading spirit at the Second Hague Conference), Baron d'Estournelles de Constant (one of the most highly respected Internationalists), Prof. Giuseppe Sergi (the eminent anthropologist), and Dr. Zamenhof (the inventor of Esperanto). It cannot be too strongly emphasised that resolutions of a political character are not contemplated, and will not be submitted. All outlooks are broad, all treatments detached from the difficulties of the hour. In this Conference, which deals with the general relations subsisting between West and East, it will be out of place for European representatives to argue vexed questions between this and that European community.

While speeches and logic appeal to the ear, an exhibition of books (religious and other), portraits, skulls, diagrams, etc., will attract the eye.

The Congress will be open to any inhabitant of the globe who pays for Active Membership 21s. Passive Membership (excluding attendance, but including all publications) may be secured for 7s. 6d. The Secretary's address is 63 South Hill Park, Hampstead, London. It is earnestly to be hoped that the President, Lord Weardale, will look down from his platform upon a crowded assemblage, and that Dr. Adler (who is Chairman of the General Committee) will feel that his hint at Eisenach was a seed sown on good ground, destined to bear abundant fruit in world-wide charity.

F. J. Gould.

VICE-PRESIDENTS.

THE RIGHT HON. LORD AVEBURY, P.C., F.R.S.

HON. VICE-PRESIDENTS.

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M. AUGUSTO MATTE, Minister of Chile in Berlin, Member of the Second Hague Conference.

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M. LOU TSENG-TSIANG, Chinese Minister at The Hague, Member of the Second Hague Conference.

Cuba—M. JUAN B. HERNANDES BARREIRO, President of the Supreme Tribunal of the Republic, Member of the Hague Court.

M. GONZALO DE QUESADA, Cuban Minister in Berlin, Member of the Hague Court.

Dominican Republic—Dr. FRANCISCO HENRIQUEZ Y CARVAJAL, late Minister for Foreign Affairs, Member of the Hague Court and of the Second Hague Conference.

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Greece—M. A. TYPALDO-BASSIA, late President ad interim of Greek Parliament, Member of the Hague Court, Professor of Economics.
Prof. Dr. MICHEL KEBEDGY, Judge of the Court of Appeal at Alexandria, Member of the Hague Court.
M. CLÉON RIZO RANGABÉ, Greek Minister in Berlin, Member of the Second Hague Conference.
M. GEORGES STREIT, Member of the Second Hague Conference, Member of the Hague Court, Professor of International Law.

Guatemala—M. ANTONIO BATRES JÁUREGUI, late Minister of State, Member of the Hague Court.
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M. MANUEL CABRAL, late Minister of State, President of the Judiciary Power, Member of the Hague Court.

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M. PIERRE HUDICOURT, Member of the Second Hague Conference, Bâtonnier de l'Ordre des Avocats de Port-au-Prince, late Professor of International Law.
M. JACQUES NICOLAS LEGER, late Minister of Hayti in Washington, Member of the Hague Court, Member of the Second Hague Conference, President of the Port-au-Prince Society for Legislation.
General LEGITIME, late President of the Republic of Hayti, Member of the Hague Court.
M. SOLON MÉNOS, late Minister of Finance, Commerce, Justice, and Exterior, Member of the Hague Court.

Italy—M. GUIDO FUSINATO, Deputy, Councillor of State, late Minister of Public Instruction, Member of the Second Hague Conference, Member of the Hague Court, late Professor of International Law.
M. ANGELO MAJORANA, Deputy, late Minister of Finance, Member of the Hague Court, Professor of International Law.
M. AUGUSTE PIERANTONI, LL.D. (Oxford and Edinburgh), Senator,

late President of the Institute of International Law, Member of the Hague Court, Professor of International Law.

M. GUIDO POMPILJ, Deputy, Under Secretary of State for Foreign Affairs, Member of both Hague Conferences.

Japan—Baron Dr. ITCHIRÔ MOTONO, Japanese Ambassador at St. Petersburg, Member of the Hague Court and of the First Hague Conference.

M. AIMARO SATO, Japanese Minister at The Hague, Member of the Second Hague Conference.

M. KEIROKU TSUDZUKI, Member of the Second Hague Conference.

Luxemburg—M. EYSCHEN, The Minister of State, President of the Grand-Ducal Government, Member of both Hague Conferences.

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M. GONZALO A. ESTEVA, Mexican Minister in Rome, Member of the Second Hague Conference.

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M. PABLO MACEDO, Deputy, President of the Monetary Commission, Director of the National School of Law, Member of the Hague Court.

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Netherlands—M. T. M. C. ASSER, Minister of State, Member of the Council of State, Member of the Hague Court and of both Hague Conferences, Foundation Member and Hon. Member of the Institute of International Law.

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M. F. B. CONINCK LIEFSTING, late President of the Court of Cassation, Member of the Hague Court.

M. LE JONKHEER DEN BEER PORTUGAEL, Lieutenant-General, late Minister of War, Member of the Council of State, Member of the First and Second Hague Conferences.

M. LE JONKHEER J. A. RÖELL, Vice-Admiral retired, Aide-de-Camp to Her Majesty, late Minister of Marine, Member of the Second Hague Conference, First Naval Delegate to the Naval Conference in London.

Nicaragua—M. CRISANTO MEDINA, Minister of Nicaragua in Paris, Member of the Hague Court and of the Second Hague Conference.

M. DÉSIRÉ PECTOR, Member of the Hague Court, Consul-General for France of Nicaragua and Honduras.

Norway—M. JOACHIM GRIEG, Deputy, Member of the Second Hague Conference.

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Dr. CHRISTIAN L. LANGE, Member of the Second Hague Conference, General Secretary of the Inter-Parliamentary Union.

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Persia—M. MIRZA HASSAN-KHAN MUCHIR-UL-DEVLET, Minister of Justice, Member of the Hague Court.

M. MIRZA AHMED KHAN SADIGHUL MULK, Persian Minister at the Hague, Member of the Second Hague Conference.

M. MIRZA SAMAD-KHAN MOMTAZOS SALTANEH, Persian Minister in Paris, Member of the Hague Court and of both Hague Conferences.

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M. THEODORE G. ROSETTI, late Premier, late President of the High Court of Cassation, Member of the Hague Court.

Russia—M. J. OVTCHINNIKOW, Professor of International Law, Member of both Hague Conferences.

M. NICOLAS TCHARYKOW, Russian Ambassador at Constantinople, Member of the Second Hague Conference.

Salvador—M. PEDRO J. MATHEU, Consul-General of Salvador in Spain, Member of the Hague Court and of the Second Hague Conference.

Servia—General SAVA GROUITCH, President of the Council of State, Member of the Second Hague Conference.

M. MILOVAN MILOVANOVITCH, Minister for Foreign Affairs, Member of the Hague Court and of the Second Hague Conference, late Professor of Law.

M. MILENKO R. VESNITCH, Servian Minister for France and Belgium, late Minister of Justice, late President of the Skouptchina, Member of the Hague Court, late Professor of International Law.

Spain—M. GABRIEL MAURA Y GAMAZO, Comte de la Mortera, Deputy, Member of the Second Hague Conference.

M. EDUARDO DATO IRADIER, President of the Chamber of Deputies, late Minister of the Interior and of Justice, Member of the Hague Court.

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M. RAFAEL DE UREÑA Y SMENJAUD, Member of the Hague Court, Professor of Law.

M. WENCESLAO RAMIREZ DE VILLA URRUTIA, Senator, late Minister for Foreign Affairs, Spanish Ambassador in London, Member of both Hague Conferences.

Sweden—M. JOHAN FREDRIK IVAR AFZELIUS, Deputy, President of the Commission for the Revision of the Law, late Judge of the Supreme Court, Member of the Hague Court.

M. KNUT HJALMAR LEONARD DE HAMMARSKJÖLD, late Minister of Justice and of Education, late Swedish Minister at Copenhagen, late President of the Court of Appeal of Jönköping, Governor of the Province of Upsala, Member of the Hague Court and of the Second Hague Conference, late Professor of Law.

Switzerland—M. GASTON CARLIN, Swiss Minister in London, Member of the Second Hague Conference.

Dr. EUGEN HUBER, Member of the National Council, Member of the Hague Court and of the Second Hague Conference, Professor of Law.

M. MAX HUBER, Member of the Second Hague Conference, Professor of Law.

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MOUSTAFA RÉCHID PASHA, Turkish Ambassador at Vienna, Member of the Second Hague Conference.

TURKHAN PASHA, Ottoman Ambassador at St. Petersburg, Member of the Second Hague Conference.

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The Hon. GEORGE B. DAVIS, Judge Attorney General, Member of the Second Hague Conference.

The Hon. JOHN W. GRIGGS, Member of the Hague Court, late Attorney-General.

The Hon. HORACE PORTER, late United States Ambassador in Paris, Member of the Second Hague Conference.

URIAH M. ROSE, Ambassador Extraordinary, Member of the Second Hague Conference.

Uruguay—Dr. GONZALO RAMIREZ, Minister of Uruguay at Buenos-Ayres, Professor of International Law in the University of Montevidéo, Member of the Hague Court.

Venezuela—Dr. FRANCISCO ARROYO PAREJO, Legal Adviser at the Ministry for Public Works, Professor of Civil Law at the University of Caracas, Member of the Hague Court.

Dr. CARLOS LÉON, late Minister of Public Instruction, late Governor of the Federal District, late Judge at the Court of Cassation, Professor of Sociology and Economics at the University of Caracas, Member of the Hague Court.

General MANUEL ANTONIO MATOS, late Minister of State, late President of the Senate, Member of the Hague Court.

II. Presidents of Parliament
(at the time of acceptance).

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Belgium—M. le VICOMTE SIMONIS, President of the Senate.

M. COOREMAN, President of the Chamber of Deputies.

Brazil—M. QUINTINO BOCAYUVA, President of the Senate.

Costa Rica—M. RICARDO ZIMÉNEZ, President of the Chamber of Deputies, President of the Republic for 1910–1914.

Denmark—M. CHR. SONNE, President of the Senate.

M. A. THOMSEN, President of Folketing.

Germany—Graf v. SCHWERIN-LÖWITZ, President of the Reichstag.

Great Britain—The Hon. CHARLES MARCIL, M.P., LL.D., Speaker of the House of Commons of Canada.

Hayti—M. GERSON DESROSIER, President of the National Assembly.

M. F. P. PAULIN, President of the Senate.

Hungary—Count AURÈLE DESSEVFFY, President of the Chamber of Magnates.

Dr. ALEXANDER GÁL, President of the Chamber of Deputies.

Japan—M. S. HASEBA, President of the Chamber of Deputies.

Netherlands—M. I. E. N. Baron SCHIMMELPENNINCK VAN DER OYE DE HOEVELAKEN, President of the Senate.

Portugal—M. JOSÉ JOAQUIM MENDES LEAL, President of the House of Deputies, late Civil Governor.

Roumania—General C. BUDISTEANU, President of the Senate.

M. PHÉRÉKYDE, President of the Chamber of Deputies.

Russia—M. N. A. HOMIAKOFF, President of the Duma of the Empire.

Servia—M. A. NIKOLITCH, President of the Chamber of Deputies.

Spain—M. le MARQUIS de AZCÁRRAGA, President of the Senate.

M. EDUARDO DATO IRADIER, President of the Chamber of Deputies (See also Section I.).

Sweden—M. CHR. LUNDEBERG, President of the First Chamber.

Switzerland—Dr. VIRGILE ROSSEL, President of the National Council, Professor at the University of Berne.

Dr. PAUL USTERI, President of the State Council.

Turkey—His Highness SAÏD PASHA, President of the Senate, late Grand Viziet.

*III. Rulers, Ministers of State, Governors, and Ambassadors**
(at the time of acceptance).

Argentina—Dr. V. DE LA PLAZA, Minister for Foreign Affairs.
Belgium—M. le COMTE de LALAING, Belgian Minister in London.
M. J. RENKIN, Minister for Colonial Affairs.
Bolivia—M. D. SANCHEZ BUSTAMENTE, Minister for Foreign Affairs.
Bulgaria—M. HEDJI MISCHEFF, Bulgarian Chargé d'Affaires in London.
General PAPRIKOFF, Bulgarian Minister for Foreign Affairs.
China—M. YIN-CH'ANG, Chinese Minister in Berlin.
M. LI CHING FONG, K.C.V.O., Chinese Minister in London.
M. WOU TSUNG-LIEN, Chinese Minister at Rome.
Colombia—M. C. CALDERON, Minister for Foreign Affairs.
Denmark—M. LIMPRICHT, Governor of the Danish West India Islands.
France—M. G. ANGOULVANT, C.M.G., Governor of French Ivory Coast.
M. DIDELOT, Administrator of Saint-Pierre and Miquelon.
M. LIOTARD, Lt.-Governor of French Guinea.
M. PASCAL, Governor of French Somaliland.
Germany—Dr. ALBERT HAHL, Governor of German New Guinea.
Dr. SOLF, Governor of Samoan Islands.
Great Britain—Admiral Sir DAY H. BOSANQUET, G.C.V.O., K.C.B., J.P., D.L., Governor of South Australia.
Sir CAVENDISH BOYLE, K.C.M.G., Governor and Commander-in-Chief of Mauritius.
The Hon. ALFRED DEAKIN, Prime Minister of the Commonwealth of Australia.
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Sir GEORGE R. LE HUNTE, K.C.M.G., Governor and Commander-in-Chief of Trinidad and Tobago.
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Sir WILLIAM MacGREGOR, G.C.M.G., C.B., M.D., D.Sc., LL.D., F.F.P.S., Governor of Queensland.
His Highness THE MAHARAJA BAHADUR of Darbhanga, K.C.I.E.
His Highness THE MAHARAJADHIRAJA, Bahadur of Burdwan.
His Highness MAHARAJA SAYAJIRAO GAEKWAR OF BARODA, G.C.S.I., etc., etc.
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The Hon. V. J. MOORE, C.M.G., Premier of Western Australia.
The Hon. J. H. P. MURRAY, Lt.-Governor of Papua.
The Hon. JOHN MURRAY, Premier of Victoria.
His Highness THE NAWAB of Dacca.
Sir SYDNEY OLIVIER, K.C.M.G., Governor of Jamaica.
The Hon. A. C. RUTHERFORD, Prime Minister of Alberta, Canada.
Lieut.-Col. Sir JAMES HAYES SADLER, K.C.M.G., C.B., Governor and Commander-in-Chief of Windward Islands.
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His Highness RAJA AIPUDAMAN SINGH of NABHA, G.C.S.I., G.C.I.E.
Colonel ERIC JOHN EAGLES SWAYNE, C.B., Governor of British Honduras.
The Hon. CHARLES GREGORY WADE, K.C., Prime Minister of New South Wales.
The Right Hon. Sir JOSEPH G. WARD, K.C.M.G., LL.D., Premier of New Zealand.

* See also under Sections I. and II.

Guatemala—M. ESTRADA CABRERA, President of the Republic.
Hayti—M. MURAT CLAUDE, Minister for Foreign Affairs and Public Instruction.
M. C. FOUCHARD, Haytian Minister in Berlin.
M. GEORGES SYLVAIN, Haytian Minister in Paris.
M. DURACINÉ VAVAL, Haytian Minister in London.
Honduras—DR. LUIS LAZO ARRIAGA, Minister of Honduras at Washington.
General MIGUEL R. DAVILA, President of the Republic.
Liberia—M. ARTHUR BARCLAY, President of the Republic.
M. J. CROMMELIN, Liberian Minister in London.
M. M. DINKLAGE, Chargé d'Affaires for Liberia in Germany.
The Hon. F. E. R. JOHNSON, Secretary of State.
Mexico—M. MIGUEL COVARRUBIAS, Mexican Minister in London.
Netherlands—Dr. D. FOCK, Governor of Surinam, late Colonial Minister, Member of the Institut Colonial International.
Baron GERICKE VAN HERWIJNEN, Netherlands Minister in London.
M. J.-H. de WAAL MALEFYT, Minister for Colonial Affairs.
Dr. Th. J. A. NUYENS, Governor of Curaçao, West Indies.
Baron A. J. QUARLES DE QUARLES, Governor of Island of Celebes.
Persia—M. MAHMOUD KHAN, Persian Minister at Brussels, Corresponding Member of the Lisbon Geographical Society.
M. MIRZA MEHDI KHAN MUSHIR-UL-MULK, Persian Minister in London.
M. MIRZA MOUSTAPHA KHAN SAFAOL MÉMALEK, Persian Minister in Vienna.
M. ISAAC KHAN MOFAKHAM-ED-DOVLEH, Persian Minister at Rome.
M. MOKHBER-ES-SALTANEH, Governor-General of Azerbaïdjan (Tabriz).
M. MIRZA MAHMOUD KHAN EHTECHAM-OS-SALTANÉ, Persian Minister in Berlin.
M. VUSOUK ED DAULEH, Minister of Justice.
Peru—M. EDUARDO LEMBCKE, Chargé d'Affaires of Peru in London.
Portugal—M. A. A. FREIRE D'ANDRADE, Governor-General of Portuguese East Africa.
M. MARQUES, Governor of Macao.
M. ROCADAS, Governor of Angola.
Roumania—M. A. C. CATARGI, Roumanian Minister in London.
Salvador—General F. FIGUEROA, President of the Republic.
Spain—M. FIDE LEON Y CASTILLO, MARQUIS DEL MUNI, Senator, late Minister of State, Spanish Ambassador in Paris.
Sweden—Count H. WRANGEL, Swedish Minister in London.
Turkey—NAOUM PASHA, Turkish Ambassador in Paris.
RIFAAT PASHA, Minister for Foreign Affairs.
TEWFIK PASHA, Turkish Ambassador in London.
Venezuela—General JUAN VICENTE GOMEZ, President of the Republic.
United States—T. J. O'BRIEN, LL.D., United States Ambassador at Tokyo.

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THE HON. WILLIAM PEMBER REEVES.

Vice-Chairman:
SIR EDWARD BRABROOK, C.B.

(The members of the Executive are drawn from all parties as befits a universal Congress; and the Executive as such does not stand or work for any party.)

The Rt. Hon. AMEER ALI, P.C., London.
Prof. T. W. ARNOLD, M.A. (*Arabic*, U. of London).
HENRY BALFOUR, M.A., F.Z.S., Oxford, late President of the Royal Anthropological Institute.
THOMAS BATEY, LL.D., London.
Sir MANCHERJEE MERWANJEE BHOWNAGGREE, K.C.I.E., London.
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OSCAR BROWNING, M.A., Senior Fellow of King's College, Cambridge (*History*, U. of Cambridge).
Prof. J. B. BURY (*History*, U. of Cambridge).
Sir EDWARD H. BUSK, Chairman of Convocation and Past Vice-Chancellor of the University of London.
Rev. Prof. A. CALDECOTT, D.D., D.Lit., representing the University of London.
JOHN ARTHUR FALLOWS, M.A., London.
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Prof. CHARLES ZUEBLIN, Boston.

ZULULAND.

ALFRED MANGENA, Barrister, London.

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Dr. Robert E. Speer

Life is but a little [illegible]
[illegible]
[illegible]

1. This Conference has stood for a great moral principle - the principle which is at the bottom of the missionary enterprise - the principle of human unity

The Chairman's chairman observation to make is of the part of unity seen in the Conf.

But this rests on a deep principle - the solidarity of humanity. Broken but measured in Christ

As we see it in the plain facts of human life. Read a Card! Kipling Ballad.

As we see it in the unity of God.

As puts it assumes & manifested in the Gospel. - The Cross.

That is our objection to the Jew's objection. Religion. - as Christ.

Unity alone explains & rewards

Only alone proclaims a hope & love for every race & every man

And this unity glitters in a present day fact.

We have the missionary problem

But we are solving it. The Conf. that Chairman at Jerusalem Stockholm

And it is a progressive movement.

Edinburgh Romance at Oxford.

Oxford can unite the world. Lyon

And give us peace.

But you say - Religion has not done it. Civil War. Ypres &c.

But Christ has come to the frontier and the failure of frontier and religion.

"I have to put the answer"

2. This Conf is evidently a great moral act - a Kingdom of love & service is assumed.

Unity political & industrial. We don't expect this. We do not evade that there

But the deep underlying reality of a moral world respect.

This was even what Abt. Paul dreamed of & worked for.

This is greater than politics & legislation.

Movement as London Chairman. Q. Melbourne mind

The cross & Master Creeds.

We are called visionaries & dreamers. We are and I will see you what

We see upon it!

3. This Conf takes this out of any formally moral agencies.

It does not ask for speeches & profusely' counsels.

It takes what the foreword nations give to police the world

But police as we police it is moral by the cross of its moral power.

By spreading Christ & his life. The flame of it. Probably village.

Of these ideas we are the propagandists.

What is the great need,

Joyful assurance. of our Lord

The Edinburgh Conference

The forecast of Dr. Free in Stirling.

This retrieval has been justified

1. By the prominence of the Conference in the thought of the Church & the Crowds like the British progress — and by the character of the preparation. The third General Conference on ext[ension] in Central Africa in 1857. The Livingstone address.

2. By its constitution
   Its origin - with the parallel Conferences
   Its quality - Officers Clergy & Laymen.
   Its representative character
      Roman Continent. Greek. Y. Men's Rel. Exam not Prot
      Churches. Anglican.

3. By its method of action.
   No votes
   No count of hands. Business Com 7 min. each,
   Sep. on Unknown Subjects Churches.

4. By the significance & scope of the subjects considered
   The Light Communion
   Represents a great moral principle and a method

5. By the Spirit of the Conference.
   Uncompromising but considerate and brotherly. Newspaper. Daniels.
   Devotional. Addresses as leaders. No Dr. Anglican hear me
   Confident & expectant & waiting. No apology.

6. By the outcome as to Unity
   Co-operation. The Continuation Committee. Cf. Bishop Oldenbourg. By work & talk mass. Morning
   Reform Church
   How Obtain. Things are
   But will there be any outcome?
      The letter addressed to the Home Church

Two last observations
   The Roman Catholic problem
   The American Christian - from Richter.

Ito to Nakatsuka

The Story of the Cross. 10 days. 2 hrs Central Exposition in 30 hours.

The Teachings to us

1. To consider our methods of conducting our Exp. & Miss. assemblies.
   Equally the Spirit and the Means.
   The Word & Invitation
   Pain. Invited as addressed
   Prayer in the Heart of the Exp.

2. To secure our Conception of the Church & of its Mission as the Bride.
   To the Church for Humanity.
   Christ with
   Our need of Spirit Spiritual objectives. Principles
   After the Ch = a Divine propaganda

3. To examine the Quality of our Common Life. & our Light of Spiritual Fellowship.
   Comm. Gift & Task
   Is it Real & Living.
   Do we so live that God can draw & speak?
   Can we assert that it Covers the Whole Need Shown?
   Companion - each to the
   Communion - Him
   Expect - Waiting.
   As in the Days of Prayer & the Divine Fellowship.
   As Spiritual Fellowship.

4. To continue our attitude to the Whole Church.
   Unity of the Exp. the Spirit. Divine Ideal of the Unity
   The Power of It Movement, Organ of Life
   Unity of the Spirit in Diversity
   The Spirit Ultimate in Experience
   The Coming of the Kingdom in it. according to the Unity Exp
   Prayer

5. To Pr. Examine our relation to Christ
   Personal. Living Friendship. Master. Or Ideals of the Ethical Life
   As a Ch. toward the Non Christ Faith. "Who Light the Lord?"
   Our own Fearless & Confident.

6. To each for us ready for a Significant Teacher
   Canon Hicks
   Dyson Hetherington

The Evangelization of the World in this Generation — a Possibility

The Evangelization of the World in this Generation

1. Such a movement as this should have a watchword
as a definition of aim. as a rallying cry.
Historically – Carthago delenda est. Down west. No toleration.
without representation. Expel the barbarian. Down with
the Whigs. Treaty Russia, Foreign intercourse. Onto
Richmond. 16 to 1. One man one vote.

2. The watchword should be short, striking, Scriptural, historic.
Our watchword is one of these.
Short yet redundant even so. Omit 'the world in this' as
'in this generation'.
Striking. So 'more than' 'world wide victory' 'pharisees' a
"world wide redemption" of Dennis Hurd are
flat besides they are not emphatic. Indefinite
Scriptural. Cups in. Mark xvi, 15. Luke xxiv.
Historic – Startling. So. We want no dreary appeal words
to us." No modern word! "Tis not what man done."

3. Yet objections are made to our watchword.
Lawrence. h. 35. 36
1. It ignores the difficulties of presenting the Gospel so that it
can be understood we must make Gospel comprehended
2. It ignores that weakness of responsibility which we share
with God for the fruits of our labor in Conversion
3. It ignores the aim of Christianizing world as well as
evangelizing it + the fact that this can be best +
quickest accomplished thro Christian institutions and minis-
istry in each land
4. It stands in the service of premillenial ideas such
while it is connected with such false ideas it
is not connected.

But there are objections not to our watchword but to
misconceptions of it. Unobjectionable misconceptions
Let us define it once again as I did at Cleveland in '91.
1. It is not a superficial preaching of the Gospel.
It is the subversion of Christ's idea of "Bread to eyewitness".
2. It is not the Christianization of the World in this generation
Not an indefinite word.
It may mean working it into ed. use hope for more.
It is the individual condition of Christianization

3. It is not the conversion of the world
But it does not ignore our responsibility for results.
The care of the preservation we urge is personal
Work & Results therein.
"No results from that cause no"

4. It is the statement of an aim - not of a method or means and it is the statement of aim in Christ's words.
It does not intend to use apparently our present force or to use the enlarged force apparently
It is not an attack on our Basis methods -
on the righteous aim of raising up living
native churches. All the country! All the country not.
We believe in these. My own position.
It is the case to a mighty endeavour! Ultimate goal!

5. Who has ever surrendered the idea to "attain pre-millennial ideas"?
It would stay me prone to them > to others. However
limits it to these -

Independent of pre-millennialism aims are
as missionary work whether stay to Christ's
Second Coming - Matt. XXIV, 14.
Nothing to be opposed of these. However Conference
"The cause of missions is the cause of our Lord Jesus Christ. May it be our aim, as it will be our highest glory, to be laborers together with Him in carrying out the loving will of our Heavenly Father; in confidence of success, praying for the divine blessing, confident in the divine promises, proclaiming the Gospel of the grace of God to the ends of the earth; and there in promoting the Kingdom of Truth and Righteousness, hastening perfect the blessed mission of the Church of God & preparing the world for the Second advent of our Lord."

What if men with opposite views should labour with us
in the work of world evangelization - should
we abandon it thereon?

What if they do hold doctrines contrary to ours of
Universalism & that of love of God, Salvation
and the death of the sins of God.

Whether our work will be done when the world
is evangelized I do not know. It will
not be done until then

One other objection.
Object not to have a watchword meaning explanation
This attitude of Only. et al at Centenary Conference.
But what watchword was there ever that did not need explanation?

and as to its being subject to misunderstanding – What watchword would not be?
Our hope an enigma to the heathen.
All power & Religious power are misunderstood, used & misrepresented – of Reformed Calvinist
No word could be more clear or less misunderstood than ours. Even those who object to it come back constantly to it & use it. Romans p 58

4. But this is not an apology.
I have considered these objections so as to clear them away
Our watchword is not a ground for apology – it is a summons and an appeal
The evangelization of the world in this generation
The case of Christ to the men of today.
Lambeth Conf. "The work that at the present time stands in the first rank of all the tasks we have to perform."
"The primary work of the Church, the work for which the Church was commissioned by our Lord."

5. Our watchword –
(1) It is the most true and worthy conception presented to us in these or any days.
Professor Robinson – "The true aim of missionary work is to make Christ known to the world."
It is no trivial and superficial work. It is inclined to adopt that as it is – Giving Christ to all the world.
What true & worthy conception in these
"Doing the will of God" said Dr Duff and
But what is the will of God.
God has a plan for each life but no purpose to glorify all these
And the difficulties only make it appear the nobler & worthier.
Illustrations. China – O Rock Rock. Hall, Paterson, Chapman
Moule "I cannot but own that the idea seems to me nobly true & reasonable
Modern Missionary Enterprise Barrows – "Fantastic"
Grou, Paul.
(2) It is a possibility
It is not a prophecy. We do not say "It will be done."
It can more 100000 % increase
The open world.
The Church has the men
The Church has the means
Marvellous organisation, even now.
The powers of God ready

The Standard Oil Co! Rhenish Cathedral. Strasbourg. Christ.
Chicago. Orfordship. Richard

(3) It is our imperative duty.
What has Christ done for us?
For whom did He do this? He vowed.
Our sacrifice & service are to be like His.
Yes & this His plain command.
Immediate Consequence." Most while we heartily thank
God for the missionary zeal which He has kindled in our com-
munion, and for the abundant blessing bestowed on such work
as has been done, we recommend that prompt & continuous efforts be
made to arouse the Church to recognize as a primary & constant
element in the Spiritual life of the Body & of each member of it, the
fulfilment of our Lord's great command to evangelize all nations."
Who opposes any, & vowed in this formation?
Who says it is not our duty?
His basic fact - to the dying souls, to whom is it to
the Church in America.
His only way ever to evangelize the world is to do it
in one generation
Stock. "For whom are we responsible to give them
the Gospel? Certainly not for later generations: they are beyond our reach.
Nor yet for future generations, primarily, unless what we do now
may have great influence upon them. But for the present generation we
are surely responsible. Every living African & Asiatic & American has
a right to the good news of Salvation. We are for them - and as a
Christian we are sent to Robert the word - we have the Eighth Commande-
ment & we may never look from him. So that & we may the form
of the Church and Society of the Evangelization of this generation. This
appears to be a plain & elementary duty. We may not have the ex-
press command of Christ for it, but if we have a general command
to make the Gospel known to those who know it not, then surely no
escape from the conclusion that the duty to make it known to all - i.e. to
use new means - lies in the nature of the case. Here at least should be
our truest & definite aim."
The end in sight. - Nothing but of God. The second advent. No one
6. Shall we rise to it?
The case of a new Crusade. - Jesus Christ - Master of God goes forth
Threaten Life. Sacrifice. New Standards - What are limits?
Conquering
Those are answers. - Where the Spirit of God is there is liberty
He has sounded forth the trumpet that shall never call
He is sifting out the hearts of men before His judgment seat

The Evangelization of the World in this Generation a Possibility

I Rom. XX1, 8. Matt. XXIV, 14

Promise & Specific duty

The prevalence & calling power of this cry in recent years.

What does it mean?

1. Not conversion of the world "The world for Christ"
   Civilization of the world, or christianization
2. But the preaching of the gospel so as to throw the responsibility on each soul "a very practical
   Gathering of the elect body - when that is complete Christ
   U. S. P. B. or are completed on this principle

No opposition between this and the institutional system - both.
   We can recognize. Only God can convert
World Evangl. a means: Head & Church.

Is it desirable? Our view of its desirability will determine the practicability in our hearts.
   The Lord's words We shall be blessed here only as we acquire evangelistic
   The dark land cry

If it is possible & we are responsible for doing it

I It is possible so far as the world is concerned - the Head

1. Need must be known & felt. The miseries & sorrows of men
2. The opportunity
3. The voluntary demand
4. The decaying faiths.
5. Success is not primarily success in Missionary.

II It is possible so far as the Church is concerned - the Force

1. The agencies under her Control
   The Boards. Trained Experienced
   Printing, quick communication,
2. She has the agents
   Ordained ministers 1 out of 77.
   Laymen:
      Men 1 out of 5000. "Cleveland dodge"
      Women 1 " 2500.
   Colleges, churches & homes. Are the implements to undertake conversation
3. The means.
   a. The wealth of the church $12 @ Annual increase over exp. $500 @
   b. The amt. given 1/6 of 1% or 1% of " net income. = $5000000
      1/2 as much as in 1850
   c. Could give
      1/50 of average = 10000 Less than 1/10 of what = 50000 Less than
      Churches exp. $100000000 Mor. Rail. Tel.
      1 cent a day from each Prot. Com. = $100000000
   d Controlled Since 1800 $750 @ < 30 days wages less.
      1. Power over money
4. The powers of Nature.

III Powers & Agencies if this were a Reason since there would be no doubt.
   Men moving forces then. Wars. 333 of 700. Wars / Eng $ mil Civil war. Boxer Rev.
   English Soldier London Century 000 2

IV God not limited No possibility but its pledge & inspiration in Him.

1. His interest in this question. Is God dead?

2. His arrangement of things for the great hour.

a. No progress

b. No peace arranged - God's quiet & confident.

c.

3. His powers never yet tested

V Were he objected that this is foreign visionary, It is.

VI Shall we do it now?

Calhoun, Shaftesbury,

The army of peace and the victory of joy

Napoleon's dominion boy

'Tis past the night, stern night of storms & war
Long night of heavy clouds & veiled skies
Then the fair sparkles of the morning star
That tells the weary world, a dawn arises.

C. (Leicester) raises a question much too complex for the few lines permitted to me in this column, namely, the question of the scope of the energies of the Church of Christ in the transformation of society. He thinks, and, I am persuaded, rightly, that we are too much bound by conventionalism, pay too much regard to class distinctions, and are comparatively indifferent to the rights of the unprivileged in the lower social grades. No doubt a formidable indictment could be made out against the comfortable, middle class church of to-day, but I cannot help feeling that the tendency to preach Christianity as a social gospel only is not justified by the practice of our Lord and His apostles. Has *C.* ever read Schmidt's "Social Results of Early Christianity," or Prof. Lecky's "History of European Morals"? Both authors, but especially the former, demonstrate clearly that social emancipation has been far more the result of the indirect than of the direct action of Christianity. Even slavery was allowed to exist within the borders of the Church until the leaven of the Christian spirit had so operated that slavery became impossible. Great changes come slowly. Society, even Christian society, like the individual, can only take in a few ideas at a time. I thoroughly believe that the ideal for all Christian workers is that of a City of God upon earth, but we must learn to labour and to wait.

Section 16. Be it further enacted, That an infant under the age of sixteen years convicted of a misdemeanor, or an offense punishable by imprisonment under an ordinance of the city or who has been ordered to be committed as prescribed in the section may be confined in such institution under such rules and regulations as the trustees may prescribe; and the trustees shall receive and take charge of any children committed to their custody by any court or officer under a law of the State.

Section 17. Be it further enacted, That a minor over the age of sixteen years convicted of a violation of any law or ordinance and liable to be punished there for by imprisonment, and who may be liable to imprisonment for neglect or refusal to pay a fine imposed for the violation of any law or ordinance may in lieu thereof, be committed to the reformatory institution, and put to hard labor in the manner as may be prescribed by the judges of circuit, chancery or county courts.

Sec. 18. Be it further enacted, That any infant under the age sixteen years who may be liable to confinement in the jail in any county in which a reformatory institution is situated or in the penitentiary of the State from such county may at the discretion of the court giving sentence, be placed in such institutions until the legal age, under the exclusive control and guardianship of the trustees thereof.

Sec. 19. Be it further enacted, That if accusation of the commission of a crime is made against an infant under the age of sixteen years before the grand jury of the county in which such reformatory institute is situated and the charge appears to be supported by sufficient evidence to put the accused upon trial, the grand jury may, in its discretion, instead of finding an indictment against the accused

[illegible]urt that it appears

COST OF ARMIES.

The total number of men in the world's navies is 237,000.

The French army costs every year 675,000,000 francs; the navy 209,000,000.

Even little Belgium spends every year, 46,000,000 francs on her army.

The annual cost of the British army is 17,000,000 pounds; of the navy 14,000,000 pounds.

At Gravelotte 320,000 men were engaged of whom 40,000 were killed or wounded.

Austria spends every year 15,000,000 florins on the army. Twelve florins equal $5.

The peace footing of the Russian army calls for the services of 170,000 horses.

The Spanish army costs 142,000,000 pasetas a year. Twenty-five pesetas equal $5.

Italy spends every year 14,000,000 lire on her army and navy. Twenty-five lire equal $5.

The estimated cost of both sides of the great civil war in this country was $6,500,000,000.

The army of Bolivia costs the people of that impoverished country $1,800,000 a year.

The spring and autumn manoeuvers of the European armies cost annually over $10,000,000.

The annual army expenditure of Greece is 18,000,000 drachma. A drachma is about twenty cents.

It is estimated that the world's cannon has cost the world's tax payers a little over $40,000,000.

The army and navy of the Argentine Confederation are kept up at an annual cost of $13,000,000.

The average annual cost of maintaining a man in the American navy is $1,500, in the British navy it is $1,055.

BANK CLEARINGS CHARTED.

The Year 1901 Makes a Very Tall Mountain on the Financial Map.

A chart published by the Mutual Life Insurance Company, showing the clearings of the New York Clearing House year by year since 1854, looks somewhat like a profile map of the Andes, with one last peak towering upward as if to get out of sight. This peak marks the clearings for the year ending Sept. 30, 1901, which reached a total of $77,020,672,494. In 1854, the total was below $6,000,000,000.

The highest of the intermediate years were 1869, with nearly $38,000,000,000; 1881 with above $48,000,000,000, and 1899 with $56,000,000,000. The lowest ebb was in 1858, when the clearings fell below $5,000,000,000, and the lowest total since the Civil War was in 1876 when the figures fell below $22,000,000,000.

From 1894, when the clearings amounted to little more than $24,000,000,000, the rise has been steady to the great total of last year, $77,020,672,494, except that there was a fall from $55,000,000,000 in 1899 to $52,000,000,000 in 1900.

The clearings through all other clearing houses of the country in 1901 amounted only to $37,751,469,872.

APPEAL FROM THE BOMBAY CONFERENCE, 1893.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize, but also lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts, and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of the unevangelized masses for whom He died, we appeal to you to send more laborers at once. May every church hear the voice of Christ saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with two hundred and eighty four millions in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent God?

At the beginning of another century of missions in India, let us all "expect great things from God —attempt great things for God!"

For the reflex blessing to yourselves as well as for India's sake, we beseech you, "Hear what the Spirit saith to the churches!" The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment: "Go ye into all the world and preach the Gospel to every creature."

"There is no form of human need at home which would not be thoroughly supplied, simply as a supplementary 'twelve baskets full,' to the well-equipped, resolute endeavor, first of all, to feed the hungering millions of heathen lands. Let the Lord's people, filled with their Lord's compassionate spirit, heartily unite in the determined purpose, as the primary obligation in obedience to their Lord's 'marching orders,' to carry the message as rapidly as possible to those who are farthest from the light and deepest in the degradation, and the whole Christian world would be flooded with celestial glory; the power of the Divine Spirit would come down in amplest measure."—Dr. E. K. Alden.

WHO CAN DOUBT IT?

"Separate me Barnabas and Saul for the work whereunto I have called them." Men are to evangelize this world—men set apart and animated by the Holy Ghost, it is true, but men none the less. The cause of Christ advances just so fast as Christians in word and life scatter abroad its saving truths. Hence the Holy Ghost sent forth men to convert the world. There is a mighty *go* in the Gospel. Go, preach, and heal; go into the highways; go into the world. Go!

An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation and, placing it in the hands of her army and navy, were to say, 'Go into all the world, and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without delay, and at peril of life, replied, "Well, I think we could manage it in about eighteen months." And who can doubt it? Who also can question that the Holy Ghost's purpose to send the Gospel to all nations is immeasurably hindered by the partial or entire want of co-operation on the part of Christian people? Who can doubt that a spirit of devotion, promptness, enthusiasm, consecration, like that of these servants of a Christian Queen, if displayed by all the professed servants of King Emmanuel, would inconceivably hasten the answer to that prayer we so often offer, "Thy kingdom come, Thy will be done on earth, as it is in Heaven?"

But, alas! how far distant that day would seem to be! Two out of every three persons who walk this earth have never heard of the Gospel of Christ, or seen a copy of the Bible; and of this more favored third, two-thirds are in the almost pagan darkness of an apostate church. And yet many of Christ's disciples think they are called to do little or nothing for Christian Missions!—Rev. Richard Montague.

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."—Early Resolution of David Livingstone.

The Board of Foreign Missions
OF THE
Presbyterian Church in the U. S. A.
53 FIFTH AVENUE.

NEW YORK, ... 189

.....

.....

MY DEAR SIR:

We believe that the voice of God to His church is the same bidding as of old, "Speak to the people that they go forward." We cannot believe that any other voice, "Delay," "Retrench," "Withdraw," is His voice. While but a fraction of the work left us as a legacy of loving service by His Son has been undertaken, while millions "suffer the horrors of heathenism and of Islam," while the Saviour longs to see of the travail of His soul and to be satisfied, no earnest friend of His can think of faltering, of hesitating, of retrenching in His world-wide work. We have, as Joseph Neesima said, a plow on our hands, and we dare not look back. Whatever at any one time our financial position may be, therefore, in loyalty to God there is but one thing to do, and that is in faith and prayer to accept the call of Carey's great sermon, attempting and expecting *great* things. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes."

You will understand, therefore, with what earnestness appeal is made to the churches this year so to come to the help of the Lord against the mighty opposition of darkness that the Gospel may be preached more widely, and more of the world claimed for our Redeemer. A year ago this coming month ( ) there was sent from your church an offering of $. You will find below an exact statement of the offerings from your church during the last three fiscal years of the Board (May 1 to April 30), which do not correspond with the Assembly's years (April 1 to March 31). These figures will accordingly differ from the figures in the Assembly's minutes. Plans of systematic giving may be in operation in your church, making this offering of a year ago only one of a series of offerings, but we are glad to make the remembrance of the receipt of it an occasion for thanking you and your people for it, and for all your sympathy with the world-wide purposes of Him who gave His life a ransom *for many*. We do not intrude any request from the Board, that the offerings of the present year may be, if possible, larger than those of last. That is the request of Him with whom all things are possible, and who is calling us forward to larger obedience, larger effort, larger love. We only pray that our standard of giving may grow more like His, who, though He was rich, became *poor*, that we through His poverty might be rich.

When the next offering for the evangelization of the world is made by your people, the Board would be glad to furnish you with envelopes, literature for distribution, and any information which might be desired by you, and is prayerful that our steps may be forward, and not back, and our faces turned toward the larger promise and the broader and more unselfish service of the future.

"*Every creature*," "*Uttermost parts of the earth.*" They are His words, His last words, and they show His desire that all men everywhere should hear and come to repentance. We cannot carry the Gospel to the dead. We cannot carry it directly to those yet unborn. We can carry it to the souls of our own generation. Shall we? Let these three great testimonies abide in us and reply: The dying words of Simeon Calhoun, "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the Story of the Cross would be uttered in the ears of every living creature;" the assertion of the Earl of Shaftesbury, that "during the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the world fifty times over," and the words of one greater than they all, greater than all kings and princes, seated to-day above all principality, and powers, and dominion, and every name that is named, who in the days of His flesh, after His interview with the woman of Sychar, looked out over the plain upon His returning disciples and the townspeople who accompanied them—sheep scattered abroad, a flock without a shepherd—and said to them as they drew near, as He says to us, "Say not ye there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes and look upon the fields, for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

In behalf of the Board, very cordially yours,

_____

ASSISTANT SECRETARY.

Offerings for three years of the _____ Church.

	CHURCH.	S. S.	WOMEN'S BOARDS.
May 1, '90—April 30, '91			
May 1, '91—April 30, '92		*	
May 1, '92—April 30, '93		*	

*Includes Christian Endeavor and other Young People's Societies who have sent directly to the Board. None of these figures include amounts which may have been given to other agencies, of which gifts the Board of course can know nothing.

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."—Hon. Ion G. N. Keith-Falconer.

CALL FROM THE SHANGHAI CONFERENCE, 1890.

Realizing as never before the magnitude of China, and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature"; therefore,

Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session at Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well-qualified ordained men.

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patient endurance and of common sense—men full of the Holy Ghost, and of faith in the Gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual, as well as spiritual, endowments—men who shall be able to engage in and direct the work of evangelization, to educate, train and induct into its work a native pastorate, to found and conduct educational institutions, and to provide a general theological, scientific and periodical literature.

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not, "Why should I go?" but, "Why should I not go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the Home Churches, we still urge young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by his Holy Spirit in behalf of this vast and ripening field.

* * * *

"I do not feel discouraged—only disappointed for the time. No power can stand against that of the Cross of Christ."—Mackay, from Central Africa.

THE IMPORTANCE OF INDIA.

"If India should be brought to the foot of the Cross, then Mohammedanism, then all heathenism must follow soon. If India should fall, the gain will not be confined to so many thousands, so many millions of heathen led captive, but the spread of Christian truth throughout the world must follow. If Greece and Rome successively added so much to the influence and the organization of the Church, what must India do? India, which has exercised an unrivaled influence on the religion of the world; India, the seat of Brahminism; India, the parent of Buddhism; India, the stronghold of Mohammedanism. What an acquisition to the glories of the later Temple! What an enrichment to the treasury of the House of God! But in proportion to the importance and magnificence of the work is also its difficulty. Let us never in our impatience forget that. Once again, as in Apostolic times, the Church and the Gospel are confronted with honored and widespread religions, which have struck their roots deep in the civilization, the poetry, the art and literature, and the social life of the people. Once again there will be the same difficulties, the same responsibilities, the same hesitations, the same resuscitations of waning faith, the same halting between two opinions witnessed during the early centuries, during the transition period from Paganism to Christianity."—Bishop Lightfoot.

"We are a hundred years behind the opportunity God has made for us in India. If we should double our missionary force in India to-morrow, we would not be able to gather the ripe fruit that is waiting for us there."—Dr. G. F. Pentecost.

The Presbyterian Synod of India met in Lodiana November 19th, and was in session until the 24th. By request of the Presbyteries of Allahabad and Lahore, part of the first day was devoted to prayer. From the first to the closing session of the Synod a spirit of prayer and supplication prevailed,—so much so that at the closing session the following call to prayer was sent out to the members of Christ's body the world over.

"We the members of the Synod of India, met in Lodiana, unite, in the name of the Lord Jesus Christ, in asking our brethren throughout the world to join with us in *daily prayer that a spirit of constant, importunate prayer and supplication may be given to every member of Christ's body the world over*,—to the end that the Spirit may be poured out on all flesh; that laborers may be separated by the Holy Ghost and sent forth by Him to the work to which He has called them, and that speedily our Lord and Saviour may see of the travail of his soul and be satisfied,—his will being done on earth as in heaven.

The members of the Synod make this request with a deep sense of their own need of such a spirit of importunate prayer and supplication. They make it in full reliance on the Head of the Church as present with them, and they send it forth in his name to his people the world over."

J. C. R. EWING,
Moderator.

K. C. CHATTERJEE,
Stated Clerk.

LODIANA:
Nov. 24th 1891.

N. S. M. No. 4.

SYNOD OF NEW-JERSEY.

November Simultaneous Meetings

1887.

"IF HAPLY THEY MIGHT FEEL AFTER HIM."

"I AM DYING, I AM MISERABLE! YOU HAVE KEPT ME FROM THE LIGHT, AND NOW I DO NOT SEE WHICH WAY I AM GOING! YOUR WAY IS ALL DARKNESS, I CANNOT GO IN IT. YOU HAVE LED ME THE WRONG WAY! YOU ARE ALL BLIND, I DO NOT WANT YOU ANY LONGER!"

"Thus," says the Rev. Robert Phair, (English) Church Missionary Society's missionary in Rupert's Land, from Lake Winnipeg to Lake Superior, "spoke a young Indian of the Rainy-River tribe. He was of considerable promise, and much liked by all the Indians. A little before he died, when surrounded by a large band of singers and the whole Indian faculty of medicine, who had exhausted their arts in the vain effort to restore him to health; he had asked to be heard, and, gathering all his strength, had uttered those words." How significant are they of *the universal condition of men under Heathen religions!*

I read this story (with others added herewith) from the C. M. S. tract: "Come Over and Help Us—The Cry of the Heathen—" among a company of missionaries gathered from many lands at Thousand-Islands-Park in the River Saint-Lawrence last August (1887); and I asked if any of them had ever known any instances, such as it reports, of *Heathen themselves expressing a desire for the Gospel.*

There was a stir among them, as though many would rise; the first to speak was the Rev. E. R. Young, lately a missionary of the Canada Methodist Church. He spoke from an experience among the Indians in the same part of the world with the one just mentioned, having had his base at Norway-House, 400 miles north of Winnipeg, and on the lake of that name; in a frozen region where, alone except for his wife, he has served a circuit 350 by 550 miles at a temperature falling as low as 55° below zero. Mr. Young said (I give the words as I could note them down from the mouths of speakers): "I can indorse Mr. Phair's story, whose work was near and familiar to me, as the utterance of hundreds of Indians. At Norway-House, on a certain occasion, a number of Indians came into my room, noiselessly, after their fashion, so that the room was filled with them before I knew it. When I became aware of their presence, I asked whence they were. 'From a journey of fourteen nights,' they replied; for they reckon distance by the number of nights they are delayed to sleep. 'We have got the *Keesenáychen* [the Great Book], but we don't understand it, although we can read it.' I thought they were joking, for the Indians cannot read, unless some one has taught them, and I knew from their account that they must live far away from any missionary; but I asked them: 'From what missionary did you learn?' 'We never saw a missionary nor a teacher!' I took down from my shelf our Bible, printed in the beautiful syllabic character for the Cree language, and opened to Genesis; they read it with ease and correctness. I turned the pages and they read in many places. I was amazed, and asked them again where they lived. They described it to me; it was far away, north of Hudson's Bay, hundreds of miles from any missionary. Their hunting-grounds, it seems, adjoin those of some Christian Indians—they cover great distances in hunting—and, continued my visitors: 'We visited your Indians, and found that they had the *Keesenaychen*. We got them to read it, and then to teach it to us; and we were so pleased with it that we all learned to read it, during the winter.' *Every soul in a village of three hundred population had thus actually learned to read the Bible without ever having seen any white teacher;* and having Providentially come into possession of some copies that happened to be in the hands of the Hudson's Bay Company's agent, *these heathen Indians had journeyed through the snows fourteen nights' distance, that to them might be given instruction in the Book they had thus learned to love.*"

Another instance which I read from the C. M. S. tract to the missionaries, was this:

The Rev. Ruttonjee Nowrojee, of Aurungabad, in central India, was preaching in 1882 at a town called Paitan, on the river Godávery, during one of the immensely attended native fairs. He wrote home: "In the great gathering of this celebrated town, where we have preached twelve hours daily and been heard, as I calculated, by at least 10,000 or 12,000 people, I have noticed a strange desire to know our religion. There is an increasing restlessness, on the part of the masses, and often have I heard them exclaim: '*Oh, do show us the way of salvation. Show us the inner mysteries of your religion. We are far from being happy. We want peace.*

Our religions do not satisfy us. Can your religion give what ours cannot?' I will mention one instance. A Brahmin, employed as schoolmaster, visited us daily. At the time of parting he put up both his hands—joining them together (which Brahmins never do, except only to Brahmins)—and with moistened eyes he told me, in the presence of a large audience: 'Oh sir, how grateful I am for the trouble you have taken in solving my difficulties, and how much I feel refreshed and comforted. Oh sir, let me make one request. In all your preaching, and at the conclusion of every discourse, call upon my countrymen to learn to read. When they read your Scriptures they will be convinced that Christianity is divine, revealing to sinners God's plan of salvation.' Others [adds Mr. Nowrojee in 1885] when asked to go and worship at the shrine of Eknath, have told their friends, within our hearing: '*Leave us alone. What can the tomb of a dead man do for us? We have nothing but dead silence in that shrine; none to speak to us; none to comfort us. Let us hear the Christian preachers. Their message speaks peace to our souls.*'"

In corroboration of these testimonies, but from a different field, Dr. Cyrus Hamlin, founder and first president of Robert-college, Constantinople, Turkey, arose and said:

"There is certainly *a suppressed demand for the Gospel among Mahammadans in the Turkish empire.* They do not hate Christ; they honor Him; it is Christianity that they hate, from the false examples of it seen around them in the corrupt Oriental churches. Among the great Mahammadan population in the three empires of Turkey, Persia and India (150,000,000 to 200,000,000 of souls) *there is a suppressed demand for the word of God and for freedom to hear of Christ.* Years ago, before the founding of the present Mission (American Board's) to the Bulgarians, I was in Philippopolis (350 miles west of Constantinople), now the capital of Eastern-Roumelia, or as it is just now called, Southern-Bulgaria. A military man called upon me, who I at once saw belonged to the Slavic race, of which the Bulgarians are a part. I said to him, 'You are not a Turk?' 'No,' said he, 'I am a Slav [Slahv]; but I am a captain in the Turkish army. I want to ask you when England is going to give us liberty . . . . ? Because if there was any freedom I should become a Christian; and here in these provinces (European Turkey) *out of our 4 000,000 Mahammadans, one-fourth would embrace Christianity!*' I replied: 'What are your reasons for such an opinion?' He said: 'Don't you know that there are a great many of us who are not really Turks at all? And to this day when a Mahammadan father has a son born to him, it often happens that he takes him into a dark room and puts water on him and says certain words——*that is a remnant of Christianity.* A Turk will never do that! *And I said to my colonel: I wish there was liberty to profess Christianity! 'Tush,' said my colonel, 'don't say that, for I feel just so,* and you know what the consequences would be.' I believe [continued Dr. Hamlin] that England has abandoned religious liberty in Turkey, because she has 50,000,000 of Mahammadans over in India, and she fears them more than she fears God. There are 4,000 to 5,000 New-Testaments in Turkish

and Armenian sold now every year in Turkey, and that means 20,000 readers."

(Strikingly corroborative of these statements, though apart from the tract and its commentators of the International Missionary Union, is a passage in a letter which I have just received from one of our own Presbyterian missionaries who says: "Such cases [as in the tract] have occurred, of Mahammadans seeking light and avowing an interest in Christianity, but they are few. If only religious liberty were granted, we doubt not that the Macedonian cry would ring from many lips now sealed by fear. Those coming to us on such an errand, trust to us not to reveal anything concerning them, as such revelations would draw certain ruin upon their heads.—An Englishman who has been traveling . . . . . stated in a recent visit . . . . . that *a Moslem whom he met in his travels avowed himself a Christian.* He said that his conversion was due to the fact that while living in . . . . . he found one day in a mosque a copy of the Bible. He read in it, was greatly interested, and finally was convinced by it that Christianity was the only true faith. Then he showed the book to the Imaum of the mosque, and told him his views. This man was greatly displeased and took away the book. The convert fled to..... There he received one day *a letter from the Imaum*, saying that he was near to death, that he had read the Bible and thought that perhaps, after all, it was true, and Christ was the one Prophet of God and Savior."

Another remarkably parallel instance to these comes in our N. S. M. correspondence from the Rev. T. C. Winn, of Kanazawa, Japan, where the attitude of the Government is quite the reverse of that in Turkey. He says: "On a visit to the city of Tayama, in 1881, we were visited by an old gentleman in our hotel, who said: 'I have long held an important position in one of the temples here; but *I have lost faith in the religions of Japan. I am an old man and must soon die. But my religion gives me no hope for the future. I find no consolation in it. For some time I have been thinking that there must be some other and true religion. From what you have said I believe that you have at last brought it to me. Please teach me all about this true religion.*' This man became a Christian."

Of the same country; while another correspondent, the Rev. A. V. Bryan, now of Heerosheema, says "it is quite evident to me that *this people do not from a sense of sin come to Christ as the Savior from sin*;" yet adds: "yet with all these sinister motives for desiring the presence and help of missionaries, we have in Japan a much broader door open to us that we may enter in and possess this land." How broad that door is, may be perceived from another N. S. M. letter. The Rev. J. B. Porter, of Kanazawa, writes to me just now:

"*It has become so common in this part of Japan, for Heathen to make known voluntarily their own desire to have the Gospel brought to them or their people, that at this Station we have adopted the following for our 'outstation' work:* 'Whereas the invitations are so numerous from towns and villages to give them the Gospel, *and preachers are so scarce*, resolved

that we as far as possible open new preaching stations only at those towns or villages where people have expressed a desire to have us do so; and that we call upon those persons who send the invitations to be responsible for at least the expense of the preaching place from the beginning.'"

Voluntary invitations numerous from Heathen that the Gospel be brought to them—and yet "preachers scarce!" "Pray ye therefore the Lord of the harvest, that He may send forth laborers into His harvest!" These also are words from a Missionary, even from Him Who "saw that there was no man, and wondered that there was no intercessor."

In sympathy also with these letters, the Rev. Dr. Hunter Corbett writes me from Chefoo, China; both that: "Our hearts are constantly made sad by *the supreme indifference of the masses to the claims of the Gospel;*" and also that: "*Occasionally the clouds lift, and light appears to cheer our weak faith.* A man from a certain district in Manchuria, where the United-Presbyterians of Scotland are engaged, went to a missionary physician for his eyes. He received some benefit, but his great gain was to his soul. A deep impression was made on him by the worship and the kindness in the hospital. After he returned to his home, he went about from village to village telling what he had learned and pleading with all to accept Christ as their Savior. Many scoffed, but some believed, and these *sent a request to the missionaries to send some one to teach them more fully.* A teacher was sent, and the missionary subsequently baptized thirty inquirers."

Miss Mary L. Cort, of our Presbyterian Mission in Siam, author of "Siam the Heart of Farther India," writes me: "In April last while making a mission tour to Ratburee, I met an old nobleman from Kanburee, a large city fifty miles further up the river, who *begged us to visit his city, for, he said, he had never before heard of a 'living' God and of forgiveness of sin!*" Miss Cort also refers to the recent remarkable gifts of the king and queen of Siam to our Mission for their benevolent work, reported some months since in the weekly papers.)

(To return to our missionaries at the Thousand-Islands): Another response came from the Rev. J. L. Phillips, M.D., D.D., at present acting as chaplain of State institutions at Howard, R. I., while waiting to return to his (Free Baptist) Mission in India. He said: "A little mission-station two miles from us had, almost every week, companies of men coming in from the jungle, some of them traveling many miles to reach a native evangelist. Among the Santhals around me, one day a native helper came to say: 'A man out here has just asked me: Are there any Christians here? for I have seen a black Christian, and a neighbor of mine once saw a white one; *tell your Christians that there are some of us who want Christianity.*' So we went away to where this stranger lived. An old man came and prostrated himself on the grass before us. He brought out a little book printed by the English Baptists at Cuttack, Orissa [India]. It was not even a chapter of the Bible; it was some Scripture truth metrically written, and these people had been singing it with their lips not only, but with their hearts. 'A man,' said one of them, 'went to a

Sunday market and would not let some whites who were there preach ; but they left some books. One day I heard my neighbor reading in one of these and I asked him, as I found he cared nothing for it, to give it to me ; and I brought it home. I believed it, and my wife ; the priest and his wife, and my son and his wife.' So [continued Dr. Phillips] we found eight souls, now ready for whatever Christianity should require of them."

Two more C. M. S. incidents, the first from their magazine, the "Intelligencer," August, 1887. "A fahkeer from the Panjab but living in the Meerat district, in India, came recently to the Rev. Rowland Bateman at *Kangra. He had spent all his life in a search after God.* Marrying young, he at first left his child-wife at home and started out to search the world over. He went to all the sacred places of pilgrimage known to him, and pursued, by prayer, austerity, and the companionship of devotees, his wonderful quest. He not unfrequently came across missionaries, but never listened to their preaching, as he was convinced that they had no knowledge of God themselves. At the end of about eighteen years he returned in despair to his home. His wife, now grown-up, begged him to renew his search and to take her with him. So they traveled together for seven years ; two sons were born to them ; but nowhere did they find more than dumb idols and greedy Brahmins. At last they heard of a sacred fountain near Kangra, where the purest water bursts unaided from the mountain-side, and where neither Brahmins nor idols should mock their hopes. The water proved all that they could have desired, but it could not refresh their souls. Their pony was killed by falling from a cliff, and their cooking-vessels stolen on the sacred spot itself while they were engaged in worship. The police recovered, but detained, their vessels ; and the man determined to leave them and depart. When about a mile away, a Brahmin learned in astrology persuaded him to return. Being now without money or food as well as without his lost property, he was indeed in a sad case. Thus reduced, he gave heed to news of a good Englishman who, it was reported, gave coppers to the poor on Sundays. He went, and there, at last, he heard, and heeded, the good tidings of a crucified Saviour. The scales fell from his eyes. He brought his wife to hear. The word of God was made known to them ; and he was baptized, rejoicing in the Lord with all his house. He is now working with Mr. Bateman, and his wife and children are under Miss Tucker's wing at Batala."

Strikingly similar to this story in the magazine was another related to us by Dr. Hamlin of Robert-college: "Two Armenians living in the far interior of the Turkish dominions in Asia, belonging to the nominally Christian but deeply corrupt 'Old Armenian Catholic' Church, heard that there was a college for the study of the Christian religion at Constantinople [Dr. Hamlin's own theological seminary at Bebek in that city, now transferred to Marsovan]. They were dissatisfied with the religion of their priests, and so, welcoming the intelligence, they undertook, and safely accomplished, the long, toilsome, and perilous journey to the Turkish capital. Arrived in Constantinople, they naturally and without a sus-

picion of the consequences, sought out the head of their Church, the Armenian Patriarch, and made known their desires. Alas! they had fallen into the wrong hands. The Patriarch was no friend of evangelical Christianity; and with subtle courtesy he professed sympathy with them and lamented that their journey had been in vain, as no such school existed. He would direct them, however, whither their trials should be at an end. . . . After more tedious journeyings, they discovered the deception; and with saddened but still resolute hearts, commenced anew *their quest for God.* They became separated. One wandered to Jerusalem. But strange Providences wrought to bring the one, ultimately, to that very seminary from which his unconscious feet had been turned away. While he was yet living there, lo! one day the voice of his long-missing companion sounded through the court-yard. They embraced each other with the deepest affection; they had found one another, and, far better, they had both found and rejoiced in Christ."

(The N. S. M. correspondence brings the following from Dr. J. L. Nevius of Chefoo, China (of our own Church), just as these incidents are going finally to the printer:

"In the spring of 1885, while itinerating in a region about 260 miles from here, previously unvisited, I was by providential circumstances drawn aside from the road I was traveling, and a person whom I should not have met in the proposed course of my journey, was providentially drawn from his home to meet me. While the crowds with whom I met in the market-town where I was stopping sought me out and listened to me from mere curiosity, this man listened with intense interest to all I said. After listening for some time he introduced himself and addressed me as follows: '*This is what I have been waiting for, for twenty years. I have been earnestly seeking for light and guidance, but without success. This is the very truth I want.*' This man—his name is Yang-yiu-shin—received and embraced the truth at once, as a person prepared and called. He has been an earnest and successful student of the Bible ever since, and he has been God's instrument in establishing three churches in and about his home. I have met with no similar case in my experience.")

One more, and there must be an end. This also I read from the C. M. S. tract, and it was to this, as to the words of a well-known neighbor and to the frequency of such facts, that Mr. Young first arose to his feet, as related in the first instance:

"One who had been a heathen red man," says Bishop Whipple of the American Episcopalians, whose missionary labors in the diocese of Minnesota have made him illustrious on both sides the Atlantic, "came 600 miles to visit me. As he came into the door he knelt at my feet, saying: 'I kneel to tell you of my gratitude that you pitied the red man.' He then told this simple, artless story: 'I was a wild man living beyond the Turtle Mountain. I knew that my people were perishing; I never looked in the face of my child that my heart was not sick. My fathers told me there was a Great Spirit, and *I have often*

gone to the woods and tried to ask Him for help, and I only got the sound of my voice.' And then he looked in my face in that artless way and said, '*You do not know what I mean. You never stood in the dark and reached out your hand, and took hold of nothing.* One day an Indian came to my wigwam. He said to me he had heard you tell a wonderful story at Red Lake; that you said the Great Spirit's Son had come down to earth to save all the people that needed help; that the reason that the white man was so much more blessed than the red man, was because he had the true religion of the Son of the Great Spirit; and I said I must see that man. They told me you would be at the Red Lake crossing. I came 200 miles. I asked for you, and they said you were sick, and then I said, 'Where can I see a Missionary?' I came 150 miles more, and I found the Missionary was a red man like myself. My father, I have been with him three moons. I have the story in my heart. *It is no longer dark. It laughs all the while.*' And he turned to me and said, 'Will you not give me a Missionary?' Shame on the Church that I had to say to him, 'We have not the man, and we have not the means'!"

Not all those who have not the Gospel, do thus "feel after" it "and find Him who is not far from every one." Perhaps, as some think, it is only those to whom the messenger is already on the way, who beseech their Philips "to come up and sit with them." But some there are who cry out voluntarily for a Saviour; let us thank God for these, and speak of them freely to one another in this day when our mouths may not be silent.

W. H. B.

"During the festival I have given away nearly ten thousand tracts, giving to none but those who ask. I presume there have been six thousand applications at the house. Some come two or three months' journey, from the borders of Siam and China - 'Sir, we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Kathay, a hundred miles north of Ava - 'Sir, we have seen a writing that tells about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known - 'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.'"

The Relation of Presbyterianism to the Salvation of the Lost.

FIRST GENERAL PRESBYTERIAN COUNCIL.

DR. JONES. "As to the constitution of the Christian Church, whether Presbyterian, Episcopal or Congregational, or a combination of these varied elements, doubt and uncertainty may prevail; but as to its missionary character there can be no question. When the Church ceases to be this, its very existence is at stake.

Missions are but the simplest dictates of Christianity, and no more than decent tributes to it. They are essential, not extraneous to its nature."

DR. MURRAY MITCHELL. "If the Bible is to be our teacher, all dispute or doubt as to the obligation of evangelizing the nations is foreclosed at once. To deny it would be as complete an abnegation of Christianity, as to deny the duty of loving the Lord our God with all our heart, or loving our neighbor as ourselves."

THIRD GENERAL PRESBYTERIAN COUNCIL.

REV. DR. W. FLEMING STEVENSON. "If that is the idea of the Kingdom of God, even our noble Missionary Societies are not the adequate expression of this enterprise of Christian Missions, but are only preparatory, and the conception of a Missionary Society we are to keep before us is, of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much as she can claim to be, with power from on high. That, in theory, is the position that has been taken by the great body of the Presbyterian Churches."

FOURTH GENERAL PRESBYTERIAN COUNCIL.

DR. MURRAY MITCHELL. "Our Report concludes with the hope that clearer, fuller expression than ever before may be given to the great principle that the Gospel must be preached to every creature, and that "Missions" (in the well-known words of Alexander Duff) "are the chief end of the Christian Church." Oh, then, let a voice, a proclamation, go forth from this great gathering, which shall be re-echoed from every General Assembly and Synod and Presbyterian church, and which shall go on reverberating from shore to shore, until the heart of every member and adherent of our communion is aroused, and the zeal for the glory of God and the salvation of man rises to the

height of a holy passion."

REV. JAMES BUCHANAN.

"What is the idea of the Church? For what does it exist? Surely it is not simply that the members of the Church may enjoy the ordinances of religion for themselves, even though they may be thus fed with spiritual food and grow in grace. We are all of the opion that the Church exists, not more for the benefit of those who are within its borders, than for extending the blessings of the Gospel to those who are without. A Church that is not a missionary Church has only one side of her spiritual life developed. She is somewhat selfishly enjoying the good things of the Gospel, while she is neglecting the great duty to which she is called of sharing those good things with others. While it is the duty and the interest of the Church steadily and liberally to maintain the ordinances within herself, for the nourishing of her own spiritual life, it is not less her duty, ay, and her interest, too, to extend the Kingdom of God throughout the world. I am persuaded that a Church has not reached her ideal position in this respect, until she is devoting at least as much of her thought and her sympathy, her energy and her effort ay, and as much of her money, too, to the extending of the Gospel as to her own support."

"First General Presbyterian Council."

Dr. Jones:- "But it is not a matter left to our discretion and pleasure to aid others in their spiritual career to glory; but "necessity is laid upon us, yea woe is unto us," if we withhold the treasures of the gospel from our fellow-beings. The Church has been called into existance, its very design is to do good to the world,which is to be brought back into loyal allegiance to Christ the Head of the Church, the King of the Nations, through her instrumentality and exertion."

Dr. Jones:- "As to the constitution of the Christian Church whether Presbyterian, Episcopal, or Congregational, or a combination of these varied elements, doubt and uncertainty may prevail; but as to its missionary character there can be no question; when the Church ceases to be this, its very existance is at stake; God converts the individual in order to make him a means of grace, and an instrument in His hand for the conversion of others. Missions are but the simplest dictates of Christianity, and no more than decent tributes to it. They are essential, not extraneous to its nature, and instead of being its redundant drapery and superfluous ornament, they are evolved from its very principle. At the same time, nothing adorns the Church more than a missionary spirit and missionary work. The angel is only seen in his true form and plume when flying through the midst of heaven, having the everlasting Gospel to preach to every nation and kindred and tongue and people!

Dr. Jones:-

"The prosperity of the Church is in the line of missionary operation. Her best days were the days of her greatest activity in the spreading of the Gospel; and the return of those days is hastened or deferred according to the manner in which such activity revives."

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Dr. Murray Mitchell:-

"If the Bible is to be our teacher, all dispute or doubt as to the obligation of evangelising the nations is foreclosed at once. To deny it would be as complete an abnegation of Christianity as to deny the duty of loving the Lord our God with all our heart, or loving our neighbor as ourselves."

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Dr. Blackwood:-

"Happy church that is most responsive to the call of the Master! Blessed! thrice blessed and honored that church that is most in sympathy with the mind of Christ! that loves and prays, and gives and toils, and longs to see Him Lord of all!"

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Rev. Dr. Sloan, Alleghany, moved a resolution to the following effect:- "That the Council, have regard to foreign mission work as an essential and urgent duty, needing to be much more earnestly presecuted by all Christian churches, and in which it is of increasing importance that there should be the utmost attainable co-operation amongst the churches of this Alliance" etc.

"First General Presbyterian Council."

Dr. Wilson:-

"Revived by the grace and spirit of God, ours is also a working Church. Calvinistic in creed, and evangelistic in action, we have the most thorough sympathy with the great D'Aubigné at an Evangelical Alliance Meeting held in Geneva some years ago. In Calvin's own city, in the presence of representatives of assembled Christendom, the doctrines of Calvin were exhibited in their true light as neither cold nor dark, but warm and genial as his own loving heart, emanations from Calvin's Master, the Master of Assemblies the true and only infallible teacher come from God."Great man of God", says D'Aubigné ,"He was not born for his own epoch alone. His soul rose above mere time. But he is no more. If his ashes were re-animated - if his pale figure appeared - if he spoke from the height of his chair, what would he say to us? He would ask of us holiness, for he proclaimed the moral element. He would demand activity, for the world was the theatre of his work; he would demand the liberty of the Church of which he was the indefatigable champion. But he would do more. He would say to us,'Magnify Jesus Christ: speak and live for Jesus Christ.'" "

"Second General Presbyterian Council."

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"After devotional services, the Rev. Dr. Boggs, of Atlanta, Geo. said: Will you receive the following resolution for reference to the Business Committee:

RESOLVED, That this Council respectfully recommend to the Committee having charge of the programme for the next Council, that they carefully consider the expediency of giving a still larger share of the time of that Council to a fuller handling of the great cause of foreign missions.

I move that this be referred to the Business Committee, and the reason for it is this: It seems as if the lines of God's providence were directing us to the great problem of Foreign Missions as probably the first practical cause that this Council will be able to handle to any direct issue. I feel in behalf of the Presbyterian family, that after this Council shall have met several times, and many hundreds of men have travelled thousanda of miles and spent a great deal of money to attend it, the question will arise, What practical ends are you subserving? I trust a great many practical ends will be subserved in the providence of God; but it seems to me very desirable for the future success of the scheme that is before us, that we should find as soon as possible, a thread of divine direction that leads toward something that can be done, and that people can see. For that reason I beg to send that resolution to the Committee."

"Third General Presbyterian Council."

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Rev. Dr.W.Fleming Stevenson:- "If that is the idea of the Kingdom of God,then, even our noble Missionary Societies are not the adequate expression of this enterprise of Christian missions, but are only preparatory, and the conception of a missionary society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be, with power from on high.

That, in theory, is the position that has been taken by the great body of the Presbyterian Churches, and what I plead for is nothing more than that this theory should be wrought into practice.

. . . . . .

"It will be the cause of the hour,into which men will pour all that they would spend on the greatest struggle they have ever known; labor and treasure and genius; the affection and the life, will pour these and more, because this cause must always overtop every other.

It is time for the Church to ask for this consecrated spirit, to ask for the entire congregation,the consecration that is asked and expected of the single man or woman whom it sends out to the field."

I am not forgetting that we have other work to do, and I dare not claim for one part of our service an importance that would be unjust to the rest. The maintenance of an army may be essential; but the object of the war, the direction of the campaign and the

issues that lie behind success, are the real questions of any great struggle. The maintenance of the Church,whatever matters may belong to that,and whatever may touch its inner life and healthy growth are plainly essential, and to neglect them would be the most fatal of blunders; but until this big, living world of men is overrun and overcome by the spirit of Christ,the real questions, the questions that are eminent and overwhelming, are those that gather around the Missions."

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Rev. Dr. Hall:- ""The Council receive the Report and rejoice in the strong desire of the Presbyterian Churches generally, to secure as much as possible of unity and co-operation in Foreign Missionary Work. The Council most thankfully acknowledge the loving kindness of the Lord in having so largely and in so many lands blessed the missionary labours of the Churches. At the same time, in view of the many new and remarkable openings throughout the Heathen World for the proclamation of the Gospel of Salvation, they express their earnest hope that they may speedily be a large increase of missionary zeal and effort among all the churches connected with the Alliance

" Fourth General Presbyterian Council."

Rev. Dr. Murkland:- " The kingdom of God on earth is no longer measured by the margin of the sea, or by rivers, ot by mountain ranges; it stretches from pole to pole--- the world of sinning men and women for which Jesus died. There is not one of us present hee to-day who does not feel he has a hand in the great crisis of missionary work, of which the issue in a few years shall either be the publication of the Gospel to every man in his native tongue, or disgraceful retrogression of the work of the Church that shall cause every follower of Jesus Christ to blush with shame. It is this work in foreign lands, carried on not by individual Churches, but by the Church of Jesus Christ, carried on by co-operation, and it may be in union which shall demonstrate to the world of Christendom, to the world of heathenism, that Jesus Christ has, indeed, come in flesh to save men. We sometimes hear it asserted that men have lost faith in the supernatural, and that the spiritual power is effete. The great answer of the Church is the foreign missionary work, which has carried the Gospel to every heathen nation, until now from pole to pole, men stand up and call Jesus, God We give t is day afresh to Him who is King of kings---we give our noblest thoughts, our richest speech, our tenderest love, to advance His kingdom all around this globe.

Dr. Murry Mitchell;- Our Report concludes with the hope that clearer, fuller expression than ever before may be given to the great principle that the Gospel must be preached to every creature, and that "Missions"(in the well-known words of Alexander Duff) "are the chief end of the Christian Church." Oh! then, let a voice a proclamation, go forth from this great gathering which shall be re-echoed from every General Assembly, and Synod, and Presbyterian Church, and which shall go on reverberating from shore to shore, until the heart of every member and adherent of our communion is aroused, and the zeal for the glory of God and the salvation of man rises to the height of a holy passion!

Rev. James Buchanan:-- What is the idea of the Church? For what does it exist? Surely it is not simply that the members of the Church may enjoy the ordinances of religion for themselves, even though they may be thus fed with spiritual food and grow in grace. We are all of the opinion that the Church exists, not more for the benefit of those who are within her borders, than for extending the blessings of the Gospel to those who are without. A Church that is not a missionary church has only one side of her spiritual life developed. She is somewhat selfishly enjoying the good things of the Gospel, while she is neglecting the great duty to which she is called of sharing those good things with others

While it is the duty and the interest of the Church steadily and liberally to maintain the ordinances within herself for the nourishing of her own spiritual life, it is not less her duty, ay, and her interest too, to extend the Kingdom, of God throughout the world I am persuaded that a church has not reached her ideal position in this respect until she is devoting at least as much of her thought and her sympathy, her energy and her effort, ay, and as much of her money too, to the extending of the Gospel as to her own support

Dr. Murry Mitchell:--- That the Council recommend that an annual season of united prayer on behalf of foreign missions be set apart by the churches represented in the Alliance, and that, if possible, the same date be observed in holding it by all churches in Europe and America, and by the mission churches all over the world

The Council again express its conviction that the evangelising of the nations is one of the highest privilegesand most solemn duties of the Church, as such, and needs to be prosecuted with full advantage of church organisation and control.

The Presbyterian Churches & Foreign Missions.

1. This the vital question - now at close of the day
   Paul's Presbyteries at Ephesus.
   The reign of the Kingdom of God. Obedience.
2. Presbyterian Churches have recognized this test.
   a. The marshaled enemies of their quest if they had not.
      Dawning & waned & doing nothing to save it.
   b. How denied the Supremacy of other religions
      Brotherhood as to Charity
      Wanted said "Non-Christ not saved" - as they would
   c. The Worship of Christ. Stands with Jesus. Peter. Paul.
3. a. Our true recognition.
      Our Presb. Assembly Acts xv Pp. 1, 3, 9, 11, 18
      Southern Pres. Church.
      Presbyterian Alliances.
      Non-missions is heresy
   b. Our assumed responsibilities.
      The broad Presbyterian field -
      Our own fields & heritage 160 000 000 people
4. Our implied responsibilities
   Our power - Mr. Moody's rule
   Our means - Carnegie figures. Nightly Tribune. Figures.
   Might turn now to play in our actual money statement - folks & to Confession - Prayer
   Just heard last 3 Sab. play some in the hands of devil
5. Our present duty & our future judgment
   "O Lord God, judge between us."
6. Herein our present salvation
   Right standards of giving Sacrifice
   No grounds for congratulation
   Our glory not in our doctrine - that condemned us; not in our attainment, that is thumped;
   it is in our duty, our solemn responsibility.
   as the guardians & trustees of a crowned - crucified
   gospel. Not what I think of W.A. Good Father old N. Y. but -
   In our power - Our Lord. Holy Ghost. our Saviour
   Dear Calvin turned heart but "it is not whether"

5 Psalms > Post 2148 7 1648 "May glory your wound cross destiny

4 "I am an ancestor. You are descendants."

2 Next 250 yr. of far greater importance than the last 250

6 "Watchman - what of night!" he "What of the day?"

7 I see the streamers which mark the dawning
"I come to greet the morn."
"When universal Right" and music rule Rainbow - Love rein peace

3 Not what I think of Us. But what do they think of great!
My grandfather &.

1 We are the guardians - trustees of a world's redemption in every
of the instruments of our day hands

8 My pledge in behalf of the rising Generation.

Whereupon Lecky rose & said

Missions.

THE STANDARD OF SUCCESS.

The True Measure of Giving.

THE INDIAN NATIONAL CONGRESS.

Giving the Gospel to the Ignorant.

RED CROSS WORK IN CHINA.

A PERSEVERING CHURCH.

Seeds Wafted from China to Brazil.

AGGRESSIVE WORK IN MEXICO.

Special Correspondence of THE INDEPENDENT.

MR. ROBERT E. SPEER, New York City,
DAVID DOWNIE, D.D., Nellore, India,
The Rev. HOMER C. STUNTZ, Naini Tal, India,
The Rev. OLA HANSON, Bhamo, Burma,
The Rev. C. A. STANLEY, Tientsin, China,
The Rev. S. W. HAMBLEN, Sendai, Japan,
H. N. BARNUM, D.D., Harpût, Turkey,
The Rev. M. P. PARMALEE, Trebizond, Turkey,
S. P. CRAVER, D.D., Puebla, Mexico,
The Rev. J. J. TAYLOR, San Juiz de Fora, Brazil.

WE are especially fortunate in being able to give our readers this week an article from Mr. Robert E. Speer, of the Presbyterian Board of Foreign Missions. We commend his earnest words to the prayerful consideration, and his conclusions for the positive action of all interested in mission work. There are also a number of letters of special interest from the field. Dr. Downie gives news from the Telugu Mission in India; Mr. Stauley speaks of the Red Cross Work in China; Mr. Hanson writes about the peculiar perplexities connected with giving Christian ideas to the ignorant Kachins of Burma; a letter from Mr. Parmalee shows the Gospel work is going on in Turkey despite the disturbed political conditions; Mr. Taylor, of Brazil, sends some words of comfort to the Chinese workers via the columns of THE INDEPENDENT; and there are other letters from Japan, India and Mexico, all full of interest and encouragement. No one should be discouraged or faint-hearted with such workers in the van.

THE TONE OF MISSIONARY APPEAL.

BY MR. ROBERT E. SPEER,

Secretary of the Presbyterian Board of Foreign Missions.

RIDING last fall through the slightly rolling country of Northeastern Nebraska, I saw an old farmer from the flat prairies in the western part of the State point out to his son some more prominent undulations which obscured the view for a moment, and overheard his excited remark: "Mighty hilly country, John. Fearful steep for plowing, ain't they?" It aroused feelings half of amusement, half of pity, that the prairie swells should seem to the old man hills. It was only a matter of standard of measurement, however.

The Nebraska farmer represents a mode of thought which has its place in missionary service. The closing missionary century is too full of vast accomplishments, of Christlike devotion, of living deeds, to be slurred over or passed slightingly by. To have 4,100 foreign missionaries in the unevangelized lands, with 305,000 converts gathered in mission churches, and to contribute $5,100,000 a year for this cause, are no slight achievements for the American Churches. Moreover, the past has answered decisively for us the questions which the Little Faiths have asked from the outset: Is this a practicable undertaking? Can the poor heathen (what were our ancestors?) grasp the Gospel? Can we afford to export religion? But that any one should derive restful satisfaction or contentment from the past is conceivable only on the supposition that his standard of measurement corresponds to that of the Nebraska farmer.

Dissatisfaction with past attainment is the mark of the true missionary spirit. "Not as tho I had already attained, either were already perfect; but I follow after," exclaimed one who had less to be ashamed of than we. Says Whittier:

> "Let the thick curtains fall,
> I better know than all
> How little I have gained,
> How vast the unattained!"

But there are before me two letters, characteristic of a widely prevailing spirit of another kind. In one a devoted missionary administers a stern rebuke to a younger associate who, seeing a little Christian community of a few score, and a narrow proclamation of the Gospel, while millions were untouched, wrote home in utter discontent with past shortcoming, "We are bound to give these people the Good News, and we are not doing it." The other letter is from a good man in an active home church of nearly 800 members, who writes: "Our church has given not less than $2,500 per annum for a good many years to foreign missions," and he protests kindly against an address which, to his mind, carried the implication that his church was coming short of its duty. Well, what is the standard? Is the standard set for us in the Cross of Christ and in what the Cross stands for, or in the present spirit of the Church, its present degree of obedience and conceptions of sacrifice? Should the predominant sentiment in our hearts and in missionary appeal be mutual congratulation over the measure of present obedience, satisfaction with what we have done in the way of the world's evangelization, or utter repentance at our failure and shortcoming and intense "desire after new obedience"? Is it a time to praise the Church for her great devotion when, as it is alleged, she gives a tithe of a tithe, not of her income but of her annual increase of wealth for the evangelization of the non-Christian world, one-half as many mills on a dollar as our fathers gave in 1840; a time to indulge in the sedatives of reminiscence and complacent contentment when, as Mrs. Bishop declared in Exeter Hall, November 1st, 1893, "The work is only beginning, and we have barely touched the fringe of it; the natural increase of population in the heathen world is outstripping at this moment all our efforts"? Qualified as it should be, there is nothing soothing or soporific in such a statement, or in the fact that of the two million villages estimated to exist in Asia, probably not two hundred thousand have been reached, while three out of every four men in the world are ignorant of "the man Christ Jesus, who gave himself a ransom for all."

In comparison with that gift and the world's need, what is an offering of $5,100,000 and 4,100 men and women from the American churches? Is there any sacrifice here? Undoubtedly, but by what standard? David Livingstone wrote:

"Hundreds of young men annually leave our shores as cadets; all their friends rejoice when they think of them bearing the commissions of our Queen. When any dangerous expedition is planned by Government, more volunteers apply than are necessary to man it. . . . Yet no word of sacrifice there. And why should we so regard all we give and do for the well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish."

To pour out blood like water in the campaign in the wilderness was heroism! A lost missionary life is fanaticism! To incur a national debt of $2,845,907,626 and to expend $8,000,000,000 for purposes of bloodshed and war was patriotism! To give a few millions for a world's redemption is "charity." Such infamous opinions as the second and fourth of these are born of the lenient and dilatory spirit which regards the missionary enterprise as a spiritual luxury, and the missionary goal as far off, not attainable, not demanding the effort immediately to attain it. It may be so. We have no right to assume it. "Live," cried Luther, "as tho Christ had died yesterday, risen to-day, and were coming to-morrow."

Let the standard go up, and the tone of missionary appeal. There is no need of apology for putting the claim of the Cross and the commission imperatively first. It belongs there. The mission cause should be presented as an obligation, unavoidable, immediate, and not with half-hearted interest or the benumbing contentment born of low standard and ideal. With all just acknowledgment of the work already done, with deep gratitude for the spirit already aroused, let the heart of the Church be turned to the vast work undone, waiting. As Browning's David says:

> "'Tis not what man does that exalts him,
> But what man would do."

New York City.

From "Nature and the Supernatural," by Horace Bushnell.

" His (Christ's) ground is charity, not liberality; and the two are as wide apart in their practical implications, as adhering to all truth and being loose in all. Charity holds fast the minutest atoms of truth, as being precious and divine, offended by even so much as a thought of laxity. Liberality loosens the terms of truth; permitting easily and with careless magnanimity variations from it; consenting, as it were, in its own sovereignty, to overlook or allow them; and subsiding thus, ere long, into a licentious indifference to all truth, and a general defect of responsibility in regard to it. Charity extends allowance to men; liberality, to falsities themselves. Charity takes the truth to be sacred and immovable; liberality allows it to be marred and maimed at pleasure. How different the manner of Jesus in this respect from that unreverent, feeble laxity, that lets the errors be as good as the truths, and takes it for a sign of intellectual eminence, that one can be floated comfortably in the abysses of liberalism."

ASSEMBLY'S WESTMINSTER CELEBRATION.

The Committee of the General Assembly on the 250th anniversary of the Westminster Standards desires to announce to the Church that the day appointed for the anniversary, in accordance with the resolution of the last General Assembly, is Thursday, May 26th, 1898. The anniversary exercises will be held in the Auditorium at the Winona Assembly Grounds, Winona Lake, Indiana. There will be three sessions, morning, afternoon and evening. A portrait of Alexander Henderson will be presented by Dr. W. C. Gray. The speakers, with their subjects are as follows:

1. Rev. Wm. H. Roberts, D.D., LL.D., on "Alexander Henderson."

2. Rev. S. J. Niccolls, D.D., LL.D., "On the Civil and Religious Conditions of the Times of the Westminster Assembly."

3. Rev. George Norcross, D.D., on "The Story of the Westminster Assembly."

4. Rev. J. D. Moffat, D.D., LL.D., "Fundamental Doctrines of the Westminster Confession and Catechisms."

5. Rev. Robert F. Coyle, D.D., on "The Westminster Polity and Worship."

6. Rev. Henry C. McCook, D.D., "The Men of the Westminster Assembly."

7. Rev. Benj. L. Agnew, D.D., on "The American Presbyterian Church and the Adopting Act."

8. Hon. James A. Beaver, on "The Presbyterian Churches and the People."

9. Gen. John Eaton, on "The Presbyterian Churches and Education."

10. Rev. N. D Hillis, D.D., on "The Presbyterian Churches and the Young."

11. Rev. George L. Spining, D.D., on "The Presbyterian Churches and Home Missions."

12. Mr. Robert E. Speer, on "The Presbyterian Churches and Foreign Missions."

☞ Other items in connection with the celebration are contained in the printed program of the exercises. For the Committee,

SHELDON JACKSON, Chairman.

The Relation of Presbyterianism to the Salvation of the W.

1. This the Root question of the text to every religious body.
   Paul's experience at Ephesus. Judaism more.
   The very idea of the kingdom of God.
   Other questions important -
      Relation to the State & the School.
         These both institutes of God.
         But the question of a saved life beneath
            State - Thos Chalmers - no people can possess
               themselves without a saved moral life
            School - higher education a product of this -
         Both without a saved life prison room. Dr. Rice. State bus.

2. Presbyt. has recognized the supreme importance of this & has had the three beliefs which condition any large religious movement of force.
   (1) There is a moral reading to be saved.
   (2) There is a free salvation provided. - M. Armed 3/4 Cond.
   (3) At all her towns she has recognized the consequent obligation

3. Especially at Inspiration points
   The Town Missionary.
   The Cathedral Assembly.
   Revivals of spiritual life within bound in hand with Renewed effort without.
   The very character of the system - D'Aubigné.

4. This recognition has found practical expression.
   The lands where such daring effort has been put forth.
   Our present missionary position
      Past successful. - Japan, China, India.
      Present position

5. A glorification over past attainment a sign of decay. The glory of possibility & promise has grandeur. Faith & act of life. Hope & present possession. Our calling has been far ahead of our practice yet contrary to this law God has not diminished but increased our honours

Our possible service
To contain infinite opportunities - Andrews - Meinhertzhagen
To grasp the new chances & spread, spread.

6. There can be no Salvation for the world outside of the world with proclamation of a world with Gospel ∴ my theme a missionary one this an important theme - because it conditions the coming glory of the Lord. Matt. XXIV, 14.

7. Not to be blinded by our this general exaltation of P. as an influence & the fact of its personal & individual meaning & responsibility. Civic sense blinds us. Speak to classes: "I in to one - each soul alone with God.

Price of this vision! Wesley. "Live for those who love me &"

Two Wars

The grand army Post at N— and its view of the men who
fought but never fought; or who crookedly slipped out.
especially at the Gettysburg time

I. The feeling dying away. but there was good reason for it
When we consider the motives which appealed then.

1. Self interest - at Gettysburg time
Homes and possessions - even life - of loved ones
the Government
2. Love of Country - of Peace - "No Free. has not then died"
the work of our fathers to be undone and lost -
3. Love of Truth
God's great truth was being trampled on - then "slaves".
Continued perhaps - but "slaves".

4. There made one great call to duty.
The calls for Volunteers. then the drafts as the con-
flict deepened.

II Is it any wonder that those who shunned duty or were
deaf to the call of God & Country were pitied or despised
They might have had good reason for not fighting - but
if they were not labeled heart sore, only not worthy of
contempt - Lemuel Clark "are you prepared for the consequences"

III How men died at times!

1. Their self-sacrifice - business thrown up. Grant's Wilderness Campaign
2. Their courage. Having who died in the doorway - Apology - drew in the snow!
3. Their energy - the Hog. supply train.
No time wasted! - Drill. Hospital. "That I wounded friend"

4. Sympathy at home - Unitarian minister. at altar - Garrison sword.
Peaceful abolition meetings become intense war supports.
Q. The Churches. Do they look like a Campaign? Jesus Christ

IV. The sacrifice and zeal of those days would be replicated now
if there were occasion for another such Campaign.
We are as brave & true as our forefathers were

V. Where is there not such a campaign?
1. The slavery of (9) human beings. — Africa slave trade, Opium
2. The little army powerfully assailing them. Judson's remark. — Mrs Bishop in S.
3. The clear command of the great Generals
The first council of war on the Galilean mt. Matt. XXVIII
4. The clear plan of campaign "full equipment for the war
Acts I, 8.

VI And the same motives only intensified summon us.
1. The love of Christ.
a. That Christ is head of all — Do you believe this? "Throw Him Bodyguard" Heathen religions decay
b. That we men are entitled to His love — brotherhood
Do you believe this? Then beware of robbery.
2. Him becomes a matter of personal loyalty.
a. He claims the world as His kingdom
He promises & commands. "Make Jesus King"
Matt. XXVIII. Mk. XVI, 15;
b. His blood was shed for all — I Jno. II, 2; II Cor V, 19.
Prostrated without us
II Peter III, 9; Rom X, 13-15.
God's omnipotence conditioned. The Supreme helpless
3. And of immediate summons.
Men & people are dying! Watch tick! Dead! Moments
Christ's heart is longing! Want over Jesus "I thirst."
The lakes are advancing!
Heathenism's outpost has in our own land
Vivekananda - Hamil Report
Appeals.
4. Personal interest
Enlistment necessary to life!
In the individual Mrs Tucker
Responsibility assumed is judgment incurred.

5. Assured victory here. — "Lo I am with you" - "Pray of your Corp. Head"
The war was doubtful. — No assurance. Jno. House - Bishop Young Chinaman
Here - Matt. XXIV, 24;
Prophecies - O.T. Psa. II, 8, 9. Hab. II, 14,
N.T. Rom. XIV, 11. I Cor XV, 25.
"Victory" - "the winning side" - are great words.
6. This is the same call for hosts of action.

V

VII. Why then do we not see the same results of devotion & sacrifice & loyalty.

1. The work is not conceived of as a great campaign (political campaign)
2. We have been misled into regarding it as a religious project & a pratical & present one
3. We don't believe in the motives — & Professions. Football Home, faith, duty — the great words — not strong enough.

Prayers are long & dreary & play
Duffs charge — Playing with Missions — Blood will last breath

VIII Have Christian Endeavorers — let us be honest & straight Is this a serious matter to you? If so why do you dawdle about doing nothing as you have done.

Pleasantville's bag & the battle of Gettysburg
"Were ye brag then, were ye dreary?"

Give like men not like children. Pray like children not like prayers Work like Him who worked literally "like Hod." And enlist here tonight

"If I die in Africa" said Wendell B. Cox as he embarked for Liberia, "you must come & write my epitaph." "What shall it be?" asked his friend "Write," he replied, "that a 1000 fools, but not Africa be given up" — In less than 5 mos after his arrival he slept in an African grave.

Henry Havelock — "who tried to do his duty"
"May the Lord have mercy on his soul."

The Battle Cry.

1 We are living, we are dwelling
In a grand and awful time,
In an age on ages telling
To be living is sublime.
Hark! the making up of nations,
Gog and Magog to the fray!
Hark! what soundeth? Is creation
Groaning for its latter day?

2 Will ye play, then, will ye dally,
With your music and your wine?
Up! it is Jehovah's rally!
God's own arm hath need of thine.
Hark! the onset! Will ye fold your
Faith-clad arms in lazy lock?
Up, O up, ye drowsy soldiers;
Worlds are charging to the shock.

3

Worlds are charging - heaven beholding;
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On - right onward for the right.
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages - tell for God!

Coxe.

Mr. R. E. Speer,

Dear Sir: This old hymn, by Bishop Coxe, is a favorite of mine, and as it has long been out of print, I take the liberty of sending you a copy. I feel that you will find it in the line of your thought and work, on which I shall ever pray God's best blessing.

Yours Truly

Highlstown N.J.

HEATHEN CLAIMS

AND

CHRISTIAN DUTY.

BY

MRS. ISABELLA BIRD BISHOP, F.R.G.S.,

And Honorary Fellow of the Royal Scottish Geographical Society.

THE BOARD OF FOREIGN MISSIONS

OF THE

PRESBYTERIAN CHURCH IN THE U.S.A.,

53 Fifth Avenue, NEW YORK.

THE following Address of Mrs. Bishop, the well-known traveler and author, was given before the Gleaners' Union, an organization connected with the Church Missionary Society, in Exeter Hall, London, November 1, 1893, and is reprinted by permission. *Over 100,000 copies* of this remarkable address, in pamphlet form, have already been called for in Great Britain.

THOMAS TODD, PRINTER, 7-A BEACON STREET.

HEATHEN CLAIMS AND CHRISTIAN DUTY.

It is not as a mission worker in even the humblest department of mission work that I have been asked to speak tonight, but as a traveler, and as one who has been made a convert to missions, not by missionary successes, but by seeing in four and a half years of Asiatic traveling the desperate needs of the unchristianized world. There was a time when I was altogether indifferent to missions, and would have avoided a mission station rather than have visited it. But the awful, pressing claims of the unchristianized nations which I have seen have taught me that the work of their conversion to Christ is one to which one would gladly give influence and whatever else God has given to one.

In the few words that I shall address to you tonight I should like (for I cannot tell you anything new or anything that you do not already know) just to pass on some of the ideas which have suggested themselves to my own mind in my long and solitary travels, and perhaps es-

pecially since I came home, full of the needs of the heathen world, and to some extent amazed at the apathy and callousness of the Christian Church at home. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, Northern India, Cashmere, Western Thibet, and Central Asia, Persia, Arabia, and Asia Minor. In each of these countries I have avoided, as much as possible, European settlements, and have scarcely lingered so long as I could have wished at mission stations. My object was to live among the people, and I have lived much in their own houses and among their tents, always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I have been I have seen sin and sorrow and shame. I cannot tell of fields whitening unto the harvest, nor have I heard the songs of rejoicing laborers bringing the sheaves home. But I have seen work done, the seed sown in tears by laborers sent out by you — honest work, work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field — but not among the lower races, or the fetich worshipers, or among the simpler systems which destroy men's souls. The reason, perhaps, why I have seen

so little missionary success is because the countries in which I have traveled are the regions of great, elaborate, philosophical religious systems, such as Buddhism, Hinduism, and Mohammedanism.

Naturally, among those at home there is a disposition to look at the work done. On my own part there may be too great a disposition, possibly, to look at the work left undone, because to me it seems so vast and so appalling. The enthusiasm of Exeter Hall has in it something that to many is delightful and contagious. We sing hopeful, triumphant hymns, we hear of what the Lord has done, of encouragements which a merciful God gives to inadequate and feeble efforts, and some of us, perhaps, think that little remains to be accomplished, and that the kingdoms of this world are about to become "the kingdoms of our God and of his Christ." But such is not the case; and I think that we may, instead of congratulating ourselves upon the work done, though we are thankful for what God has enabled us to do, bow our heads in shame that we have done so little and served so little. And I would like tonight that we should turn away from these enchantments, for enchantments they truly are, and set our faces towards the wilderness, that great, "waste, howling wilderness," in which one thousand millions of our race are wander-

ing in darkness and the shadow of death, without hope, being "without God in the world."

The work is only beginning, and we have barely touched the fringe of it. The natural increase of population in the heathen world is outstripping at this moment all our efforts; and if it is true, and I believe it has never been contradicted, that four millions only have been baptized within this century, it has been also said without contradiction that the natural increase of the heathen world in that time has been two hundred millions — an awful contemplation for us tonight. It is said that there are eight hundred millions on our earth to whom the name of Jesus Christ is unknown, and that ten hundred and thirty millions are not in any sense Christianized. Of these, thirty-five millions pass annually in one ghastly, reproachful, mournful procession into Christless graves. They are dying so very fast! In China alone, taking the lowest computation of the population which has been given, it is estimated that fourteen hundred die every hour, and that in this one day thirty-three thousand Chinese have passed beyond our reach. And if this meeting were to agree to send a missionary tomorrow to China, before he could reach Chinese shores one and a half millions of souls would have passed from this world into eternity. Nineteen centuries have passed away, and only one third

of the population of our earth is even nominally Christian.

We are bound to face these facts and all that they mean for us tonight, and to ask ourselves how we stand in regard to this awful need of the heathen world. We have in this country [1] 43,000 ordained ministers. If we were to be treated as we treat the heathen, we should have but 220 workers for the United Kingdom, of which number seventy would be women. In China alone we have but one missionary for half a million of people, as if we were to have one minister for Glasgow, or Birmingham, or Manchester, or one of our large cities. I think we may say that to us indeed belongeth shame for this our neglect. The Moravians, as perhaps most here know, have one missionary out of every sixty of their members. We have but one out of every 5,000 of our members. Theirs is an example that we can follow. Were we equally impressed with love and obedience, we should have 200,000 missionaries, and our contributions would be £20,000,000. a year. What an object this is to arouse the sleeping conscience with! We spend £140,000,000, or three guineas a head, upon drink; we smoke £16,000,000, and we hoard £240,000,000; while our whole contributions for the conversion of

[1] Great Britain.

this miserable world are but one and a half million pounds, or ninepence a head. These statistics are dry enough, but they are filled with meaning, and an awful meaning if we would only dwell upon them, each one of us tonight in our own heart in the sight of God.

I think that we are getting into a sort of milk-and-water view of heathenism — not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia, it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is! How corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might feel after him who is not

far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two thirds of the human race.

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are — the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually; while all the worst passions of human nature are stimulated and developed in a fearful degree — jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a women's house or near a women's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or to take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times. This is only an indication of the daily life of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.

It follows necessarily that there is also an infinite degradation of men. The whole conti-

nent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishments, oppression, official corruption, which is worst under Mohammedan rule — of all things which are the natural products of systems which are without God in Christ. There are no sanctities of home, nothing to tell of righteousness, temperance, or judgment to come; only a fearful looking for in the future of fiery indignation from some quarter, they know not what, a dread of everlasting rebirths into forms of obnoxious reptiles or insects, or of tortures which are infinite, and which are depicted in pictures of fiendish ingenuity.

And then one comes to what sickness is to them. If one speaks of the sins, one is bound to speak of the sorrows too. The sorrows of heathenism impressed me — sorrows which humanitarianism, as well as Christianity, should lead us to roll away. Sickness means to us tenderness all about us, the hushed footfall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter into the sick room, kindness of neighbors who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symptom — all these are about our sick beds, together with loving relations and skilled nurses; and if any of us are too poor to be nursed at home, there are magnificent hospitals where everything that

skill and money can do is provided for the poorest among us. And, besides, there are the Christian ministries of friends and ministers, the reading of the Word of God, the repetition of hymns full of hope — all that can make a sick bed a time of peace and blessing enters our own sick room, and even where the sufferer has been impenitent, He "who is able to save to the very uttermost" stands by the sick bed ready even in the dying hour to cleanse and receive the parting soul. In the case of the Christian the crossing of the river is a time of triumph and of hope, and "O death, where is thy sting? O grave, where is thy victory?" sounds over his dying bed.

But what does sickness mean to millions of our fellow creatures in heathen lands? Throughout the East sickness is believed to be the work of demons. The sick person at once becomes an object of loathing and terror, is put out of the house, is taken to an outhouse, is poorly fed and rarely visited, or the astrologers, or priests, or medicine men, or wizards assemble, beating big drums and gongs, blowing horns, and making the most fearful noises. They light gigantic fires and dance round them with their unholy incantations. They beat the sick person with clubs to drive out the demon. They lay him before a roasting fire till his skin is blistered, and then throw

him into cold water. They stuff the nostrils of the dying with aromatic mixtures or mud, and in some regions they carry the chronic sufferer to a mountain top, placing barley balls and water beside him, and leave him to die alone. If there were time I could tell you things that would make it scarcely possible for any one beginning life without a fixed purpose to avoid going into training as a medical missionary. The woe and sickness in the unchristianized world are beyond telling, and I would ask my sisters here to remember that these woes press most heavily upon women, who, in the seclusion of their homes, are exposed to nameless barbarities in the hour of "the great pain and peril of childbirth," and often perish miserably from barbarous maltreatment.

This is only a glimpse of the sorrows of the heathen world. May we seek to realize in our own days of sickness and the days of sickness of those dear to us what illness means for those millions who are without God in the world, and go from this meeting resolved, cost what it may, to save them from these woes, and to carry the knowledge of Christ into these miserable homes! What added effort can we make? The duty of all Christians towards missions has been summed up in these words, "Go. Let go. Help go." The need for men and women is vast, and I see many young men

and young women here who perhaps have not yet decided upon their life work. Then go! Young Christian friends, here is the noblest opening for you that the world presents. A life consecrated in foreign lands to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth. It may be that advancement in the professions at home may be sacrificed by going to the foreign field; but in the hour when the soldier lays his dinted armor down, after the fight has been fought, and the hands which were pierced for our redemption crown his brow with the crown of life, and the prize of the high calling of God is won, will there be one moment's regret, think you, for the abandoned prizes of the professions at home? "Let go." Help others to go by rejoicing in their going, by giving them willingly.

Then comes the other great question of "Help go," and this subject of increased self-sacrifice has occupied my thoughts very much indeed within the last few months. Our responsibilities are increased by our knowledge. We pray God to give the means to send forth laborers. Has he not given us the means? Have we not the means to send forth missionaries; have not our friends the means? And when we pray God to give the means, may we not rather pray him to consume the selfish-

ness which expends our means upon ourselves! Dare we, can we, sing such hymns as

> All the vain things that charm me most
> I sacrifice them to His blood,

and yet surround ourselves with these "vain things"—the lust of the eyes and the vainglory of life? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost impossible. Our expenditure on ourselves is enormous; and when I returned from Asia two years ago I thought that the expenditure on the decoration of life among Christian people had largely risen, and I think so still, and think so increasingly. Now, we have many possessions. We have old silver, we have jewelry, objects of art, rare editions of books, things that have been given to us by those we have loved, and which have most sacred associations. All these would bring their money value if they were sold. May we not hear the Lord's voice saying to us in regard to these our treasured accumulations, "Lovest thou me more than these?" It is time that we should readjust our expenditure in the light of our increased knowledge; and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at

the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption.

The time is almost at an end, and yet there are one or two things I should like to say. There can be no arbitrary law about giving. If we readjusted, by our increased knowledge, personal needs and Christ's needs at the foot of the cross, each one of us here tonight would be sure, I think I may say, to do the right thing. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing, heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfill the law of Christ. Let us entreat him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption.

In conclusion, let me say that the clock which marks so inexorably the time allotted to each speaker marks equally inexorably the passing away of life. Since I began to speak —and it is a most awful consideration — 2,500 human beings, at the lowest computation, have

passed before the bar of God. And though the veil of the invisible is thick, and our ears are dull of hearing, can we not hear a voice saying to each of us, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." Every minute eighty-three of our Christless brethren and sisters are passing into eternity.

The fields are white unto harvest, but who is to be the reaper? Is it to be the Lord of the harvest, or him who has been sowing tares ever since the world began? Let each of us do our utmost by any amount of self-sacrifice to see that it shall be the Lord of the harvest. And may the constraining memories of the cross of Christ, and that great love wherewith he loved us, be so in us that we may pass that love on to those who are perishing. "We know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor," and we hear his voice tonight ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own. May he touch all our hearts with the spirit of self-sacrifice and with the inspiration of that love of his which, when he came to redeem the world, KEPT NOTHING BACK!

The Relation of the Pres. Church to the work of Home Missions.

thro the Presbyterial System

1. The early church.

The fascination of the field - "Distance - enchantment"

Conditions & methods of its missionary work

Simplicity

Boldness

Unorganization N. T. present

Conditions peculiar

Jews - prepared ground &c.

We are must have hoped to get back to this.

But Conf. C. D. M. does not - handling business completely

Denominations.

Everything organized.

The church no longer a missionary society as at first.

Work delegated.

Not ideal way - Stevenson

2. And so our Church related to the world how?

Through the Board of F. M.

What is it?

Agency.

Moral obligation & duty.

Does it represent the whole church?

Is whole church at work through it? No.

1. Less than. assembly actions disobeyed in to Offices

2. Small proportion contribute

3. Immense share of the work - (all abroad).

Improving or not?

3. The problems facing it as growing - fast.

The Board faces two ways.

Foreign - but let that alone. Both problems are worked at.

Home - Board can not work this out alone.

What are they?

1. How shall money be raised (now $50000. Q. or over

An organized giving constituency

An organization of giving in each church.

2. How these church be kept informed
3. How these young be trained to go ofsie Chrag

How Reached.

Local case. No system. Wires.

Methodist plan. Bishop Harris

The Presbyterian plan.

Through the Presbyteries

How hampered Bds freedom in doing

Literally - 5% ∠ 10%

How this solved the question.

Use effect of last published in Evang!

4. This ought to be an adequate solution

The Presbytery - the unit.

How it been?

How many of you know of the Presbyt Fr. Ehn. Committee.

Practically unrelated also to the Board.

What this Com. can and ought to do

Remarks.

1. I am not preaching dictatorially
2. Your judgment of this wise depend on your sympathy with it.
3. It concerns us you by hopes too

Statement.

1. How a plan of campaign. Count on what you have.
2. Keep in touch with Boards & Field & God
3. Speak Exchange. Get some printed free on subject.
4. How a man in each church

Elder or some one who will work that church

5. Through him or without him.

a. Get his others into that church.

b. How missionary concerts.

c. How Missy. Sermons preached

d. Use the collections &c - No passing back. E. [illegible] H. & F. M.

6. Co-operate with women young people. Assist them.

7. Summer assoc. meeting!

8. Start a mission. Noticed in all the churches.

'Congress' Korean Class

5. How shall it be done?

Stewart's letter.

6. It must be done. Our Church stands in a Relation of Special Responsibility in the Work of Evang. of the World.

1. The fields in our hands.

2. Our position

Ground.

Influence.

Men - character, numbers

3. Date not triple

4. Can't stop with "institutional."

7. The motives strengthen daily.

Delayed obedience.

The evils coming on ad. wealth - fortunes of the Kingdom.

The open doors - missions - Nevius.

Souls dying & calling — Judson.

The evils abroad.

The need of heroism now and here

In our own Presbytery for example, I do not say this by of criticism but as a fact, I do not know of anything having been done in the seven years that I have been here by the Presbytery or its committees to reach the Sabbath-schools, the Young People's Society of Christian Endeavor, or the men of the church. Our Sabbath-school gives largely to foreign missions and the interest in foreign missions is very great; but it is because the Woman's Foreign Missionary Society has been aggressive in the matter. In our Y.P.S.C.E. $150. was given last year, to foreign missions, which was the first money the society gave for that purpose with the exception of a few dollars in the previous years. You are familiar with the way in which this was secured and will not be surprised when I say that we never have been approached by Presbytery or its committees with a view to activity and interest in this direction. Now there are C.E. societies in more than half the churches in this Presbytery. There are Sunday-schools in nearly all the churches in this Presbytery, and the question arises "What is going to be done to arouse their interest in missions?" Shall the next seven years be like the past? Shall this ground be allowed to lie fallow and uncultivated? The Board of Foreign Missions is too far away to reach these schools directly. There must be some agency closer to them and able to give them careful attention and to follow up one effort with others. If the Presbyterial committees do not do this, how is it going to be done? I am persuaded in my own mind that this Presbytery is not an exception in

this matter, and that it is a fair sample of what other Presbyteries are doing. Can we start a men's foreign missionary society? Can we start a Young People's C.E. missionary society? Some of the Presbyteries have Presbyterial committees on C.E. societies; can they not be utilized? You will observe that I am impressed with the fact that to a large extent nothing is being done, and that something ought to be done and done quickly to reach these large bodies of organized Christian young people.

Criticism on Foreign Musicians

APPEAL FROM THE BOMBAY CONFERENCE, 1893.

The population of India is largely rural. In hundreds and thousands of villages there is a distinct mass movement toward Christianity. There are millions who would speedily become Christians if messengers of Christ could reach them, take them by the hand and not only baptize, but also lead them into all Christian living. Most of these people belong to the depressed classes. They are none the less heirs to our common salvation; and whatever admixture of less spiritual motives may exist, God Himself is stirring their hearts, and turning their thoughts toward the things which belong to His kingdom.

In the name of Christ and of the unevangelized masses for whom He died, we appeal to you to send more laborers at once. May every church hear the voice of Christ saying, "Separate me Barnabas and Saul for the work whereunto I have called them." In every church may there be a Barnabas and Saul ready to obey the Spirit's promptings.

Face to face with two hundred and eighty four millions in this land, for whom in this generation you as well as we are responsible, we ask, Will you not speedily double the number of laborers?

Will you not also lend your choicest pastors to labor for a term of years among the millions who can be reached through the English tongue? Is this too great a demand to make upon the resources of those saved by Omnipotent God?

At the beginning of another century of missions in India, let us all "expect great things from God —attempt great things for God!"

For the reflex blessing to yourselves as well as for India's sake, we beseech you, "Hear what the Spirit saith to the churches!" The manifestation of Christ is greatest to those who keep His commandments, and this is His commandment: "Go ye into all the world and preach the Gospel to every creature."

"There is no form of human need at home which would not be thoroughly supplied, simply as a supplementary 'twelve baskets full,' to the well-equipped, resolute endeavor, first of all, to feed the hungering millions of heathen lands. Let the Lord's people, filled with their Lord's compassionate spirit, heartily unite in the determined purpose, as the primary obligation in obedience to their Lord's 'marching orders,' to carry the message as rapidly as possible to those who are farthest from the light and deepest in the degradation, and the whole Christian world would be flooded with celestial glory; the power of the Divine Spirit would come down in amplest measure."—Dr. E. K. Alden.

WHO CAN DOUBT IT?

"Separate me Barnabas and Saul for the work whereunto I have called them." Men are to evangelize this world—men set apart and animated by the Holy Ghost, it is true, but men none the less. The cause of Christ advances just so fast as Christians in word and life scatter abroad its saving truths. Hence the Holy Ghost sent forth men to convert the world. There is a mighty *go* in the Gospel Go, preach, and heal; go into the highways; go into the world. Go!

An English preacher asked some British soldiers, "If Queen Victoria were to issue a proclamation and, placing it in the hands of her army and navy, were to say, 'Go into all the world, and proclaim it to every creature,' how long do you think it would take to do it?" One of these men, accustomed to obeying orders without delay, and at peril of life, replied, "Well, I think we could manage it in about eighteen months." And who can doubt it? Who also can question that the Holy Ghost's purpose to send the Gospel to all nations is immeasurably hindered by the partial or entire want of co-operation on the part of Christian people? Who can doubt that a spirit of devotion, promptness, enthusiasm, consecration, like that of these servants of a Christian Queen, if displayed by all the professed servants of King Emmanuel, would inconceivably hasten the answer to that prayer we so often offer, "Thy kingdom come, Thy will be done on earth, as it is in Heaven?"

But, alas! how far distant that day would seem to be! Two out of every three persons who walk this earth have never heard of the Gospel of Christ, or seen a copy of the Bible; and of this more favored third, two-thirds are in the almost pagan darkness of an apostate church. And yet many of Christ's disciples think they are called to do little or nothing for Christian Missions!—Rev. Richard Montague.

"I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this."—Early Resolution of David Livingstone.

The Board of Foreign Missions
OF THE
Presbyterian Church in the U. S. A.
53 FIFTH AVENUE.

NEW YORK, ... 189

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.....

MY DEAR SIR:

We believe that the voice of God to His church is the same bidding as of old, "Speak to the people that they go forward." We cannot believe that any other voice, "Delay," "Retrench," "Withdraw," is His voice. While but a fraction of the work left us as a legacy of loving service by His Son has been undertaken, while millions "suffer the horrors of heathenism and of Islam," while the Saviour longs to see of the travail of His soul and to be satisfied, no earnest friend of His can think of faltering, of hesitating, of retrenching in His world-wide work. We have, as Joseph Neesima said, a plow on our hands, and we dare not look back. Whatever at any one time our financial position may be, therefore, in loyalty to God there is but one thing to do, and that is in faith and prayer to accept the call of Carey's great sermon, attempting and expecting *great* things. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations. Spare not, lengthen thy cords and strengthen thy stakes."

You will understand, therefore, with what earnestness appeal is made to the churches this year so to come to the help of the Lord against the mighty opposition of darkness that the Gospel may be preached more widely, and more of the world claimed for our Redeemer. A year ago this coming month ( ) there was sent from your church an offering of $. You will find below an exact statement of the offerings from your church during the last three fiscal years of the Board (May 1 to April 30), which do not correspond with the Assembly's years (April 1 to March 31). These figures will accordingly differ from the figures in the Assembly's minutes. Plans of systematic giving may be in operation in your church, making this offering of a year ago only one of a series of offerings, but we are glad to make the remembrance of the receipt of it an occasion for thanking you and your people for it, and for all your sympathy with the world-wide purposes of Him who gave His life a ransom *for many*. We do not intrude any request from the Board, that the offerings of the present year may be, if possible, larger than those of last. That is the request of Him with whom all things are possible, and who is calling us forward to larger obedience, larger effort, larger love. We only pray that our standard of giving may grow more like His, who, though He was rich, became *poor*, that we through His poverty might be rich.

When the next offering for the evangelization of the world is made by your people, the Board would be glad to furnish you with envelopes, literature for distribution, and any information which might be desired by you, and is prayerful that our steps may be forward, and not back, and our faces turned toward the larger promise and the broader and more unselfish service of the future.

"*Every creature*," "*Uttermost parts of the earth.*" They are His words, His last words, and they show His desire that all men everywhere should hear and come to repentance. We cannot carry the Gospel to the dead. We cannot carry it directly to those yet unborn. We can carry it to the souls of our own generation. Shall we? Let these three great testimonies abide in us and reply: The dying words of Simeon Calhoun, "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the Story of the Cross would be uttered in the ears of every living creature;" the assertion of the Earl of Shaftesbury, that "during the latter part of these eighteen centuries it has been in the power of those who hold the truth, having means enough, having knowledge enough, and having opportunity enough, to evangelize the world fifty times over," and the words of one greater than they all, greater than all kings and princes, seated to-day above all principality, and powers, and dominion, and every name that is named, who in the days of His flesh, after His interview with the woman of Sychar, looked out over the plain upon His returning disciples and the townspeople who accompanied them—sheep scattered abroad, a flock without a shepherd—and said to them as they drew near, as He says to us, "Say not ye there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes and look upon the fields, for they are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

In behalf of the Board, very cordially yours,

Robert E. Speer.

ASSISTANT SECRETARY.

Offerings for three years of the _____ Church.

	CHURCH.	S. S.	WOMEN'S BOARDS.
May 1, '90—April 30, '91			
May 1, '91—April 30, '92		*	
May 1, '92—April 30, '93		*	

*Includes Christian Endeavor and other Young People's Societies who have sent directly to the Board. None of these figures include amounts which may have been given to other agencies, of which gifts the Board of course can know nothing.

"While vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."—Hon. Ion G. N. Keith-Falconer.

CALL FROM THE SHANGHAI CONFERENCE, 1890.

Realizing as never before the magnitude of China, and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the Gospel to every creature"; therefore,

Resolved, that we, the four hundred and thirty members of the Missionary Conference, now in session at Shanghai, earnestly and unanimously appeal to you to send out speedily as many hundreds as can possibly be secured of well-qualified ordained men.

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patient endurance and of common sense—men full of the Holy Ghost, and of faith in the Gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual, as well as spiritual, endowments—men who shall be able to engage in and direct the work of evangelization, to educate, train and induct into its work a native pastorate, to found and conduct educational institutions, and to provide a general theological, scientific and periodical literature.

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not, "Why should I go?" but, "Why should I not go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the Home Churches, we still urge young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by his Holy Spirit in behalf of this vast and ripening field.

* * * *

"I do not feel discouraged—only disappointed for the time. No power can stand against that of the Cross of Christ."—Mackay, from Central Africa.

THE IMPORTANCE OF INDIA.

"If India should be brought to the foot of the Cross, then Mohammedanism, then all heathenism must follow soon. If India should fall, the gain will not be confined to so many thousands, so many millions of heathen led captive, but the spread of Christian truth throughout the world must follow. If Greece and Rome successively added so much to the influence and the organization of the Church, what must India do? India, which has exercised an unrivaled influence on the religion of the world; India, the seat of Brahminism; India, the parent of Buddhism; India, the stronghold of Mohammedanism. What an acquisition to the glories of the later Temple! What an enrichment to the treasury of the House of God! But in proportion to the importance and magnificence of the work is also its difficulty. Let us never in our impatience forget that. Once again, as in Apostolic times, the Church and the Gospel are confronted with honored and widespread religions, which have struck their roots deep in the civilization, the poetry, the art and literature, and the social life of the people. Once again there will be the same difficulties, the same responsibilities, the same hesitations, the same resuscitations of waning faith, the same halting between two opinions witnessed during the early centuries, during the transition period from Paganism to Christianity."—Bishop Lightfoot.

"We are a hundred years behind the opportunity God has made for us in India. If we should double our missionary force in India to-morrow, we would not be able to gather the ripe fruit that is waiting for us there."—Dr. G. F. Pentecost.

Leading Souls into Light at Lakawn.

REV. JEREMIAH WILSON.

One morning I went ashore into a small village. On returning to my boat I was followed by some three or four. One of them, an elderly man, was a true-hearted Buddhist, who was trying to live out his religion. Rather, he was living in advance of it. He was in the daily habit of offering prayer to Buddha. Very few such prayers are offered in Buddhist Siam, for the interpreters of the Buddhist books place their god, Buddha, in the unknown region of unconsciousness. He loves not the good, hates not the wrong, desires naught. He has left his worshipers to shift for themselves. But this man bent his head, touching my knee as I sat, and uttered a heart-felt prayer to his god, Buddha. Had it been addressed to our living Redeemer, I could have found no fault with it. It was prayer for pardon, for help. I could but pray as he prayed, that Jesus would reveal himself to this earnest petitioner. When he had finished I told him the story of Jesus' love briefly, read him a few verses of the gospel, sang in chant the one hundredth Psalm, sang two or three of the new Laos hymns, and then I bent my head beside his and prayed to Jesus for him and all his relations, for this Laos people, for the world. I knew he was listening reverently. When the interview closed I gave him in Laos the gospels of Luke and John, the Acts of the Apostles and some tracts. I gave him also copies of the chant and the hymns I had just sung. When he got out of the boat into the water (we were both bare-footed in the native style), he turned around to me, his face alight with joy, and said, "I never heard such things before." My eyes were moist with a mellow joy. I believe *that* man will some day, soon (for he has had feeble health for two years), see the King in his beauty. God was very good in permitting me to meet him. God is gathering his own from the East and from the West, from the North and from the South.

Recent Criticisms on Foreign Missions

The advantages of free criticism

1. If prompted by a bad spirit shows that our work is effective stirs them up - Woolsey & the Cobras
2. If by a good spirit, can always learn from it. No one man sees all. Bishop Stevens "Let me say that we increase our debt of gratitude to those who call attention to the mistakes & failures of missions".

Important to distinguish the classes - enemies and friends, - & to note the principle at issue. The criticism may spring from

1. Hostility to the purpose & conception of Missions. Vivekanda, Gandhi.
2. Personal offence & spite - Karmi, Kate, Tamura.
3. Difference of judgment as to methods, or sincere indication of abuses Cent. Van Norden.

The General Christ. public does not keep the distinction in mind as it should & gives to criticisms springing from the first two sources the respect which is due only to those from the 3d

The distinction should be kept in mind more when criticisms are so many & fierce. But we must not be misled into supposing that crit. is more abundant or fierce now. E Sydney Smith & Gridley Co. Only now the 20 generation's problems solved the 20 generation's replies - German Parliament. Pittsburgh Times

Three criticisms of four classes.

I. On the missionary idea

Rests on three principles

1. Christ is Gautama reappeared, or dead. Max Muller.
2. Occam is the principle of its nature. J. Evarts.
3. No one lost - reaching the same. No salv. out of Christ.

Criticisms deny all of these.

1. 2. "No drain from the home field". - "America first!"
   a. No facts
   b. No premises
   c. No logic - Andrew Fuller.
3. No one is not lost - "Ethnic faiths divine". Martineau - Carlyle, All religions one - Miller, Barrows, Parliament Sept 1894.

The truth in this contention. Paul's introduction

But the inclination exists - Parl. of Religions.

Buchanan - charity vs. liberality

Wilder's testimony 40 The chosen Knowl

How attitude has maltreated missions.

"the magnificent mission, Comp." H Johnson

Judson's cry - of whom said "20

have produced him was worth all missions put."

II On the missionaries personnel

1. "they are inferior men, incapable intellectually & spiritually" J Taylor

Vivekananda Prop Newman Jr. Dr Garrett. Parl. of Religions

Chandler
Johnson.
Barrows v. 61.

The testimony.

Hume. - Lawrence, 11, p. 47.

London Quarterly Review

Stephen Tiffany

2. Despised, proud, separate from people by large salaries.

J. Taylor, Eckland, Salong, Kanda Post & Thurman, D. Army

The trust in this. The missions deserve. The difficulty.

V. Nagar Ajgar London Times Duby

3. Impertinent. - interfering - wanting slow boats

Cost & Opinion of Legge, & Hume & Jessup.

Martin - Golden Rule

III On the prevalent conceptions, methods & results of the work

1 On the representations made by missions & others of

the moral condition of the heathen world.

Strengthened by the Parl. of Religions.

"the heathen are as wise off as we". "Must have lied".

Salong, Vivekananda. Sir E. Arnold - Con. in Dec

Now let there be fair treatment. Salong's lectures of Saloons

re. what impression would a heathen get from our

press & Parliament sermons &c.

Then let us examine some of their claims

(1) Salong as Confucian. Kipling's remarks

(2) The purity & superiority of Hinduism viz.

Confucius, Buddha, Hindus,

(3) The strength & temperance of Abraham.
Between Times.

(4) Castes brotherhood. "one place"
Barrows 15 Talks on Pariahs Thobaren.
Workers on Convent. dispensaries

(5) Buddhism's greatness - the taboo of blood. Humanity
No temple worshipers - Even Japan discovered.

2. On methods
Of course disagreement here
(1) "Only lower classes" Pumpkwong Fu.
"Only higher classes" - Van Norden.
(2) "Too much education" - Van Norden "Too high" - Gaudle
(3) "Too institutional" - Brooks "Too flighty"
D. Carey - Baptism. Rhamson - Davis > not
No agreement here. No Science not yet worked out
but the head & some principles are clear
(4) Selection ground Too much - Too little care. Jesty Mar

3. On Results - "Work a failure".
Gaudle's article. Delany's Sivakanda. J. Taylor.
Who - "Making, who would them?"
'61, 198,087 Prot. "Negro and Work 38th Highlands - Harrison
'71, 28K 987 " - India Census - Extract law of 92 Elbas
'81, 492,883 Howard. 8,14. Dwight's last letter
'91, 592,612 Japan Baton Rouge Louisiana
J Rhoades
But only "Rice Christs."
Ibuse on India Dodd on Korea

4. On the "Crisis" Theory
Post Orchard.

IV. On the present organization & organizations
1. Its experiences - "the lie".
Eckland. - Face of it
But G. our Bd. even other Bds of the Ch. & with other Socs.
& our Bds with Business Men. opposed

2. "The great iron wheel is Trey" - Thoburn
The other side. Not too much but too keen. Entrust
a time for him who come.

3. Societies incentive - demand too much.
Christ, Epis. Assbly Mackay.
But that depends on the whole conception of the work
Is this a part of the Church's great work
Rochester Foster.

Is it less to us than training our fellows.
"Japan costs $10000" - How much to hire a corpse.
Seen an Emp. armament.
Outlook on Emp. Bleat.

Memos of Hall's office.

Concluding Reminder 2

1. The pessimists not count to cut. They are the finest critics
Bacon. St Pierre. Eastman.

2. Criticism and contemptuous the great tests unmoved by success.
Cushing! The reeds broke's heart.

3. Can't stop or check this work
Hopkinson Emerson.

Inadequacy of the Non-Christian Religions

The non-Christian religions inadequate to meet the needs of men.

Our belief in Christ does not incapacitate us for judging fairly and impartially the non-Christian religions. We are Christians but we can judge the Kellogg pact to "the light of the stars."

It is with much sorrow and regret that we are forced to acknowledge the inadequacy of the non-Christian religions. It is not with joy. We turned gladly to believe that God was speaking through them. It was duty forced to us.

Now two considerations often heavily when we do not press.

1. We do not rest upon the acknowledgment and assertion of individuals who have abandoned their religion. Of the Indian Reformers but this not conclusive. As it comes to an argument vs. Christ, for.

2. We do not press the argument from Christian civilization too much - social conditions of Christian countries, Japan and Asia. But it is fair to judge by rough general effects. But here rather, a social character in such a great element

We do not say that there is no good in the non-Christian religions.
There are truths in them
But there is no truth in them that is not in Christ
In them each truth is unbalanced by its proper correlative
And it is imbedded in evil

We do not denounce them as of the devil.
Though there is warrant for this. Dr. Herrick.
The O.T. and Paulus vice Kellogg.
But we do not so speak. We only say that they are inadequate

But we consider the great non-Christian religions specifically We have no time to discuss each them at length. but only to point out those elements & characteristics of each which disqualify them for ministry to the needs of men.

1. The unavoidable immorality of Hinduism
Townsend on the Case of Hinduism. Macaulay on Sanscrit.
No word "chaste" for man
Report of Imperial Legislative Council

2. The shallowness and unpracticalness of Buddhism
Matthew xviii. The commands to be merciless and eloped
Kellogg The economic waste of the great thread

3. The finality and superiority of Christianity in the Christian Church.
The supremacy of intellect
Its answer to all life problems - organic evolution
Its answer to the moral problem
Its principle of life a type of righteousness
Its basis for society - its creed for home.

4. The eternity and significance of Islam. Bruce 247.
Its teaching of the moral significance of Islam to Christendom,
Contrary to our preconceptions. Islam therefore is destined
not to produce a moral type superior to Christianity

The closer our study of these religions one by one, the clearer our discernment of their common inadequacy; in a clear apologetic, to meet the needs of men.

1. They do not meet his intellectual needs. Their philosophy of the cosmos which can bear its own purpose in metaphysics collapses in contact with the physical sciences. Only Christian ideas can stand

2. They do not meet his moral needs.
(1) They do not present a perfect moral ideal. Both a Christian as their religious ideals in leaders morally imperfect.

(2) They offer no power from within out to enable men to realize their ideal
They represent an ethical demand, if they are worthy,
not an ethical re-enforcement. Read Study of Religion.

(3) They have no adequate conception of sin and no sense of repentance and deliverance.

(4) They are morally obsolete. No choice between their ideal and to lead a widening character. Each an arrested & steady degeneration.

(5) They fail to perceive and to teach the sacred and civic-ethical supremacy of truth. Thus central.
They allow lies. Islam Christian: 47 Lawes.
Islam "Verily a lie is allowable in three cases
to women, to reconcile friends & in war."

(6) Their attitude on their practicalism "Christian morals" and kills the unbelievers. How right on the Turkish Boy

3. They do not meet the social needs of men.

(1) They are anti-social in the case of women & children as Islam rules just quoted indicates. Thus Morgh.

(2) They are incapable of and inconsistent with progress the three elements in religion.

Islam - Sufism. Church. Fatalism "& while the armed only"
Confucianism - Change check Prog
Buddhism II, 406.

(3) They deny the unity of mankind.
Moslem Hindu Grk Confucianism

4. They do not meet the spiritual needs of men.

(1) They are merely ascetic

Max Muller on Buddhism "Buddha denies the existence not only of the Creator but of any absolute being. As regards the idea of a personal creator Buddha knew nothing."

Islam. God supreme. Clarke "Mohammedanism is a religion; the worst form of monotheism and a standing element in civilization. Mohammed teaches a God above us; Moses teaches a God above us and yet with us; Christ teaches God above us, God with us, God in us."

(2) They represent the search of man for God not the search of God for man. They darken the religious emotions. They do not advance upon it.

(3) They give men no relationship with a Father

(4) They are hopeless as to the future
Omar Khayam "One moment in annihilation's waste"

Because these religions do not meet the needs of men and because religions must do this or die

The non-Christian religions are passing under great transformations, trying to adapt themselves

Japan. India.

What is many [illegible] in them is borrowed from Christ. & else it is the unquenched [illegible] of human nature

But see this in spite of the strength of Western civilization & its [illegible] the non-Christian religions. Egypt Japan. India.

And now, lastly, we may recall what might have been said at the beginning: The incarnation closes the issue.

Judaism in every sphere to see the Jew-Christ. Who are but fulfilment to it, declared it inadequate and superseded it.

The declaration of Jesus Matt. xi, John. Gospel. Peter's creed and the greater creed of Paul.

The issue settled by Calvary.

Journal 1902

"the worst idea of Plato, that morality has no limitation based, but is a plundering one"

"Japan" "In the Days (1904 Sept 23)" is an entirely wrong. It has been entirely Conty for the last 40 yrs. This mercenary evolution gets my subjects every & entirely not the least entirely pushes it's modern career."

Manu

a Brahman may take possession of the Property of a Shudra with perfect peace of mind, since nothing at all belongs to the Shudra who can"

Journal. 1904

This Edward Fletcher to is so found in Bombay distinguishable from Europeans & Hindus

eg

The Hindus mind is so constituted that it can believe absurdities in mathematics perfectly at ease with the same mind

The Kant Christ religion inadequate n.

6 Generally

1. They deny the unity of mankind
Moslems Christians. Europe.

Sommer Immoralität, 142.

2. They are incapable of progress.
Brahmanism Buddhism. Roth. Zeitschr. Roth, II, 406
Dalokaim Heft. 316 Confuc. Chr. Ztschr. Zeitg II, 359

(1) 3. They are really Eschatic
Rothein Handbk. 32

(2) a Soteriatic Rhodin ethic unmoral Sommer 139
May Müller, Buddha denies the Creation, not only the Creator but any absolute Being. As regards "the idea of a personal Creator Buddha seems mistaken" 'Religion unmoral' nur rationale

4. They represent an ethical demand for the events at all, not a moral requirement as a practical act.

(3)

5. They are dualistic Opposition God. Ideal Real n.
Modern thinking. Zeitschr. P. 384

6. Ethic n. woman ethic dead
Heft. 307, 455 ff

They do not provide for progressive

Objections.

5 Rhodin unmoral: Meredith Townsend. Asiatic Christ. 168, 69
Rejects pleasure's right. Luxus. Marcus Aurelius. Asiatic Christ. 353, 359
Rothschild opposes. (I, 289)
anti Social Heft. 116 "Wicked" person. Roth. 135, 150

Patriotism.
Does not answer Jesus' great problem. Opposition of duties. Sorrow
No question of life or type of progress
No love. Fear, repetition, christ with us.

Japanese Buddhism
Repetition. Dorm, 37.
Grave. Kelley. 373, 376

Brahmanism
Smith 247

"How many births are past, I cannot tell.
How many yet to come no man can say:
But this alone I know, and know full well,
That pain and grief embitter all the way."

South India Folk Song.
From "Handbook of Comparative Religion."

We have each of us probably at some period of our lives tried hard to penetrate to the inmost meaning of some one of Christ's short and weighty utterances -

'Those jewels, five words long,

The religion of Christ contains whole fields of morality and whole realms of thought which are all but outside the religion of Mohammed. It opens humility, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king, and love higher than obedience. Its realized ideals in the various paths of human greatness have been more commanding, more many-sided, more holy, as Averroes is below Newton, Harun below Alfred, and Ali below St. Paul. Finally, the ideal life of all is far more elevating, far more majestic, far moreinspiring, even as the life of the founder of Mohammedanism is below the life of the Founder of Christianity.

'Which on the stretched forefinger of all time
Sparkle forever.'

But is there one of us who can there is no more behind? Is there one thoughtful person among us who has ever studied the character of Christ, and has not, in spite of ever-recurring difficulties and doubts, once and again, burst into the centurion's exclamation, 'Truly this was the Son of God'?

Nor are the methods of drawing near to God the same in the two religions. The Musalman gains a knowledge of God - he can hardly be said to approach Him - by listening to the lofty message of God's Prophet. The Christian believes that he approaches God by a process which, however difficult it may be to define, yet has had a real meaning to Christ's servants, and has embodied itself in countless types of Christian character - that mysterious something which St. Paul calls a 'union with Christ.' 'Ye are dead, and your life is hid with Christ in God.'

From "Mohammed and Mohammedanism."

Chapter, - Contrast between Mohammed and Christ.

Krishna himself in the Mahabharata declares "One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practiced is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable when falsehood would become truth and truth would become falsehood. In a situation of peril of life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire prpperty is about to be taken away, or for the sake of a Brahmin, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless."

Missions and Modern History, pp. 291, 2.

"The change that has been going on for many years in the religious thought and life in Japan has been particularly marked during the past year. In a recent address to young men, Count Okuma (who was at one time Prime Minister, and is still one of the leading statesmen of the country), said, 'It is a question whether wehave not lost moral fibre as the result of the many new influences to which we have been subjected. Development has been intellectual and mot moral. The efforts which Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it is antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life and you will supply to the nation just what it needs at the present juncture.'

"In an address at the tenth anniversary of the Y. M. C. A. in Tokyo, Baron Mayejima (a former member of the Cabinet), said, 'I firmly believe we must have religion as the basis of our national and personal welfare. No matter how large an army or navy we may have, unless wehave righteousness as the foundation of our national existence we shall fall short of our highest welfare the highest success. I do not hesitate to say that we must have religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."
(Annual Report of the Bible Societies' Committee for Japan, 1903, pp. 2 f.)

Missions and Modern History, p. 418.

"One of the results of the free intercourse carried on in modern times between different nations is the thorough transformation of the world. Old things have passed away, as far as advanced countries are concerned, behold all things have become new. Is religion alone to be left behind in the race? Does any intelligent man think that Christianity and Buddhism that satisfied our ancestors and which is being propogated in our midst to-day is in touch with the spirit and the tendency of the present age. Belief in traditional Buddhism and Christianity produces feelings and opinions that are out of sympathy and even directly antagonistic to the progressive spirit of the age. A child needs toys. Buddhism and Christianity are toys of the past. (Kodomo wa omocha wo yo su, Kiritsutokyo to Bukkyo wa kwako no omocha pari). It is because of this unsuitability of the existing creeds for the use of educated people in these times that I maintain that we need a new religion. I don't mean to pretend that the establishment of a new religion would entirely destroy existing creeds. Buddhism and Christianity would still be followed by a large number of people but the more progressive minds, the enlightened among mankind, would give their support to a form of faith that was abreast of the age and that did no violence to their scientific belief. The old creeds would doubbless be accepted by the uneducated and the stagnant-minded, but the leaders of thought would rally abourd the new standard.

"The tendency of the age is to believe in what is world-wide and what is real, the new religion proposed would be no more than an instrument for giving full expression to the general impulse. Such a religion would of course reject all existing articles of faith as possessing no inherent authority whatever. Articles of faith drawn up in one age are not binding on after ages in any way, as they only embody the opinions of th those who formulated them. A living faith is the only thing that possesses any power and this has its seat in the heart of each individual believer." Dr. Inouye Tetsijiro.

The result of this comparison is that the inspiration of the Vedas is the expression of the Divine element in nature, its glory, beauty, power, beneficence. The inspiration of the Avesta is the perception of the Divine strength of a righteous cause in conflict with evil, or 'the power not ourselves which makes for righteousness.' The inspiration of the Buddhist sacred books is the contemplation of the law of cause and effect, by which every tree must bear its own fruit, and by which virtue is carried up higher and wickedness set down lower, according to inflexible natural laws. The inspiration of the Old Testament is the vision of an Omnipotent, Omniscient, and All-good Ruler, whose providence guides all men and all things, and in whom every good man is safe, and every good life sure to be blessed. Here the personal relation between God and his child begins to come in. This gives its heavenly charm to the Book of Psalms, their sublime majesty to the strains of the prophets. And the inspiration of the New Testament is in the consciousness of a Divine life in the soul, of intimate and constant union with the Perfect Love, which unites the highest being in the universe with the humblest child. Higher than this it cannot go, for this is the fullness of Him who fills all in all.

From "Ten Great Religions."
Chapter - "Inspiration and Art in all Religions."

"The great majority of the population of India," said Macauley in his speech on the Gates of Somnauth, "consists of idolaters, blindly attached to doctrines and rites, which considered merely with reference to the temporal interests of mankind, are in the highest degree pernicious. In no part of the world has a religion ever existed more unfavourable to the moral and intellectual health of our race. The Brahmanical mythology is so absurd that it necessarily debases every mind which receives it as truth; and with this absurd mythology is bound up an absurd system of physics, an absurd geography, an absurd astronomy. Nor is this form of paganism more favorable to art than to science. Through the whole Hindu pantheon you will look in vain for anything resembling those beautiful and majestic forms which stood in the shrines of ancient Greece. All is hideous and grotesque and ignoble. As this superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral. Emblems of vice are objects of public worship. Acts of vice are acts of public worship. The courtesans are as much a part of the establishment of the temple as much the ministers of the gods as the priests. Crimes against life, crimes against property are not only permitted but enjoined by this odius theolog But for our interference human victims would stil be offered to the Ganges, and the widow would still be laid on the pile with the copse of her husband, and buried alive by her own children. It is at the command and under the special protection of one of the most powerful goddesses that the thugs join themselves to the unsuspecting traveller, make friends with him, slip the noose round his neck, plunge their knives into his eyes, hide him in the earth and divide his money and baggage."

Missions and Modern History, p§ 289.

More than this, however, we cannot say. The postulates on which the moral system of the Buddha rests, as we have seen, are false, and defiant even of the very consciousness of man. Its law is without commanding power, and is full of confusion. It ignores the highest of all duties in toto. It confounds the good and obligatory with the evil and the indifferent; and continually blunders into calling good evil and evil good. It stamps human nature as evil, but because it is sinful, but simply because it exists; for all existence is evil. The body is evil and a curse; the relations of life - husband and wife, parent and child - are evil; he who will attain Nirvana must cut loose from them all. Even truths and virtues are by Buddhism exaggerated till they become falsehoods and vices. It emphasizes the dignity of manhood; but, not content with that it deifies him. It is tolerant of other creeds; but it is the tolerance of that indifference to truth which comes to him who has become convinced that life itself is a falsehood and a mockery, with nothing in it but pain and vanity, and nothing better beyond. Finally, its motives, it not always evil, are always of the earth - earthly. Its highest conception of unselfishness is to be unselfish for the selfish end of attaining a solitary Nirvana, in which one shall desire neither existence nor non-existence any longer, and so make an end of pain. As for the practical results, tried by this final test, it is found wanting. That it has done some good where it has come in as a substitute for a worse and savage cult, any candid man will admit; but its results at the best have been sadly incomplete. It has never yet raised a single type of character of so high an order as many of the heroes of the Christian Church; it has never yet advanced a nation higher than China and Siam. Where is the unbeliever in Christendom to-day, the most earnest and sincere apologist for Buddhism, who would rather raise his children in Chinese, Siamese, Burmese, or Thibetan society, than to bring them up in England or America?

From "The Light of Asia and the Light of the World."

As regards the doctrinal teachings of the two religions, instead of being at one in the most essential points, it is just at these points that they stand in the most absolute antagonism. Buddhism tells man that even the necessary judgments of his mind cannot be trusted; that his conviction of his own personality of his possession of a soul is a delusion; that his noblest desires - especially that after everlasting life and a blessed immortality beyond the grave - are doomed to an eternal punishment! It teaches that there is no God, and no hope, either of final and conscious everlasting bliss and holiness for the individual, or of future redemption from sin and the curse for the world. It holds forth the most unmitigated system of pessimism the world has perhaps ever seen, as 'Noble Truth', and exalts it into a religion. The best that man can reach is only what by his own unaided powers he may be able to make himself. His ability in this respect, indeed, it magnifies to the highest degree, though in so doing it sets the testimony of all history at defiance. Man, it teaches, has plenary ability to save himself with all the salvation he needs. There is no Saviour, and man needs none. It is with full justice that Buddhism has been described by a recent writer as 'Pelagianism run mad.' But to attain even the best that Buddhism offers - the apathy of Nirvana, followed by 'the extinction of consciousness' - it tells man that he must stifle all his holiest inborn affections and his natural longings for eternal love and immortality, destroy the home, and trample underfoot all the highest and most sacred obligations of life.

From "The Light of Asia and The Light of the World."

EXTRACT FROM

" YOUNG PEOPLE AND THE WORLD'S EVANGELIZATION".

Eighteen and two-third centuries have passed since Christ commanded His disciples to preach His Gospel to every creature, yet only one of the entire membership of the evangelical churches of the United States has gone into the Foreign Field for every 5500 who stay at home, and only 1500 of their ordained ministers are engaged in foreign work, while the other 18,000,000 members and 122,000 ministers are living their lives in the home field.

There is certainly no rational ground for jealousy or complaint that the proportion is or is likely to become excessive.

If the evangelical churches were to send to the foreign fields two thousand missionaries a year for, say, thirty years, the world could be evangelized before the close of the first third of this twentieth century. That would mean, after about twelve years, a standing army of, say, 20,000 laboring among the 1,000,000,000 who know not God or Jesus Christ whom He hath sent, or one missionary for every 50,000 persons to be reached. That would be sufficient, if properly supported, to develop and give directions to the native agencies and assure success.

This is not impossible, nor would it make a disastrous or unreasonable draft on the home churches. There are nearly twice two thousand Young People, Student Volunteers in the colleges and universities of the United States to-day who are pledged for this work and eager to go. If the demand were manifest, their number would be largely increased. Two thousand a year would only be one out of eleven of the Young People who go out from our colleges and universities or about one out of every sixteen leaving our institutions of higher education, annually.

To carry out this moderate but sufficient propaganda would require, say, $30,000,000, annually. This should be no serious inconvenience. The people of the United States spend, shall we say waste, twenty-two million dollars a year on chewing gum. That would almost save the world. $30,000,000 per year would be only three twenty-fifths of one percent, or twelve cents out of each hundred dollars now in the hands of the evangelical church members in this country. What might be done by reasonable sacrifice? The Young People could provide this amount themselves if they had a mind to do so. An average of one cent per day from the more than five million members enrolled in the Young People's Societies of the churches in the United States and one per cent per week from the something over thirteen million gathered in the Sunday Schools would almost supply the means.

The Sunday School a Missionary.

What is the S.S. that we

1 Is there any objection to the christian notion that the S S
What is the S.S.? Its primary object? To teach the Bible or to make christians? or both? Is the only. to be exciting which will make teachers better evangelists

2. What is this obligation?
To teach to pray,
To teach to give
To train up workers - see Corahan J. D Blair
To teach to go
To interest, inform, believe

3. How may it be met?
1. Many meetings.
2. Offerings.
3 Special objects
4 Entertainments.
5. Special services.
6 Libraries - many books.

Show the whole N S to be a power, over?
for what it should be the other
Shame not a single effort.

7. Teachers - condition that a work for them interests?

8 Superintendent.

4 Notes

a. Results if you do not meet it.
Distracted attention
Indifference, boredom

b. Results if we do.
In many young alone.
In a revived church life
In our crowded church property ?.

The need of a great mission. To begin among the young like the Children's Crusades.

A little child shall lead them

Is the child to actively. Probably yes sir. You say this is the opposite the child!

To train a child is to touch the future – Christ's way
Records. S.S. work finds its place here. What is the largest
thing in the future – the larger coming of the K. of God.
His kingdom.

What if the S. Bs end – boarding a character? To teach
Pity & to christianize & make better Education of the scholars.
An obligation to do as to make them best kind of citizens.
to country, manufacturing alone the best kind.

Here is the preparation & obligation

1. To do what

1. To acquaint with – area, fields &.
Great preaching W. Miss. C. and American Bd. Miss.
Great need here
Mr Calahan. J.D. Blair.
Person – fact with the need.

2. To interest
Chapter Every boy. Christian Union

3. To teach to give.
Our present Lent ideas - J. H. Williamson

4. To teach to pray
Used Book to promote getting. Is it true?
Planned by - Patron. Livingstone

5. To teach to pray.
Heart hero.
"Mother Dodge's Sons"

2. How meet this obligation

1. Missionary meetings.
Leaders. Board Pamph.
Wages &c.

2. Entertainments
Millwood, Avondale.

3. Special services.
Our own Lab. others.
Get Chas Soc. arrange for one.

3. b. Missionary lessons. - Miss Patterson

4. Meetings

Some responsibility - attendance.

Workers' Bank

Home garden.

Auto tours, excursions.

5. Special objects -

Schools.

6. Libraries

Moving books, papers, pamphlets.

7. Teachers

My own experience. Never heard in H. or else "Poor text reading children".

Tell scholars speech things - lives of, deeds.

Draw many lessons from same.

Superintendent -

Help or waste. Occupy time for meetings &c.

The test question – Of what use are you? What you doing here.
How qualified. How apparent. The principle true –
Are you of use?
Christ looked at what this man.
Servant. Ministering. He went about doing good
"Servant of God" – OT, NT Books
His words –
Salt. Light. Good Samaritan. Vine tree
Christ & Peter.
Love me? Feed. Be of use.
Paul
Blessing Eph. elders his hands.
Summary of his sufferings. – a worker.
Lived texts a Testament for Christ
Live with a purpose; die with a Hope.
Pres. Hastings address – Burnt to Death.
What the meaning of "Endeavour"? = being of use.
Does not Exhaust it however.
Must also be given certain use your might
Ambition – Gideon Zinzendorf Luther
Paul – Strive, ambition, – "to whom not known"
So Endeavour, when stated crowned circle service.
Of course a Christian temperament, a necessitates it.
Christ. Paul John.
Wonderful effect.
Words of command
No Service worth the name – not crowned circle in its effort
That always that do – Carey.
Boyhood in this country
Many christians – (Charles Rochester Foster) Chase

Trench. "Christ's Self Restraint."

He might have reared a palace at a word
Who sometimes had not where to lay His head.
Time was when He who nourished crowds with bread
Would not one meal unto Himself afford.
He healed another's scratch; His own side bled,-
Side, feet and hands with cruel piercings gored.
Twelve legions, girded with angelic sword
Stood at His beck - the scorned and buffeted.
Oh wonderful the wonders left undone!
And scarce less wonderful than those He wrought.
Oh! self restraint, surpassing human thought,
To have all power, yet be as having none.
Oh self denying love that felt alone
For needs of others - never for its own.

to interfere there, except, of course, for the protection of her subjects, and therewith of other foreign residents, in a case of anarchy and peril like the recent one. Yet it must be acknowledged that Nicaragua's own conduct has somewhat involved the question of her political rights on the Mosquito coast. She was glad to make the treaty of Managua with Great Britain in 1860, because she thereby received a complete transfer to herself of British claims to a protectorate over the Mosquito coast. These claims, to be sure, were very shadowy, and our own Government had repeatedly refused to recognize them. The famous Clayton-Bulwer treaty of 1853 speaks in a rather peculiar phrase of "Nicaragua, Costa Rica, the Mosquito coast, or any part of Central America;" but all claims of British dominion or authority on the Mosquito coast had long before been resented by our Government.

Nevertheless, in accepting from Great Britain the formal transfer of her claim to a protectorate, under the treaty of Managua, Nicaragua consented to certain stipulations. She agreed to pay the Mosquito King a certain annuity for a fixed number of years and to allow a specified local government in the Mosquito reservation. She really discontinued the subsidy before the time mentioned in the treaty, and when a dispute arose in regard to that fact and to the extent of the rights possessed by the Mosquito Indians, and finally in regard to Greytown, Great Britain and Nicaragua referred it to the arbitration of Austria. This was nearly twenty years after the treaty of Managua. The decision of the arbiter with regard to the chief point now at issue, namely, the rights of Nicaragua in the Mosquito territory, held that the regulation of trade and the levying either of export or import duties, as well as the grant of rights over the natural products of the territory in question, belonged to the Mosquito Indians and did not belong to Nicaragua under the treaty.

The bearing of this decision, so far as Nicaragua's present acts are concerned, is obvious; and perhaps it might also be argued that the foreign residents had developed the trade at and around Bluefields on the faith of Nicaragua's being bound by the award. But the point made by our Government is that, whatever good faith may demand of Nicaragua, England cannot possibly have any right to a protectorate there. Even assuming that Nicaragua's late acts were in violation of the treaty of 1860 as thus expounded by arbitration, the United States would never admit that that gave the British a valid claim to a protectorate. In the view of our Government, this claim was always an infringement upon the sovereign rights of Nicaragua. Nor does it appear that the acceptance of the transfer of such a claim implies an admission that the claim was founded in right.

Such, then, is the singular way in which American views of political rights on the Mosquito coast are complicated with the practical interests of American residents in the fruit trade. At a recent date the Nicaraguan Foreign Minister, who had assumed control at Bluefields as Special Commissioner, thus showing the importance attached by the Government to the troubles, was endeavoring to mollify the American residents. He recognized the continuance of local government by a council, which, however, was styled provisional. He offered two of the seven places in this body to Americans, agreed that Nicaraguan soldiers should not perform ordinary police duties, extended the provisions of the reciprocity treaty between Nicaragua and the United States to the Custom Houses of the Mosquito reservation, and declared all existing civil and criminal laws to be still in force. But he reserved to himself the right of veto upon any resolution of the provisional council which should conflict, in his opinion, with the laws of Nicaragua; and one statement is that he proposed to appoint all customs officers, as well as the Chairman of the provisional council. These terms did not suit the Americans, in spite of the concession that the export duty on bananas should remain as before. They evidently feared that the new Nicaraguan control proposed would be less favorable to their business interests than the old system of the Mosquito Government.

The report of Capt. Watson of the San Francisco will no doubt furnish fuller details of the conflicting interests at Bluefields.

THE BOSTON CUSTOM HOUSE.

A Bold, Free-hand Sketch of that Venerable Institution.

To the Editor of The Sun—*Sir:* For many years the Boston Custom House has been used as an asylum for the broken-down political hacks of the Republican party. Ever since the first term of President Lincoln the standard of ability has been low. It has been kept low to oblige the importers of Boston and other parts of New England, who thank the fates that the keen-witted and lynx-eyed sort of men employed in the New York Custom House are never housed in Bostou's seat of customs.

Writing with an intimate knowledge of Custom House officials from Portland, Me., to Galveston, Tex., I do not desire to impugn the honesty of the Boston Custom House men whom I have met in the course of business; I only say that many are too old and incapable on account of physical inability to discharge their duty toward the Government, and others are mentally weak and unfit to cope with the hordes of foreign and domestic sharpers and smugglers who enrich their pockets at the expense of Treasury dues.

A few years ago several importers in New England fell out when making a division of profits on a large importation of undervalued goods. Several men in the syndicate went on to Washington to denounce their fellow conspirators against the Government. A great amount of dust was kicked up, and dire threats of a complete turnover in the Custom House were made on the eve of a Presidential election, and the Cunard Steamship Company, in a manner characteristic of the canny Scotsmen who own that line, expecting a heavy decline in business as a result of a searching investigation of the Custom House, threatened to withdraw their ships from Boston. But the investigation smirched so many prominent members of the Republican party that word was sent from Washington to "whitewash everybody and everything." Then business in that part returned to its old channels, and if you want kid gloves, packed sixteen pairs in one-dozen boxes, costly Italian or African marbles imported as "ballast," ladies' ball dresses imported as priests' capes and chasubles, and fine oil paintings with chromos pasted over them to save duty, go to Boston and make arrangements with [illegible] through anything in reason-

The Christian Ends. Does. Purpose of University Missionary.

Give go up in Smoke if they are not.

Can't sit still Day "I am getting many Spiritual" - Like Head Dear
John Williams - "Can't contain coal any" "Explore"

What do? "What must I do to be Saved" That your question.

Shall we give?

Yes - a great deal more.
The facts here in New York
Mind - 100 000 dying daily. No excuse now to save
Wm Elliott. Sarah Hosmer. Papa Felix 706

Shall we go?

"Here am I send me" Vaughan. "Do you mean me" My Lord.
Not qualified
Mr Farlane in Lifu - Mrs Gunn 1870.
Peter & Paul & Macarthur.

Get interested

Not the first thing. You can. Join a class. Study history
Harbor River dry up. Rivers of God not running

What there is to Surprising
The heroism of missions.
Livingstone. Martyn
Patteson, Mackay.

Pray!

The power of it Rose Marcion "How do you pray to God".
"How I pray me down to pray to."
No china Statistics Speeches. Pick out 6 Men.

Leonard's Remarks at Corp. on the Powers of the 2.

Do you ask me, today?

"Ask & it shall be given you." He knocks & it shall be opened to you.

1. Our own experience before Pharaoh present - "Not today? but today, not"
What we find on - Dr. Edwards.
Dr. Pharaoh made a mere man by it.
Backus's Collections. The two go together
Dr. Pierson - "Inspiration power"

2. They are our workers & Sisters
We must realize this relationship.
The touch of love - "Her gave it to me"
"Your own".

3. For Christ's sake.
He glorified us.
This is His way to

97 BIBLE HOUSE, NEW YORK CITY.

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The Claims of Foreign Missions upon Our Societies of Young People.

1. The Claims & Needs of Foreign Missions.

2. The Grounds of these Claims.
   a. The commands of Jesus.
   b. The world's need - 1800 in 6 mi. Calcutta Students
      Numerical. - @ 20 mi. a day, 76 yrs to pass.
      Moral. Mohun Roy. Chunder Sen, Kipling, Bishop.
      Spiritual. Mohan. J. Gordon.
   c. The reflex blessing
      Jno. III, 30 Cursed Mal. III, 9, 10

3. What are these claims.
   a. For interest. Literature. Meetings.
   b. For offerings. Systematic, Sacrificial, Generous.
   c. For prayer. Definite, Intelligent, Persistent
   d. For Service.
      Life - To what extent?

4. The possibilities of this Movement 5000 Prs. Soc.

5. The responsibilities of pastors & for it.
   Children's Crusade - Peter the Hermit

The Badness of the current view of resolutions

"Newspaper resolutions."

Total abstin. resolutions

No resolutions — Two sorts "I go" — "I go not".

Yet "resolution" the great thing in the regeneration

The Prodigal "I arise". The strength & power of "arise".

"In God's strength" "at God's call."

In this matter there can be no doubt of this decision

Prov III, 16.

All resolutions in line with this are good & made in this strength & obedience.

Now then the conv. wire have real practical results, wire a life power wire as clear in purpose along this line first. a failure.

Not God's purpose

Not the Bible's voice summons

Not the world's call — Not the situation.

What are your resolutions & Duties

1. What more wire you do?

a. Literature — Period. Book. Leaflet.

b. Meetings — Meeting. Tour many. How conduct.

c. Prayer. — Meetings. "Daylight Band."

2 what more wire you give?

a. To whom wire you give? Board. You Boy. Mark. Pers. To whom send money/

b. What wire you give for? — Group System. Not chaff either in or out. Keep

c What wire you give? How much per member.

Many 2,000,000 members in U.S. you $500,000 annually outside

Average ½ cent — a week on liberal estimate.

What are your personal resolutions?

a Jan. made up of members. If you don't get them, who cares.

4. What will you do personally?

1. Will you talk about missions to others?
2. What you may do this, will you let yourself?
3. Will you pray personally? - Set aside "hour hour"
4.

b What will you give?

1. Have you adopted the tithe plan?
2. How you made any sacrifice - Eve this Lenten
3. Have you given yourself?

Do not let this be an ephemeral, passing thing.

Make it permanent daily
Make it perpetual "Praying"
" Oh let all the days of your a"

This the prayer time for "willing" we can't.

"What is your Society doing for missions?"

1 1. A missionary meeting
— How many have? now?
How often?
What is the program?

5 2. Praying for missions?
Do you have a special time or more?
Pray yr thoughts or
[illegible]

4 3. Giving to missions?
— Do you [illegible]
What is your plan?
Giving?
How do you get the interested interested enough to [illegible]

3 4. Literature on missions
Mission papers taken?
Books accessible and read. Books by God. How many books have you read?

2 5. Missionary Committee.
What does it do?
How long head Mrs?
Do you connect with the other mission work of your town.

3 6 Do you interest others there?

6 7. Do you have a mission there?

Preparation
- Williams. American Board.
- Jm. Africa.
- Warfare.
- Moody. Richard

Origin
- Mt. Hermon
- Person
- 10 Nations

Student Volunteer Board
- 86-87 -
- 87-88 -
- 88-89 -
- 89-90

Development
- Members. Gone. Money plan.
- 11 Jr. Advisory Board.
- Cleveland Convention.

Organization
- Exec. Com. & agents:
- advisory com.
- Cor. mem. in Mission
- Va. Board.

Present position
- Distribution of volunteers. Bd. Bu. Dist.
- Difficulties in work
  1. Overestimates regarding Conv.
  2. Objections
- Spiritualizing influence.
- Policy. Extend. Prayer.
  Guard. Money.
- achievements.

Material
- His words.
- Need.
- Watchword - In this generation

What is this to you.
- Prayer.
- Go.

The part of ships in human history o progress.

Enlarging, Daring, advancing the world.

1. The Ark. Noah's ark.
2. Discoveries - America, Canada
3. National power + influence. Navies. Capt. Mahan.

Boys + their boats.

The part of ships in missionary work.

Others were sent, here first missions.

Now in America, Australia, Japan.

Ships make the world's immediate evangelization possible.

What was the first missionary ship?

1. The Mayflower
2. The London M. Soc. fleet
   (1) The Duff. Capt. Wilson - Bloodthirsty
   Sailed Aug 10, 1796. Tuesday to Rio. 97 days there to the West Hebrides - no word or ship
   Its first passengers: 30: 4 ministers, 6 carp. 2 shoem. 2 blacksmiths. 2 tailors. 2 sawyers, 2 weavers, 1 surgeon, 1 baker, 1 shoemaker, 1 cotton manuf. 1 cab. maker, 1 dyer, 1 harness maker, 1 sawyer + tinworker, 1 cooper, 1 butcher
   Captured by the French 1800.
   (2) Hawes built by Wesleyans in 1811 Iron
   Now Endeavour - The Beginning
   (3) Camden - Sailed in this where sailed in 1839 for Samoa
   Known as Patteson
   (4) The three "John Williams"
   First launched March 20, 1844. - 1 S. children Inspire - Figure head - Ties cow head to a Book, right hand pointing to mark XXI, 15
   Terrible story of one of them - sweet boys "We are the owners"

3. William Carey sailed on a Danish ship - landing Nov. 10, 1793.
   W.E. Indian Ships taking them

4. The Cruel Ships
Bishop Selwyn.
Undine. Border Maid.
Coleridge Patteson.
"Northern Cross"
Killed off Nupuka, Santa Cruz archipelago

5 Henry Martyn sailed Aug 31, 1805 on the Lewson with 11th. 59th Regt. He induced 5 of the officers' wives to join them in daily worship - Ship called "The Praying Ship" 9 months voyage. Three came back to Eng.

6. David Livingstone sailed Dec. 8, 1840 on the "George", Capt. Donaldson, Rowands came back on the "Lady Nyassa" & the "Malwa" arriving at Southampton April 15, 1874

7. Allen Gardiner, a Sailor.
The Speedwell & the Pioneer. Last journey.
"The Allen Gardiner" launched at Dartmouth in 1854

8. John Paton sailed April 16, 1858 on the Clutha. The Geo. Knox & the Columbia the Mission vessels.

9. Wee bit about ane oven.
Judson sailed Feb. 7, 1812 on the Caravan Arr. June 17
The Nassau.

10 Young Moderen Men. whom Ships carried
James Hannington, Ruella & Mecca. May 19, 1882
A.M. Mackay, Peshawur, April 27, 1876.
J.H. Neesima Wild Rover. Capt. W.S. Taylor, 1865
Keith Falconer Dunat. Oct. 7, 1885.

Ships obey the voice of God speaking in the wind? Do we?
Ships dare for a part, when deserved? Do we?
Ships obey the hand of the Captain? Do we?

Movement in these writings I think

1. What can Christ think of this?
   a. the love for me & the world!
   b. the desire to see Jesus exalted & Christ in His servants

2. If the world hates its needs, what would it think of it?
   a. Its wisdom obeying rules.
   b. The Bible wise about them.

3. How utterly our own Apostasy to be wrapped up in the love-words. Poster Heroes church. Honeymoon. Modernism.

4. Christ is identified with these poor ones. Suppose the sermon were translated that we are imprisoned in Africa or China in slavery, misery. - What? would there be no crusade

Break heart,

The Relation of Young People to the Student Evangelization

I Importance

1. Young people more open to controlling forth -
2. Easier to touch & quicker to respond -
3. Student Volunteer Movement - Mission's dying word.
4. Christ's commands
5. The need - Canton important

II Do you realize the responsibility? In your home

III "What can I do?" Y.P.C.E.

1. Prayer
   Commands - Healing & neglect of this
   Examples. Church - Christ - Jesus
   Influence on your life.
2. Giving
   Our ability
   Our neglect - the cause - Extravagance in other things
   If we have him!
3. Interest others.
   Some one must do it. Who else
   Can we spare some thanks
   Persuade others to go. Only way. Henrietta
4. Work based on knowledge. How many books have you read
5. Have a Missionary committee
   (1) Members
   (2) Duties
      a. Meetings. Subjects &c.
      b. Correspondence
      c. Literature
      d Get Posters introduced - Scranton
      e Support a missionary.
         College Evangelist Eureka.
         Sarah Stevens Oklahoma woman
         David & Jonathan Osaka
6. Go!
   Lazarus - home sick — work here! — Not qualified
   Not called — Do you love him?

The Heroism of Missions

The Heroism of Missions.

The instinct of worship.

Every man bows at some shrine.

Below - the spirits of worship!

Vs. Materialism. Emphasize right we Americans to fight vs. it.

What ideas?

Power, Courage, Heroism

Courage Heroic.

What is courage, - heroism?

A contempt of danger.

The boy Stewart, Sergeant Rotwell McDonald,

Nat Emerson the Sullivans, Casabianca.

1. Mere a noble devotion to some great cause.

All consecration is heroic.

The heroism of daily life - Crimea. Home things go on as usual.

2. Not only physical danger.

There are greater perils than physical ones.

Heroism is to be measured not by the "danger" but by the "consecration."

Christ the greatest of all heroes. The courage of restraint & quiet

I am to speak of the expression this spirit has found in Missions

1. The very idea of missions is heroic.

What is to be done?

Why? Not for wealth or honor or political power.

Against what odds. - The pirates of 70 years ago. Fiji. China

Henry Martyn India - "I shivered as if standing as it were in the neighborhood of hell." "The power of darkness seem to sit in Dreadful opposition to this land." Xavier - Rock. Hopkins.

Just there the battle for a movement.

Buddhist a Mohammedan, missionaries coming here. Addresses
those people two - what a change of their conceptions or
how break the contrast

To attack China! Abroad
Robert Morrison - "No but God can"

2. Born of the heroic spirit was our modern Era
& required heroism to start missions.

William Carey -
"No sir, only a cobbler."
His early life - Shoemaker shop. Growth
Glad news - "Consecrated Cobbler" Byd. Street
His work in India.
His heroism of not backing - Dr. Edwards rebukes.
Slow & tedious - yet would be died.
His greatness had knowledge. Monarch

3. The heroic Spirit had been identified with missions before

Francis of Assisi -
His holy life - Heroic missionary spirit

Raymond Lull. 1296 - 1314.
Crusades - Lull's view of them.
His life work.
1307 - at Bugia - arrested - "Death has no terrors for a
servant of Christ, who is endeavoring to
bring souls to a knowledge of the truth."
Banished & ship wrecked at Pisa - "Now," he cries, "I was rich"
"Men are wont to die, & God, of old age, because their natural
heat wanneth fails, because there is excess of cold
& moisture. But he was wise, the servant would not die. He
would rather die in the glow of love, even as those
went wishing to die for him."
1314 at Bugia June 30 stoned to death
Mohammedans heroically feared of him

December 25 1900

✠

A Sad Christmas Day in China

The Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue New York City

A Sad Christmas Day in China.

December 25, 1900, will be a happy day in thousands of Christian homes in America; it will be a sad day in thousands of Christian homes in China. The Chinese Christians at the close of the nineteenth century have suffered the same kind of bitter persecution that fell to the lot of the Hebrew Christians at the close of the first century. Eighteen centuries of Christian history lie between these two persecutions, yet in many respects they are alike.

Some years ago there was found in the city of ancient Rome on the walls of an old building used in the second century as a lodging place for soldiers, a cartoon of a donkey on a cross, and underneath were the words, "The Christian worships his God." No doubt this drawing on the wall, showing a crucified donkey, was meant to mock Christian soldiers who worshiped Jesus, their crucified Saviour. Is it not strange that almost the same thing has been done in China within a few years?

In Southern China is the Province of Hunan

The people of this province are bitterly opposed to everything that is not Chinese. When the missionaries went there thirty years ago they met with great opposition, but they persevered, and now there are a goodly number of Christians in the province. A few years ago millions of pictures were circulated in Hunan. These pictures were printed in red, purple and green colors. They represented a pig on a cross, and underneath were the words. "The religion of Jesus is the religion of the crucified pig." The enemies of the Cross are the same whether they live in the first century in Syria or the nineteenth century in China.

The persecution of the Christians in China has extended to all parts of the Empire. It has been most severe in the northern provinces, but in the south the Christians have also suffered greatly. In Canton, thirteen of the chapels belonging to the Presbyterian Church have been destroyed, and while so far as known none of the Christians have been killed, still they have lost their goods, their homes have been destroyed, and many of them are now in great need.

One day twenty-eight of the refugees who lived at a little station called Shek Lung, a few miles from Canton, were taken by the missionary to the United States Consul. They begged the Consul to rescue their wives and children whom they had left behind at Shek Lung. A guard of soldiers were sent down,

and they were all saved, but their homes were destroyed and their property stolen.

The Christians in Central China, where the Presbyterian Board has five large mission stations, were also persecuted. One brave girl was arrested by wicked men. Her hands and feet were bound, and the sharp edge of a sword drawn across her throat, while her persecutors demanded that she should give up the religion of Jesus Christ. The Christian girl refused to deny her Lord, although by so doing she might have escaped. This is only one of many instances showing how faithful and true the Chinese Christians have been to their Lord and Master.

If you will look on the missionary map of the world, a copy of which ought to be in your Sunday-school room, you will find in the north of China two great provinces, Shantung and Chihli. In these provinces the Presbyterian Church has many mission stations, and thousands of native Christians belong to the various churches. Many of these stations have been totally destroyed, and a large number of the Christians slain. It was in the Province of Shantung that the secret society known as the "Boxers" or "Great Knife Society" began the work of persecution.

One of the largest mission stations in the whole of Shantung is at the city of Wei Hien. This is a city of one hundred and fifty thousand inhabitants. Three Presbyterian missionaries started the work there in 1882. The ground

chosen for the station was about one mile east of the city. A large rectangular lot was purchased and enclosed by a brick wall eight feet in height. This wall was pierced by three gateways, one on the north and two on the south. Inside the wall were built six dwelling houses, a hospital, dispensary, ladies' home, chapel and boys' boarding-school. Through the middle of the property from north to south an alley was left from which there was access to the various buildings by small gates. The entrance to the grounds known as the compound was by a north gate, the south gates being closed. It was a fine property, worth thirty thousand dollars, and cost the missionaries much anxious thought, laborious planning, prayer and faith.

On the 30th day of last June word was sent in by the gate-keeper that a mob was at the north gate trying to break into the compound. Mr. Frank Chalfant, one of the missionaries, went out from his house, passed down the alley-way and up to the north gate. For two hours and a half he held the fierce mob of a thousand people at bay. They threw stones and brickbats at him and called him vile names. By his side stood an old man named Liu Tsoa Shi, a devout Christian Chinese. He was not strong; he was old, but he had the love of Jesus Christ in his heart. He preached Jesus to that fierce mob thirsting for his blood. They fell upon him and beat him almost to the point of death.

An ordained native minister, Li Ping, who went out of the compound driving a cart loaded with goods, was cruelly beaten and robbed of all that he had. The teacher of the boys' school was slain by these "Boxers." Mr. Chalfant was at last compelled to run inside the compound, close and bar the gate and make his way down the alley to his home. Then he found that a part of the mob had broken into the south gate and were pouring into the rear yard of the house. Upstairs two missionaries, Miss Boughton and Miss Hawes, and a number of native Christians were praying, expecting every moment to be their last. The missionaries joined hands and knelt in prayer. As they arose a little Chinese boy, glancing out of the south window, cried, "The chapel is on fire." Then, as they looked to the north they saw that the ladies' home was also burning. It seemed that the end had come. The native Christians remained faithful. All went downstairs to the front yard, and by means of a ladder which in the goodness of God had been left there, they escaped over the wall. By the light of the burning buildings they traveled nine miles to where were a number of German engineers, who gave them protection, supplied them with food, and in a few days took them to a place of safety. All the buildings at Wei Hien were destroyed.

Near the city lived a native Christian pastor by the name of Ting Le Mai, a graduate

of the great Christian College in Tungchow, and a very godly man. He was arrested by the order of the magistrate. He was stripped of his garments and placed with his face upon the ground. Four men held him down while two others with bamboo rods beat him a hundred blows. He was then asked by the magistrate: "Will you give up your faith in Christ?" He replied, "No." "Beat him again," said the magistrate. A hundred more blows were inflicted upon his poor body. He was then cast into prison, but steadfastly refused to deny his Lord.

A cook who worked for one of the missionary physicians was seized by the "Boxers," and offered his life and liberty if he would deny his Saviour. This poor man had a wife and three children dependent upon him for support, and whom he dearly loved. But though the cruel "Boxers" tortured him, cutting his body with their swords, he firmly and heroically refused to give up the religion of Jesus Christ. In the second verse of the twelfth chapter of the Book of Acts we read that James, the brother of John, was beheaded by a cruel king, so this poor, unnamed Christian in China was beheaded by cruel "Boxers." The love of Christ enabled the martyr of the first century and the martyr of the nineteenth century to witness for the faith.

All over this great Province of Shantung even now Christians are being driven from their homes. Some are laying down their

lives for Christ, while others have lost everything, and are dependent upon the kindness of the missionaries who are feeding and clothing them.

West and north of the Province of Shantung is the great Province of Chihli. The City of Peking is situated in this province. In this city many missionaries and many other foreigners, together with hundreds of Chinese Christians, were besieged in the grounds of the British Legation by "Boxers" and soldiers of the Chinese army. "The 'Boxers' are burning our homes and killing us because we are followers of Jesus Christ," said one of the fugitives who was fortunate enough to escape to the Legation grounds. Entire families were destroyed. Mrs. Tien, a valuable Bible-woman and faithful helper in the mission, after hiding in many places in the streets of Peking, and vainly seeking to find some one who would take her into the house, was slain by the sword of a "Boxer." In one family of the name of Teng, every member was slain—father, mother, brothers and sisters. One of the hospital assistants saw his mother lying dead in the street; he did not dare remove her body, but had to flee for his life.

The siege lasted two months. When relief came through the arrival of the allied armies there was not a single school, hospital, church or chapel belonging to any mission in Peking standing. All had been burned down or de-

stroyed by the fury of the mob. Two or three days after the raising of the siege Dr. John M. Inglis, a medical missionary, rode over the ground where formerly stood the Presbyterian Hospital. As he surveyed the scene of ruin a little lad, the son of an elder of the Presbyterian Church in Peking, came running to him. With tears in his eyes, he told how he had seen the "Boxers" kill his father, mother and little sister, while he himself ran away and hid. He begged Dr. Inglis to care for him.

One night during the siege, when the Chinese had set fire to many buildings and it seemed as though all the missionaries and native Christians would be destroyed, the children belonging to the Junior Christian Endeavor Society held a meeting in the chapel, and while the crackling of the flames and the sharp report of the Chinese guns, and the cries of men and women running to and fro were rending the air, these little disciples of Jesus were singing "There will be no dark valley when Jesus comes." The simple faith of these little Christians is in great contrast to the cruel practices of Chinese children. The "Boxers" taught boys of ten years of age to kill babies whose parents were Christians. A British soldier found a boy of ten trying to kill a little baby. The baby had done no wrong save that his father and mother were Christians. A young girl was caught by these wicked men and taken

to a room and shown long knives and told that this was the place where Christians were slain, and then they sought to obtain from her the names of Christians, in order that they might destroy them.

It was not only in Peking but in all the villages around that the Christians were persecuted. They had to flee for their lives, and to-day thousands of them are homeless, fatherless, motherless and friendless, save as the missionary helps them in their great distress.

The Presbyterian Church at Peking numbered three hundred members. Not more than sixty can now be found. The native pastor of the church lost his wife and two children, and nearly every Christian family in and around Peking mourns the loss of some one of its members. *December 25th will indeed be a sad Christmas Day for them.*

If you look on the map of China and draw a line south of Peking, you will see a great city named Paotingfu. Many years ago the Board of Foreign Missions of the Presbyterian Church in the U. S. A. established a mission station at Paotingfu. On June 30 there were five missionaries and three little children of missionaries in that station. The "Boxers" broke their way into the mission house, seized the missionaries and the children, took them down by the side of a river and cruelly put them to death. With them were also taken a number of Chinese Christians. They suffered the same fate.

When Stephen was being stoned to death you remember he prayed, "Father, lay not this sin to their charge," and when our blessed Lord was crucified on the cross He also prayed for His enemies—"Father, forgive them, for they know not what they do." In like manner we are to pray for these poor, deluded, pagan Chinese who massacred our own missionaries and then killed so many of the Chinese Christians. And besides praying for them, should we not do something to help the Chinese Christians? They are disciples of Jesus, his followers, of whom He said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me"



4. The Conditions of the Work demand heroism.

a. Demands surrender of home ties esp. a child's care.
William Carey & his intense wife.
Judson & his wives - separated &c.
Sarah - dying on Mauritius - Sept 1, 1845. Her "Farewell" -
comes - intending to give him an parting
"Lie part on this green sod, love;
Mine for the looking town, love;
For the seeing town, love;
Oh, when to meet again?"
Last word "give them answer on." - what he wrote &c.
Henry Martyn & Lydia Grenfell.
Harrington & his family.

b. Requires close contact with sickening degradation.
Henry Martyn with Persia dervishes - Notes, a log, and pondered
matted locks, fine counter-current, - shaved, head-nails thro,
cheek-marked tongue &c.

c. In the midnights of Solitude -
Byron - There is a pleasure &c. But to be alone always!
Moorhead
Requires pluck - Carey's painting from fire. R. Morrison's Prayer.

5. Our conceptions of heroism demand death of the hero, - Apotheosis.
But here two Missions prevent the truest heroes. - Disposed to
honour those who conscientiously avoided death.
a. David Livingstone.
His early life
His wonderful capacity. Norman Mythical "the great man of his generation"
His work.
His end - the heroic end.
Poem - "Droop - boy, most valiant, for broadmarked Crocodile" &c.

b. Harrington -
Cf. Captain John Brown. No fine dying there

c. John Hunt.
Among Fijians Died at 36.

d. John Williamson.

Murdered "by foreigners."

Stabbed, wounded.

E, Normanby

Diary "This is a most memorable day, a day which
will be transmitted to posterity; the minds of Creole
children have their day lengthened with long
after those who have taken an active part in them
shall have retired into the shades of obscurity, & the
results of this day's life to — —"

Richard White wearing the black children

e. Patterson

His home, heroic boyhood - "If that does not stop me"
Case & money home - Richard sons prisoners from his
Mother's gloves & walked on.

His words, "Oh, this Somerset, this shame
"Kill me, Bishop"

The Jamaican child who died at his School,
"If it is all mine, Bishop, He died to see. You did
what you could, Bishop"

His death - "Kill - kill" Witness heathen deception.

He covered Saint Kitts - Words of a Father on his bosom.

"Do you know Noah a man" "Poor Thomas" as one of his greatest
blessings - a truly characteristic heroic deed.

His dream.

6. I speak of a deeper heroism - the heroism of a life opposed with
not the prestige of physical suffering. Byron

a. Alexander Duff.

His ingenuity of both things.

Robertson, Gardiner Guess Brothers Read, Duncan

His heroic stood for century

6. Henry Martyn

Sir James Stephen "Martyn is the one heroic name which adorned the annals of the English church from the days of Elizabeth to our own."

A wife & son. husband & both

Chaos of this world in fire & light & water swept.

A man at the helm but he cannot reject into its midst.

Left India alone, went to Persia -

Translated Bible there

Disputed with Mobeds, Sir. Robt Ker Porter often asked whether he ever acquainted with "the man of God?"

"He comes here," they said, "in the midst of our sorrow we smiled by our wives when a mad Feel Remarks upon our Manners & conduct & commerce"

"a handsome young, reputable man". Mahomedan Relation.

"There is joy in heaven & Him." - Shiraz Mad.

Died at Tocat at age of 31, Oct 16 1812.

Hero Worshipped on

"Thou Martyn hast! & Mackintosh's early bloom
No Christian hand found a fitter tomb."

7. The heroism of strength alone, untrained. - D. Addis.

Allen Gardiner

His early life & adventures.

His work death

No rock n Psalm. LXII, 5-8.

Poetry born

"The wind pours over the waves,
The wind sweeps roundly by;
And whistling round with frantic sound
The storm buffets sky"

8. The heroism of seeing others happy.

Gladstone in Parliament.

His wife's words fire - both burn down.

9. The heroism of women too

Fidelia Fiske.

Rosina Vincent

10 And of native comrades

Brave with all characteristics, treachery, & the knowledge

Factors, does do not Wright.

Burmese convict beaten with an iron rod.

Martyrs of Uganda

May 1886 30 torture & bloody scaffold above

Lingop "Ba Mwiga

A. And this is living, present heroism

We regard heroism as a dead thing, but yet it is all around us. Those many heroes are living now.

James Gilmour of Mongolia.

Mackay.

Stanley's testimony.

Parting from Stanley

His last message.

The cholera in Persia.

B Testimony

London Times. Chinese sworn

C. An indication of the unique grandeur of the Christ. Jesus that it alone has created such lives

D The great need of our time this heroism.

Ready to be fine in time of war. Is there not need now? The heroism of peace & the heroism of war.

1 The door of God good for us

Paul the great Missionary

Example.

Paul the Great Missionary Example.

Why Paul rather than Christ.
Come to any man ready a man?
No. but our conception

Paul's ideal of Bible characters
Contra James V, 17 Acts XIV, 15.
In some parts, a ideal for all
In man " " " " Moses
In most " " " " Messiah
Paul purely human
Made his mistakes as we do
Learned with Barnabas Corrected. II Tim. IV, 11

Advantages of such a study sought.
1. The advantage of personal teaching of a model - guiding star
2. What man has done, man can do. Jno. XIV, 12.
3. Faced our problems
   a. Denominationalism on the feast. Answer I Cor.
   b. How Spiritual life in converts. Fornication. Drunkenness at the Lord's Table
   c. Revival of dead nations under Luth. Knox. Eph.
   d Opposition & apathy in home church Gos II. Acts XV.

The Apostle's training
1. A man of vigorous personal force.
   Acts VIII, 3. IX, 1-3.
   Conversion did not kill this
   Gideon. John III. Butler "Religion does not demand new affections but only claims the direction of those we already have. Let the man of ambition go on still."
   He brought all his powers into the Kingdom of God
   Testimony regarding advance work & part "to serve" & young men coddled up.

This a really needed lesson – how a call founds
make the basis so lasting & basis variety. Cf.
Boyle's Wet. doctors.

2. His call was of a kind to enlarge his professional horizon.
His circumstances.
a vision of future Raymond Lull, Xavier
a transmutation of objects of desire, points of view &

3. A long, silent study
His early training a Rabbi-ship, centering Mind. N. England
His years in Arabia "If honest men could never be alone".
No shop distractions / sailing – C. S Harp

4. Barnabas' influence over him.
Stood sponsor for him. Acts IX, 27
Trained him. Acts XI, 23-26.
Pushed him forward Acts XIII, 16.

II His Call.

1. Dated from his mother's womb that the real thing. He was conscious of it only later. Gal. I, Others knew it before him Acts IX, 15

2. The call made known in an exceptional way & was interlocked with his conversion. The manner of his inheritance as of the fact. God has already called us. Discover it as our own

3. Tho' he knew it then, undertook it only gradually.
Acts XIII, 46. XVIII, 6. XXII, 18-21
His directions came while in prayer. A. XXVI, 16-18

4. Acts XIII, 2 set his Case to Missionary work. Many have said they have had no experience like this so not called.

III His life work. What I wrote to Dr. Jessie Wilson

The ecstasy of it

An expanding & contracting work.

Jerusalem his first desire. Antioch, Asia, Greece, Rome, Spain - Rom. XV, 19-29

Notice these things - Methods Message, Spirit

IV His Methods.

Seems incongruous to speak of them. His impression made by him so deep that we do not analyze it into methods or

1. He learned from Barnabas the secret of giving away as good -work. E.E. Hale's Remark.

He trained others and set them to work.

See him & B doing this. Acts XIII, 1 I Tim. A. XVI, 1-4. II Tim. II, 2

At this constantly lifts free of human attractions. No Sabbaths Titus II Cor. VII, 6 Omniphone II Tim. I, 16-18.

2. He counted on the willingness of these men to work for Christ without pay. He offered them no salaries.

His missionary problem here

Our lost Mss. Conference

The two books - The Bible & Dr. Morris's Methods.

"the model meeting"

3. His method of establishing churches & caring for them.

Acts XIV, 23.

Made them at once self-propagating & more

He trained them in systematic giving

Acts XX II Cor. IX. I Cor. XVI.

Rom. XV. Gal. VI, 6

His thorough supervision of these churches - both as to doctrine & government. & Mexico & Japan

A. XIV, 21, XV, 36. An itinerating bishop.

8. Not content with the attainment by his converts of a lower life than his.

Expected that Christians would reach the highest at once.

a. XIX, 1-6. Eph. IV, 25, 32

Ashmore's article

V. His message - "My gospel."

Most clearly - his missionary message in Rom. } Dr. Morris' class / The Mexican girl

1. The width of God's love R. III, 29. 30. V, 7, 8. I Tim. I, 4. Speech.

2. The universality & the deadly character of sin R. I, III, 9, 10

3. The wonderful sufficiency of Christ & his Cross. R III, 21-24.

R. V, 15, 18, X, 13. II Cor. V, 19 R. I, 16

The favorite term was "The Word of God." Paul's word "Christ Crucified." The Social concept & Salvation.

4. His absolute wonderful ownership I Cor. III, 23, II Cor. IV, 5

5. The imperative urgency of acceptance II Cor. VI, 2

6. The sure triumph of Christ I Cor. I, 24. Col. I, 20

Note

a. The wholeness of his message.

Industrial work. Wonderful home in it.

Body, Brotherhood. Mexican problem.

Medical - "Millions Murdered."

b. Simplicity -

Preached Christ the Savior I Cor. II, 3. a. IX, 22

In and up thru uppermost I Tim I, 15. a. XXVI, 23

Divine Salvador.

Don't preach a finer system than the Teacher, Don't be content with Hebrew redemption Rabbi Offer the Redeemer

VI. The Spirit.

1. His clear Spirituality

The thought of Secularization. No room to use.
Boyce. Iddings II Tim. II, 4 Not fair. Just. not what
You Cd. his reference
No use of Secular undercurrents. Much. S. S. in India.

2. His prayerful energy - indomitable
Pleading to Jesus - Labor for future Christ

a. Influence upon of his work.
Geo. B. Gough in Houston
Combined with the freedom of a wonderful imagination
Not bound by old lines. Must have precedents.

b. Unceasing industry
Night & day literally - Only enforced vacations
A. XX, 31-34 II Th. III, 8

c. Always working. Went till stopped did not stand
till pushed. Rose & Moved. A. XVI, 6-8. John-
son - "Born a Jack thro' the Board." Dr. Luther -
Lord,

d. Unmoved by opposition & disparagement
Men's judgment nothing to him I Cor. IV, 3
Hurt if it had been. Mad A. XXVI, 24.
Glories in his lists of endurances.
I Cor. IV, 9-13.
Ready! No good in fatalism. Napoleon

e. His patience with trifling Contentiousness
Rom. XIV, - 20.
Baptists in Mexico. You know. Our miserable
Church quarrels on hand Dr. Bradford at
the Bapt. Pan Am Union. "The churches pun-
ished (1) To celestial crowds disappear
(2) To Compost " Darrow
(3) To Jones men from their sins
Whatever conclusions do not bear on
these unimportant,

6. Therefore to lead in everything. This a spot, but if any of you have it, it is to be used.
He was the life of every company - Shipwreck
A. XXVII
So Livingstone, Moffat, Patteson

3. This the energy not of a machine but of a great loving heart. Maintained a tremendous contagious enthusiasm. Love for young men - They were instinctively drawn to him - He won a man to the to. Companionable, friendly - Sire best had a to other men. Himself prepared for companionship - active experience. Livingstone Such - Ambition Uganda

4. No marked asceticism in Paul. - Free of joyful self-denial - David Livingstone's remark. Phil. IV, 11. Free of buoyant hope. When failure confronts a missionary one of two courses 1) Settle down into a religious disobedience. 2) Change methods & use money, build a visible institution. Disobedience independency & delay disheartenment. Not so Paul. Often failed but went joyfully on.

5. A lover of heroic conceptions and deeds.
Proud of his work R. XI, 13 Diotrephes
Are you proud of being a Chtn., a missionary?
You are near approach.
His work a privilege
Eph. III, 8 Gal. I, 15, R. XV, 16

4. His deliberation and his haste.

The two extremes now.

Adamantine inflexibleness as to a hopefully
Hopefully hopeless. Lord coming imm.

Paul held the truth in each of these views & com-
bined them.

a. Believed there was need of haste, that
the Lord was coming & evil days not
a complete triumph ahead; but he
stayed 2 yrs. in Eph. & wks. in Antioch
& constantly retraced his steps.

b. Believed in establishing the Gospel, in founding
a permanent institution, in doing an
abiding work - but most valuable in
his movements and expressions of much
of our profoundest elements of institutional
paralysis - "Regions beyond" Not so always
A. XXII, 19

5. His reliance - the Gospel.

Expected results. No indirection, no thought of pre-
paring people to be preached to, no reliance
upon "Brick & mortar." Our schools &c at the out-
set are a testimony to the learned enthusiasm.

6. Struck the great centres - cities A. XV, 35.

Now as such country work. No difference. Then
"Pagan" - country people. Are cities more
wicked? Are souls more ready in the Jewish
people in cities? Or have we lost faith?

7. An incessant personal worker. A. XX, IX, 28

What the secret of his power. Is Nevius' book wrong
Underwood's Complaint to God?
Our new question book.

6. Gentler qualities

a. Gentleness

Have any personal anger I Tim. II, 7. Be
more gentle among you - a nurse."
Do not aspire higher to "as one whom
his mother comforteth."

b. Humility

Ready to be low. "Wounded thou the body bless or".
Free of this steady, humble, calm. consecration
Consolation A. XXI, I Cor, I, 26-28

Doppers observes he
have mention. Did Hopkins

c. Tenderness -

Quick thought for the poor, a nudge, this work.
"Only they wound - Rem. poor."

d. Sympathy, breadth - "the wounded."

Not with weeping. Own eyes gladly given
away or own soul.
A loveable man. Chas. Kingsley. (Diary)
I Cor. IX, 20-22 Phil. I, 18, I Th. II, 7

7. In his Spiritual life there was the secret of it all

a. He knew the Son of God,

Spinoza - but Paul - visional - His
preaching only a witnessing to the beloved
Christ (A, XXVI, 14, 15)
Have you seen Him? If not, what will
you say?

b. And this wrought itself out into his

(1) Faith

Knew his connection to Him. So he
went out like Abraham A. XIII, 4.
Only prayer "Put any burden on me,
only sustain me, send me anywhere, only
go with me, even any tie rent the one

Charles Kingsley.

Dedicated

To the beloved memory

of

A righteous man

Who loved God & knew whom we therefore,
A man of untarnished honor –
Regal refinement – Manly strength –
Modest humble – Gentle & true –
Pitiful to the weak – yearning after the erring –
Stern to all forms of wrong & oppression,
But most stern towards himself –
Who being angry yet sinned not.
Whose highest virtues were known only
To his wife, his children his servants & the poor.
Who lived in the presence of God here,
And passing through the grave and fate of death
Now knows and sees God face to face.

that binds me to thy service & thy heart
Wonderful woman.

(2) His loving forgiveness
You ever need this Dr. C. of Rabbi Baba
Attitude toward Jews.
A. XVIII, 6, 19 R. IX, 3 X, 1
"Damned for the glory of God." ∠ for his people

c. His praying
Constantly for others
I Cor. I, 4. Eph. I, 17, III, 14. Phil. I, 4.
I Thess. I, 2, V, 17 Philem 4 II Tim I, 3, 4.
And ever asking others to pray for him.
R. XV, 30 Eph. VI, 18, Col. IV, 2-3. I Thess V, 17-25
II Th. III, 1

8. Never became a dead load of conservatism
He led ope sleep the worst oppressors of all.
Don't be a brake. - "foremost in the breaching."
No reason why age never should lack virility
Review of Reviews left
Tours

VII. What were the purposes & practices of such a life?

1. The purposes.
The world's evangelization Rom. XV, 20-23.
"Regions beyond" - II Cor. X, 13-16.
No narrow view - Knew of the diversities of callings
"Gifts - Eph. IV, 11. Therefore he is not a
model for all. -

Red men heir

Gladstone 84

Cowen 63

Cromarch 79

Crispi 75

Michaelas Carbonites de Sciri 84 leading Russian Statesman

Chief Justice Coleridge 73

Pope Leo 84

Hon. Hughes 71

Duke of Argyle 71

Senator Warren 83 8 Senators over 70 60 average

2 K Beecher of Canada 79

Oberlaender 85

Prof. Mueller 89.

Prof. Blackie of Edinburgh 85

George McDonald 70

—

In the book Raymond heirs 79 were heard June 30, 3,5

2. Motives

a. The pleasing of Jesus

II Tim. II 4. II Cor. V, 9

A. XX, 24. R. XV, 3. I Cor. XVI, 22

b. The imitation of Jesus.

The longing for complete fellowship with him in what he suffered & did.

(II Tim. II, 11-13) I Cor. XI, 1

Eph. V, 1-2. Phil. II, 5. II Cor. VIII, 9.

c. The love of Jesus - breaking his heart.

II Cor. V, 14

d. Obedience.

His soldier figures.

II Tim. II, 4. A. XIII, 4.

VIII. As the soldier idea had strengthened him throughout the long years of his service it nerved him at the end

The hardship & suffering of those days

His temple wire & his bonds bore him thro'

of stoning stone - "or of the ache of travel & of toil".

But he was the steward's & the secret mastered not.

II Tim. IV, 6-8. Fuller "The good soldier —"

His own life nothing A. XX, 24, XXI, 13

The glory of the martyr's death.

of Harrington. Patteson.

Some of us may be moving toward the martyr's land and the martyr's crown. It is a blessed wealth. How we die of little account. Are we ready to live the martyr life - dead to the world, slain already to all selfish ends and aims in living power to the service of God. Of American martyrs & early ones whose martyr deaths were not preceded always by martyr lives of beauty & power.

1800 years have passed since this man worked His achievements. Oh. Why should not we live larger lives! His was a vision A. XVI. 9. Oh the living light. How tonight may the spirit of Paul - the spirit of Paul's God fall upon us! His strength was in his quick vision of Christ & those of us who have eyes to see them are come in the days of this Con. a like vision of the risen & uplifted Christ which shall be to us the promise of strength sufficient for the service to which He calls us & of a larger & readjusted vision of His love in the hand that needs no nail of pain for the hands in the light there.

Geneva Assembly 1907

Extract from letter of the Rev.J.J.Lucas,D.D.,

Dated, Allahabad, India, Dec.12th,1907.

"I enclose a clipping from the Allahabad paper of December 7th giving the situation as to famine. You will see that it is more favorable than a month ago. Only small relief works have as yet been opened here and there, but later on it is proposed to open larger relief works. People are not leaving their villages and wandering about begging food as in the famine of 1897, and even in 1900. The plague during the last five years has so thinned out the village population that the wages of coolies and common laborers has increased one-third; so that while the price of some of the food grains has nearly doubles, yet the increase in wages enables many to meet the situation. Two or three days ago in my school at Kitra, about eighty boys, I asked this question: 'If God told you that He would give you just one thing, what would you ask Him to give you?" A Hindu boy answered at once: 'Rozina ki Roti', which is, 'daily bread,' That told the story of want and hunger in the home. I have no doubt that would be the answer of millions in India."

RECEIVED
MAY 6 1907
MR. SPEER.

Nikko, Japan, April 2nd, 1907.

Not to be printed
Private report letter of John R. Mott

In accordance with my promise I write regarding one aspect of my visit to China which I did not have time to describe in my last letter. As you doubtless know, the general attitude of Chinese government officials has not been favorable to Christianity. In view of the enormous difficulties which they are in a position to place in the pathway of the work of Christ if they are actively hostile and, on the other hand, in view of the great help they can render to the spread of Christianity if they are even passively sympathetic, and particularly in view of the efforts being made by the Chinese revolutionists among the Chinese students in Tokyo as well as elsewhere to use the Association to advance their purpose, it seemed wise for me to give special attention to cultivating prominent and influential members of the government. In this connection I had some interesting and, I trust, helpful experiences.

While in Peking our Association leader, Mr. Gailey, brought it about so that four of the leading members of the Wai Wu Pu or the Imperial Foreign Office, gave a dinner in honor of my visit, at the home of His Excellency Na Tong. Among those present were Prince Pu Lun, two Presidents and two Vice-Presidents of the Board of Foreign Affairs, the President and two Vice-Presidents of the Board of Education, the President of the Board of War, the President of the Board of the Interior, and the President of the Board of Imperial Customs. Three were members of the Grand Council. At least four were Hanlins; that is, men holding the highest possible literary degrees. Brockman, Gailey and Walter Lowrie were with me. We were told that this was the first time that private citizens of any country have been received in this way. During the dinner I was asked to speak and gave a short address on the important relation which the Association sustains to the best life of the nations both in the Occident and Orient, emphasizing especially its work among the educated classes. It was a rare opportunity to meet in a personal way the most powerful group of men in the Empire and I sought to improve it by doing all I could to make clear our attitude and methods. This will doubtless be of special help to the Association which is soon to be organized in Peking under Gailey's leadership and backed by Princeton men.

In Tientsin, the most progressive city of China, Gailey had also arranged for a tiffin to be given in connection with our visit, attended by most of the leading officials. This afforded me a further opportunity to make known in a public way as well as in conversation the principles of our movement. Most of these men have

already been so favorably impressed by the actual work done in Tientsin that they have become supporters of the work. The same is also true of Yuan Shi Kai, possibly the most influential Viceroy of China.

An even more important opportunity came to me in Tientsin. The Department of Education of the Province of Chihli which has the most advanced educational policy of any of the provinces, invited me to give a lecture under their auspices. They took entire charge of all the arrangements. The lecture was given in one of the large government buildings. They had present over three hundred prominent men including nearly all of the head officials of the Educational Department, the Superintendents and Directors of Education and the professors and teachers of the government colleges and schools. In addition they admitted some 1700 of the more mature students from the various government colleges. The President of the Imperial University presided. I spoke for over an hour on "The Aims of Education." I devoted over one-half of my address to the ethical side of education and gave special attention to showing the vital service which the Association renders to the cause of education by promoting the moral and religious development of the students. At the close of the address the President of the Imperial University not only endorsed the positions I had laid down, but urged upon the teachers and students personally the claims of what I had said. After the audience was dismissed the Commissioner of Education of the Province and the President of the Imperial University had me spend two hours with them discussing educational problems. One of the main subjects of conversation was the attitude of the government toward Christian colleges in China. I regard this as one of the most important opportunities which ever came to me, especially as this particular province is setting the pace for the whole Empire in educational matters.

At Nanking, the ancient Capital of China, the Viceroy, Tuan Fang, who is one of the three most influential Viceroys of China, kindly arranged for us to call upon him. He was Governor of Shensi at the time of the Boxer War and, contrary to the Imperial orders, protected the lives of the missionaries. He was a member of the Imperial Commission which visited America last year. He is at the head of three provinces and has power of life and death over more people than are ruled by the President of the United States. Brockman, Lyon and Pettus went with me. The Viceroy had present the forty leading officials of his Viceroyalty to meet us. I spent an hour alone with him in conversation on various topics related to education, the Association and Christian missions. He also had his Commissioner of Eduvation join us to discuss certain subjects. I invited the Viceroy to send a representative to the National Convention of Young Men's Christian Associations of China, Korea and Hongkong to be held a few days later in Shanghai. He cordially accepted the invitation, expressing regret that he could not come himself. He sent a very fine man as his personal representative who attended every session throughout the four days and who spoke helpfully on two occasions. This is the first time that a Christian gathering in China has received such distinguished recognition and is highly significant.

In Shanghi a dinner was given, attended by a large company of Chinese men who are foremost in the commercial and social life of this gateway city which is in very truth the New York and San Francisco

combined of the Chinese Empire. The wealthiest men of the city were present and evinced deep interest in my address on "Why We Believe in the Young Men's Christian Association." A good proof of this is that during the next day or two, two or three of their number gladly assumed responsibility for providing the $30,000 Mexican additional needed for the enlarged Association lot and equipment.

These experiences in themselves illustrate the vast change which has come over China since my last visit five years ago. In fact I found a new China. The proudest and most secluded nation under heaven has begun to go to school to the rest of the world on a scale which has never characterized any other nation. The revolution of her ancient educational system has been nothing less than marvelous. The spirit of nationalism is gathering momentum on every hand. The influential classes are open to truth of all kinds as never before. In my judgment we shall see reproduced in China during the next ten years on a collossal scale what has actually taken place in Japan during the past thirty years. Never in the history of the human race has there been such a spectacle of such vast numbers of people bringing about so radical changes. Talk about crises is certainly overdone, but there is no shadow of doubt that the present is the time of times in the life of this Empire, whether one has in mind education, politics or religion. It is of first importance that Christianity assume and continue the leadership of educational work and of efforts to impress the influential classes. What is done in the next five years will be vastly more important than what is done in the subsequent fifteen years. The Association because of its platform and methods is in a position to do more than any other agency to influence the three most important classes; namely, the government officials, the government students, and the men of money power.

Very sincerely yours,

General Assembly Speech 1907.

The financial outcome of the year. Total '00 $15479575 '06 $21,280,147

The grain accounts Acreage '00 920,895 '07 1,286,080

greatest amount ever received. Cattle '00 14 '07 26

'07 35

The encouragement of the Church Rate '00 3% on '07 4 1/2 +50%

The increase per capita from .84 to .

The no. of non cattle. chamber. '00 2583 '07 2688

Cattle from 4893 to 5356

and we have the accumulated deficits $92,876.

and our new grain appro. have been woefully inadequate. of $335,342

Bq. 200000
N.B. 57000
Ont. 25000

We must advance in order to attract the

New settler

To some great and daring advance we are called now

1. By the great changes passing over the world & the swift changes & rapid movements of its thought.

The Spirit of God is active among the nations & is calling to us.

The upheaval of China - Colonies of Japan. Renaissance Reformation

The advance of Japan - Bushido

The nationalistic movements

Persia - Sayid Jamal. The new Sultan & Ex Shah & Court.

India - Dayanand Saraswati Keshub Chunder Sen. Lalaji Lajpathey.

It is stirring in the churches

The Christ in Japan & the problem of Co-operation

and in the non Christian religions.

Ram Mohan.

Dr Farquhar on Shri Ramakrishna. "All over India are men, unprepared to identify themselves with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate & most distasteful & for whom the name of J.C. & the doctrines which are connected with that Name for the redemption of individuals & the reconstruction of the social order, are having an new attractiveness & value."

Chas. Tennant. Bowring early new Creation

2. By even more startling signs that the world is receiving Christ around us are the signs in the land cited as proof of the dispensableness of Christ in the Christian nations - Japan.

Mr Kanzaki Kaboki Mempo "If our people think that they have made what Japan is today by their own strength alone they are greatly mistaken. Behind Japan's victories, Japan's intellectual & moral progresses there are those missionaries who have always stood for the cause of Justice."

Mr Watkins. "Christ is gaining ground very rapidly in Japan as it is also in China. Many of Japan's leaders in the Parliament & in the Council & Commercial circles are now Christians. The people in general are more inclined to look upon Christ with much favour. As an evidence of the effect of the Word I would like to say that the best Englishmen the most reliable among

men of Japan China which I have known from Green Gate.
Gurgeon.
Mr. Meyagawa explained the general judgment by Dr. Barton in declaring the number of Christians in Japan to be over 1000 000 and the Stan.
Mr. Hemoda the particular judgment & Christ. communicants and financial agents in the late war.
If there are Esthonia Mountains the breach is crossing
Yokohama. Hokkaido. Mr. Sakamoto. Tokachi prison on knees
in the Yakumin Shimpo. 740 present. 600 inquirers. 500 converts.
Some if hands not stretched out give one often - the two second
first only one hand + two fingers on it
In spite of Buddhist movement one see it in India
The Newtonic quotations. pp. 53. 71.
I turn to the Report to read it for Korea.
Matthew Little. The Lord Mr. Ohi from Christ
The facts McKenzie, Macarthur, Ellis, Mrs. Jones

3. By the abiding and unalterable need.
Numerical destitution.
Dr. Lucas's pamphlet.
Gwalior now!
China Kang Hsien.
Bossard's picture of Santiago.
The suffering which rightly can relieve.
Medical. Doctor appeal from Nimal.
Newton's report p. 70
Famine. Morrison's letter re the child. That child in church
This the key of the spiritual want.
Does key?

Newly's parish - Calcutta is the attractive
of pain to between each. 500 000
Punjab = about Mysore boys school
Calcutta = Ohio and 6 men to it
The Reply from the Mission

4. And by God's most obvious orderings of our way & this present indication of this crisis.
(1) This a significant year with us.
100th Anniversary of Prot. Mission in China Presb. Abbe. Responsible
60th " of our first China martyr Walter Travis
50th " of the Indian Mutiny & the Moslems
40th " of the Jubilee Declaration of 1887. The war over
33rd " of Livingstone's burial in the Abbey
and the 70th anniversary of the establishment of the Board & of its Missions to China.
Our Women recalls the early history of our Missions from the Challenge of that History.
The American Bd. organized in 1810 - Dr. to Judson.
In May 1812 Mills meet near Dr. Griffin's study in Newark N.J.
Their Reform D. M. Soc. started his 1826 three mayors in ABC Mission
Our Western D. Mission: organized in 1831 with the purpose of recognizing "the Church in her true organization as a Soc. for Missions to the Heathen".

The issue raised in the GA of 1835 – carried by one vote.
Then lost in 1836 and then carried in 1837 in
the O.S. assembly in Baltimore on Oct. 31. 1837
Quota 1835 reduction. Loss of £. 190 p
1836 " " £. 197

Then came Dwight Post appeal.
This ideal ever since. The Church GA. '40, '67, '71. (47)

What a growth.

		Now
The Bd. began with	4 missions,	28
	6 missrs	889
	0 native agents	314
	10 communicants	70447
	58 scholars	36924
	33560 receipts	
	103x disposn.	

The receipts from 1838–1876 - 4416237. Then -07:
Cost of obtain. 36-46 = 14½%. Last decade

But the important & significant thing is to recall the spirit
with which the work began.

Bd. action Jan. 2, 1838. establishing four missions –
Calcutta, Allahabad, Assam. Choctaws & Cherokees.
The first report of the Bd. 1838
The same great spirit as before the Bd. took over the O.S. A.S.
30 annual Rp. 1867. 1835 – Loss £. 1466.
5th " " 1837 last ac. Interesting to the nation of
the appointed 5th China mission Loss £ 177

Not denominational vanity, but just finish that we have borne cal-
culation to a great extension work – not like sum & lack of confidence

As these combine to call us to a grave & earnest consideration of our duty.
What is it? Our duty = simply the distinct ministry. responsibility of the Pres. Church.
Historic statement of the case to date.
No argument needed only on the principle.

1. All men need Christ
2. We owe all men the gospel 1836-7
3. We can only prosper spiritually as we give them the Gospel.
4. The obligation is an urgent one.
5. And depends upon opportunity. What was lost 100000000 or 250000000
6. But: practical. We can do what we ought. Scripture Letter.

The Church has awakened slowly to perceive this.

1. Hard & Revised.
2. Sandwich Islands. Appeal.
3. Joe Barker.
4. Simeon Calhoun.
5. The great mission. Conferences.
   Shanghai
   Indian.
   Ecumenical
6. But there must be earlier and wider enthusiasm. – Get the most earnest men
   Kellogg
   Ewing
   Semple.

And now I urge upon this Assembly the solemn and urgent responsibility in behalf of the Church of their duty and mission.

1. This is in line with the great principle of the Church.

2. The Church in the fo. Mission field met such problems - the same answer of the Church Louis 22d

3. This is the real bond of unity

The Cumberland Mission.

Dr. Dwight in 1836. Rankin Russian address

Wrote the Dr. Pres. our right hand not doctrinal discussion but of mission. enterprise. Their discussions in their first assembly.

Have never had a fr. in disagreement! - Japan?

This proposed resolution

4. This is the conclusion of the Church's career at Rome.

The resolution of '35.

Andrew Fuller - quoted of Rankin in his Russian address. "I cared not suppose my Indian people, however, whatever I preached to them until they began to care for the souls of the perishing heathen".

until they began to care for the souls of the perishing heathen".

- "Before this" he wrote to Newman. "I did little but pain over my mission, but since I have devoted myself to greater activity for God my strength has been renewed and my soul replenished."

Jacob Riis.

5. And our history and position and God's leading summon us to take the lead.

It is objected perhaps.

1. That God having been willing to wait 1900 centuries there need be no unnecessary haste.

But has He waited willingly?

Has Christ no expectant desire to see of the travail of his soul?

If a 1000 yr as one day - Statement of Ec. Conf.

And our fathers believed in urgent action. 1836-7 in China

2. That the project is too big

But our fathers have not entered doors by such thoughts.

The Work. in India & China - esp. India

3. That it is impossible.

Armstrong at Mohawk. "What are Christians in the world for but to do the impossible by the help of God."

And it seems slight when we consider the resources & achievements of the early Christians.

Thobrum. new. Matt. 77

and the modern achievements missionary in foreign fields.

Moffett at Oworo in Korea

Royal Geiser - Matt 102

Other resources are adequate. Matter Matt. 31.

Stocks for 1907

4. There are difficulties - but they are not insuperable and to Early Church in his hopeful note to Obligation of the Church in the Conversion of the Heathen." There is Command exists nothing can be necessary to render it binding but a removal of those obstacles which render obedience impossible either as removed already." Harrison

But how can we accomplish it
Practically it requires
Us to detail
1. The adequate support of the new communities now on the field.
2. An increase of their number from 900 to 4000
3. The methods promising for a support of these new centres.
4. This means in men & money so much
5. How raise? Right methods.

But the fundamental & essential thing is spiritual
Prayer - Mt. 9:38 Matt. 158 Luke Matt. 74
Vision - Dr. E's appeal of 1898 "Let us crave this divine gift back as no longer a side issue, but as the chief object for which the Church exists".
Large plans - Jerusalem Acts 1827
Devotion. Pentecost Ephesus. Eddy's death in Syria
Moses - Heb. 11:3.
Mysterious Greek. Tolstoy. Ps

PRAYER.

The weary ones had rest, the sad had joy
That day; I wondered "how"!
A ploughman, singing at his work, had prayed,
"Lord, help them now!"

Away in foreign lands they wondered "how"!
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour!

Yes, we are always wondering, wondering "how,"
Because we do not see
Some one, unknown perhaps, and far away,
On bended knee!

--Exchange.

MORNING DEVOTIONS.

1. Reading from Daily Light

2. Brief meditation on same

3. Prayer

(a) Thanksgiving for the mercies of the night and the morning
(b) Confession of dereliction from duty and sense of sin
(c) Profession of allegiance and love to God in Christ
(d) Supplication
For clear views of the Divine Presence
For a clearer apprehension of the Divine Will and for entire surrender to that Will
For aid to distinguish the rightful order of duties during the day
For industry and energy to carry out any appointed duties and for a vivid sense of the co-operation between the Lord Jesus Christ and myself in every phase of Christian life and service.
For recollectedness through the day
For patience and gentleness with proper firmness in my intercourse with the natives, for abounding charity.
For clear, straight conceptions of mission policy and for wisdom and charity in advocating them among my brethren
For alertness to opportunities for soul winning and Christian effort for individuals
For watchfulness and a resolute will against besetting sins with constant dependence on the Holy Spirit's aid.

SEVENTH PRESBYTERIAN
CHURCH OF JESUS CHRIST
JOHN T. WILDS, PASTOR

134 BROOME STREET
NEW YORK, 8 Oct 1907

Dear Mr. Spear,

Will you let me have a little of your time - just a little. I am wanting to help together in the great work of God, much more than I have, by prayer. My Field's place has Enlarged. My heart keeps going out to so many, so far. God denied my desire to go into foreign fields & suffer for Him but He lets me be in travail of prayer, & I have a little part in the great work - the prayer part. - Now, will you help me in this way:- I wish to keep in touch with new Fields Abroad. For instance, Mrs Hudson Taylor in her books, especially the one about "Pastor Hsi" helps me in the Inland China work. Will you let me know of a book, or books regarding the "Fields that are white", which are like Mrs Taylor's Pastor Hsi. - Our Church is dear to me, but I do not especially desire those Enlisted to our Church work. - I want to get into new fields. The books you suggest will

help me. —
I always hold you daily in my heart
in prayer.

Mrs. Goodrich & Lee
Sam'l McCandless
Mrs. D. Lee's

the impression which Livingstone made upon him. "For four months and four days," wrote Stanley, "I lived with him in the same house or in the same boat or in the same tent and I never found a fault in him." And this association brought him into a loving observation and desire of service for Livingstone and then without his realizing it into a truly sacred sense of duty to fulfill Livingstone's work. In a small pocket-book which of his Lady Stanley found a draft of a letter written to Livingstone on March 15th, 1872. It is in pencil and is evidently the rought draft of a letter which he wrote to the new friend whom he had found and whose character and aims had changed all the world to him. The date is the day after they had parted:

My dear Doctor,

I have parted from you too soon, I feel it deeply; I am entirely conscious of it from being so depressed. * * * In writing to you, I am not writing to an idea now, but to an embodiment of warm, good fellowship, of everything that is noble and right, of sound common-sense, of everything practical and right-minded.

I have talked with you; your presence is almost palpable, though you are absent. * * *

It seems as if I had left a community of friends and relations. The utter loneliness of myself, the void that has been created, the pang at parting, the bleak aspect of the future, is the same as I have felt before, when parting from dear friends.

Why should people be subjected to these partings, with the several sorrows and pangs that surely follow them?- It is a consolation however, after tearing myself away, that I am about to do you a service, for then I have not quite parted from you, you and I are not quite seperate. Though I am not present to you bodily, you must think of me daily, until your caravan arrives. Though you are not before me visibly, I shall think of you constantly, until your least wish has been attended to. In this way the chain of remembrance will not be severed.

"Not yet," I say to myself, "are we apart," and this to me, dear Doctor, is consoling, believe me. Had I a series of services to perform for you, why then! we should never have to part.

Do not fear then, I beg, to ask, nay to command, whatever lies in my power. And do not, I beg of you, attribute these professions to interested motives, but accept them, or believe them, in the spirit in which they are made, in that true David Livingstone spirit, I have happily become acquainted with.

In forwarding the letter Lady Stanley writes:

This letter is so young -- so full of true emotion. It shows Stanley as the Autobiography reveals him, deeply affectionate, and lonely. I think that idea of Service uniting him to Livingstone beautiful.

So everyone will think and so history judges as it binds inseparably into one the work of exploration and human service which the two men did.

Stanley's work embraced three great exploratory journeys of which it can be truly said that they were fully worthy of being grouped with the three great

I fear no foe with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy
victory?
I triumph still, if Thou abide with me.

Morning Devotions

1. Reading from Daily Light
2. Brief Meditation on same
3. Prayer
   (a) Thanksgiving for the mercies of the night & the morning
   (b) Confession of dereliction from duty in Sin: error
   (c) Profession of Allegiance & Love to God in Christ
   (d) Supplication
      For clean vesture of the Divine Presence
      For a clear apprehension of the Divine Will & for entire surrender to that Will
      For aid to discriminate the right use & duties during the day
      For sincerity & energy to carry out appointed duties & for a mind keen of the connection between the L-yl. & duty in every phase of their occurrence
      For recollection through the day
      For patience & gentleness under proper provocation in any intercourse with the natives, for absurdity, charity
      For clear straight Conception & Resolution Policy for Christian conduct in adversity than Conformity
      For obedience to Opportunities for God coming & their Use for Christ's Sake
      For Watchfulness & resolute Will against Carelessness, Sloth with constant dependence on the Holy Spirit & God.

Prayer and Ministry.

There is one secret in the story of ministry which teaches the whole lesson we need to learn. Livingstone's death on his knees at Chitambo's village. Easter May 4, 1873. Not even Livingstone at prayer but the illustration & the appeal. The last prayer on his grave stone - the appeal "How thankful I am that Livingstone was found on his knees! Does it not touch us to power for his self-denial, his courage, his endurance!" Major Malan. - the illustration!

Prayer in the great need. - Whether we think of the external difficulties, the unfavourable environment, the want of wisdom, the inability, and power of our spiritual adversaries for our work & spiritual power. Paul's idea. Our need Job and this guidance of prayer made available in prayer.

It is a blessed thing that we are increasingly realizing this. - drawn in the evidence of the Lord's Day. repeats. And the hope & power of these new movements are found in their honest dependence & application of this truth of the Law of prayer. Moreton. Dallas' ad. in the Student Movt. for Dec. "I know of nothing that brings Christ's doctrine, that makes the farthest corner of the world seem near, that draws us more & more of the Love of God & the reality of God's blessing so much as this marvellous prayer life". "Oh do. Quarters."

We do not need here in this connection to endeavour to understand the philosophy of prayer as to prove upon each other the privilege & duty of the life of prayer but to consider only the relation of prayer to ministry.

And here as always the one thing for us to do is to go back to our Lord Jesus Christ and study afresh the lesson of his life. Others can do this

1. We find him praying and teaching his disciples to pray for the world.
2. His emphasizing prayer as the great means of furthering the Kingdom. Matt. IX. 37, 38. X. 2
3. He illustrates in his own experience the relation of prayer to a clear discernment of duty and reality and. Mk. I, 35-39.
4. He fills his own greatest prayers with longing and petition for the work of Redemption so as to make their best ministry consisting to the world. Jno. XVII.
5. We see in this the ministry of prayer in strengthening men for the service and sacrifice. Gethsemane. The Cross.

And the lessons we learn from the life of Christ are confirmed and extended by the experience of the Apostolic Church.

The Church began in a prayer room.
New Converts were at once led into the life of prayer
Prayer became an integral part of one of the new organizations.
It was the One Need in every crisis & difficulty

And the place prayer had in the early Church is yet more clearly seen in the teaching the reached prayer and the personal life of St Paul.

His Church was a mutually prayerful prayer life
Was he did & planned was permeated by prayer.

What can learn then from our text and the early church is confirmed by all the missionary experience of the modern era.

1. Prayer is indispensable and prayer is efficient to provide the labourers.
   Made what God has used to become labourers have sought for it by earnest prayer.
   By early. Wesleyans disagree with the Moravian mission never to what more to success. But they also prayed. Miller "was a man of prayer. Upon his knees he sought out the battles of his life. To his Father he went with all his difficulties."
   Out of prayer the men have come. The Judson G. Venn. Nadiram.
   The reason for their encouragement not far to seek.
   Prayer connects us with the mind & purpose of God. Augustine Calvin.
   By early character to be Christlike. Augustine's prayer. "O Lord, grant that I may never seek to hear the straight & the crooked, i.e. thy ways & mine, but how I may never hear the crooked to the straight, i.e. rebels to thine, that thy wills may be done and thy kingdom come."
2. And prayer not only provides the labourers: it also equips and qualifies and sustains them.
   Hooton - at Cambridge "I think that it is an absolutely expressive fact that the great missionaries have been great athletes in prayer."
   Carey and the men mentioned beyond are the leaders of the Prayer.
   Brainerd 30, III 313 f. His own rules & reality III. His ministers as prayer as essential to a life lived to God. 313
   Judson. His habit is prayer as in room. "Pope is praying." Lebanon 31.
   But not the old saints alone, the modern men also.
   Chalmers - Dr. Lorimer his account "He was a saint of the robust heavenly type. With unchristian habits of no sort whatever. A man of great practical piety, in prayer, a pure of the Cross of Christ. He realized to a greater degree than most men what it is to live in Christ. His prayers were very real & his contact. And this spiritual power was the secret of his wonderful influence over men. A spirit reserve as a minister."
   Gilmour. "Morning, noon might at least be touched with God. He took up his Bible, & read a chapter on his knees about Christ. His prayers were very simple, & his address touching to natives a pastor a friend talking familiarly with friends." Livingstone. Blaikie 18, 182 334, 363, 434, 446, 476.
   Abraham's judgment right.
   With missionaries as with all men prayer is the essential condition of victory God sent. He knew the heart in the fear of the Lord."
   In the darkness of doubt. Dr Cochran. Dr. Mackay. (Hewat.) Lebanon 85.
   In conquest over temptations and spiritual foes. Mackay of Uganda. "I find my only help it is only prayerful reading of God's word that I can in any way succeed in living as a Christian. It is just what he is in Earlier or any other day to keep in the right path." Secretaries Hyson. The dampness of keeping calm and strong and ready for spiritual service.
   Lebanon. Chevalier Montfort Psalm 121.
3. Of equal importance with the provision of the labourers from abroad of much more importance is the creation of prayer in the native church which is the immediate aim of missions. Venn emphasis on this p. 263. Livingstone, Stanley on India
   The early church. And in the modern. Dr Cochran. Arthur Mann.
   Only so can the Church be made healthy. Mackay's case. The Uganda Mission in 1885 could not exterminate the praying church. Matthew 30 m in Mod. p. 82
   And the wilderness not date. Made what the Apostles Mackay's plan. Lebanon 7. Missions 151, 115, 247

4. The history of Christian Year shows also that as the history of the early Church that any proper view proper Christian ... must ... from the point of view Anglican. The Marks point is the test of prayer.

Christ. Baptism. Dr. Pusey

And writing. Christian Book of Martyrs. 333, 380 Mrs Kos. p. 377-384

"I fear no foe with Thee at hand to bless" p. 391

5. Prayer also provides the wisdom and unity needed in multitudinous Evals

(1) The wisdom Prayer the only assurance of true plans. Chalmers "I commend it to have to him to live true to pray. It took to an anxious friend "Don't make plans till you have prayed about it, & you will find it all." Newman. "God's providence seems to have taught me with very clear certainty to apostolic method. I have given back to myself. 'Thine must be prayers for me' My appeal this is 'Pray for me.'" (p. 352)

(2) And unity

One hand Great prayer.

Prayer predestinarian many minds to common purposes. Meeting Bd. p. 164. Judson the Karens. Barnabas Thomas the Hudson Tate

It begets harmony & love. Julian from Joppa in 1883. The only remedy for this is to pray for one another more; it is surprised what such prayer does. ... Prayer for others which we owe brethren. ... One great attitude to take up to Christ is the feeling that the sorrows of others are our own burdens. Sin & sorrow are we are members of one body" (p. 365)

Corporate prayer Mtt. xviii, 19, 20. And union is one body

This unity works ... - personal prayer & Union works with ... corporate prayer apart of Christian action, incomplete to spiritual leading.

It was your resolute men. Jesus 162

And humility. Bishop Lucker "two (corpses) have prayed very earnestly that one of the better plan, based prevail, & both are known, heard in heard. Prayed this prayer 'O Lord, if there is a better plan for this work, let that prevail' p. 274. Others have opposed this election to Episcopate.

As the Church of one Spirit prayer her strength and one work. Very solemn and yet very precious does our duty appear.

1. Prayer brings the opportunity of power of a united ministry within the reach of each one of us. John J. Wells

In one ... corporate ... work - Harmonies ... & Unities -

The reminder due to hidden hearts. Work from Appeal. 122. Miss Ludlow

The spiritual peace & comfort which came ... Very Doctor. Liv. 222, 477

Prayer in work. I dare think "The evening had not that day".

Gilmour. "My own heart was to those that prayer in ... fine ...

Armstrong. To this him "Prayer is the greatest thing in the world. I hope we mean to God - ... prayer has been most weak, wavering, inconstant, yet has been the best thing I have ever done."

How strange it is that we are neglectful of the appeal from the masses for it Miss. Fuller. "Pray. pray. pray dear friends for dear India as you have never prayed before. ... and pray for us & forget not our need" (p. 148)

Livingstone "Remember me in your prayers. Bear me on your spirits when we are far away, for when we are absent we often pass out of each other's thoughts. My earnest is to see the Queen. Stanley is to preach from my grave spirit to me to be faithful to our Saviour who sends death." (p. 232)

Peters 159, 2.

2. How in our own lives may we become more powerful in prayer.

(1) How are we to set time for prayer & remember neglected times.

(2) Use of those own church prayer books & prayers.

(3) Have family prayer & remember neglected times.

(4) Make the whole day a prayer week of prayer. Use devices to remind us

(5) Live in the inward sympathies & purposes of Christ.

3. Let us rise above & beyond the idea of strain & unreality.

We do not need to imitate anyone.

Jochanan Landau = Mueller / Taylor.

F. Gilmour. Of Gladson the prayers of the patriarchs were real disciples. They took God at his word. That is us. I like much this style of prayer & recommend it to you: to plead with God. To trust after his own manner" p. 284.

Jochanan doesn't "set a set order for hours in the church."

To Children & Offspring. Like Children

"In simple trust like theirs who heard beside the Syrian sea."

Such simple prayer can make the life of prayer a possibility to us.

"Into yourself flying as the dove" (p. 36)

Such prayer as this are the first step to solve the problem.

1. It will solve the financial problem.

Prayer & money the great needs. Chalmers "We have seen God Archbishop is dead and has legacy £ 250000 to the Church & My fear is that if it is he the subscription will pass off & so will the prayer." 465.

Ecstasy of the Carnival.

2. It will yield the obedience

This the great demand. Matt VII, 21. L.VI, 46

Darwin in Indian on Missions "I should like to hear the members of missionary prayer meetings making this a prominent part of their supplications, that they themselves & others also might search up to their work & pray what they ought that the heathen might be put on probation into the marvellous light of the Gospel."

But we must talk not of praising.

Only the praising of unanswered prayer.

The repentant Christ

The Place of Missions in the Thought of God. - Arnaud White

The argument for missions & the personal call from results & triumphs

The proper place of this argument

With some people any argument - Do missions pay?

In a sense, true - Baptist argument.

a cause of devout gratitude to God. The great adventure, Howard.

But sometimes useless

In early years of missions this test wd. have condemned.

In CMS mission Foochow 2 cen. in 11 yrs Sins 7000.

Canton mission 30 at end of 25 yrs. 1500 at end of 50

The true & abiding argument, the only one that wins but missions in the

place, not an optional but as the great obligation, in this one

are other arguments. social, philanthropic, ethical how it optional.

I. As known in the character and plans of God.

Our God is a missionary God.

He is the only true perfect, universal God.: the God of all.

His love makes Him missionary. & wd. not be the God of love.

His revelation missionary.

To the Jew only as a channel, the only channel. Baptism symp.

Not to be absorbed by or limited to the Jew.

His purpose universal.

The Psalms. IX, 8, XXIV, 1; XXXIII, 8; L, 12; XCVIII, 7, 9

Prophets. Isa. XLV, 22; XI, 9; XLV, 23.

God might have abandoned us.

All human prudence and love opposed His doing so.

Luke & Theatre Prophecy

& He had we cd not have Him for our God,

as un-missionary God wd. be no God for us.

II As known in Christ. - how & heredity in God.

His coming was a great missionary act.

So described & by John III, 17. XVII, 18 & / John I J. IV, 9. Jno XII, 47

God's Unseen. Heart brought Him here & opened Him to us

John III, 16, Phil. II, 5-8.

So heralded & Simeon L. II, 32.

Matthew especially looked in Him the fulfilment of the mis-

sionary prophecies & character of God

Matt IV, 16; XII, 18-21;

His teaching was missionary.

He taught the equal needs of all men - Jew Gentile.

And the equal salvation provided for all in Him.

Matt. XI, Luke XIX, 10. John III, 17

His Spirit was missionary.
He resolutely opposed all race distinctions. J. IV, 42
Treatment of Samaritans J. IV, 9; VIII, 48, 49. Syrian Woman.
was born in a family station & race. Center in the midst
of race humanity, but free from race prejudice - Ecce Homo.
He Jewish Sneer "Do the dispersed among the Gentiles?"
But His horizon was as wide as God's world.
His declarations regarding Himself.
John VI, 33, 51; VIII, 12; XII, 46; XII, 32

His prayers were missionary.
Have the text of only one free prayer
Fragments. as Lazarus grave. Greeks. Gentiles.
"The Lord Prayer"
John XVII - "I pray not for the world" only pray their.
His missionary command. "that the world" XVII, 21, 23, XIV, 31.
But these only the data. We can complete without them.
Gerzon's sneer in "Problems of the East."
No wonder that the Apostles reasoned upon this great feature:
Phil. II, 10 f: II Cor. V, 19: I John II, 2: IV, 14

III. As shown in the Bible
It is from the Bible that we learn these facts about God & Christ
The place of missions in the Bible
As a revelation the Bible is the story of missions, God's mission
as an inspired present message, it is a missionary,
literature sent into the world.
The first convert in Korea. Missions
The Bible is a missionary Book.
This is its vindication, not the vindication of missions.

IV. As shown in history.
Only he can read history who hears this trumpet of God.
1. The history of the Church.
The Jewish Church - its missionary mission
The Christ. Church
For what was she founded?
Message? Words does the Bible locate it
Its charter. John XX, 23, Matt. XXVIII, a. I, 8. / John XX 23 Mark XVI, 18
Go the word to Peter - "Bind & loose" &
Periods of revival of the Church always mis-
sionary. Fund. Nowadays.

Missions the condition of her life. Tennent
The Lord. Dead Sea. Bethlehem. India Ch. 161

2. History entitles the Church.
- The key to be found in a realization of God's purpose
The convergence + divergence B.C. + A.D.

And so today
armenian troubles. Division of Africa. Italy's appeal. Armenia. Christian Orientals crave
China + Japan
England in India. Opium war.

The expansion of christendom
Political. Intellectual,
Industrial. Commercial.

V. As shown in God's unmerited favor in missions
Dare to return to this now.
Their great success
Contrast. Cleveland + Harrison at Carnegie Hall. Jefferson at an ABCFM mtg.
Newspapers. Consular service - Denby
Their lessening influence
In India of Chtns 13% literate: of the Depression- al classes 14.8. Commercial 14, Artisan 2. agriculturists 2.5.
Cornet, inspector in Korea report - "Old Chtns." Foster's men. p. 25.

VI. If this is the place of missions in God's thought what should it be in ours.
1. In the life of the individual Christian
Hocken, Underwood at night, Dead hearing stone's voice
2. In the home
The subject of the home. Greatest.
3. In the life of pastors
Could it your work? To preach sermons, to professional.
Oh no! "Time + due for a lost world."
Prayer; Gordon; Conversation - Rosie at Church council

but as here - you Carey "keep your eye on the map"

4. In the local church.
For this sh. the Church here - Bye means, Male Priests
No larger church can ever realize its mission

VII Objected
1. "Missions" in this larger sense is simply Christ. already and should not be identified with the foreign mission movement." In this way we lose a doctrine of a missionary God & keep only a racial one.
This is as the non Christ. religions each - that we showed based our doctrine on the law of our practice - then Christ takes the Parsi's God Ahura & Buddha & Zoroaster & Mohammed.
2. Must not limit meaning of "missions" to Society & dont. You do who are localized, national, narrow, who substitute for a universal obedience a racial one.

VIII The grandeur of the work.
Following in his wake God.
Working out His thought, His plan
No Church has ever yet risen to this conception.
Yet any principle which relates us to the Gospel a matter of any value to us obligates us to pass it on to all.
Now is the hour - now is God's time here.
Christ. Conscience.
We can block or stop a tide,
but we join God & crown His waiting Son.

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him."

Are we Ready to Obey the King's Command?

"And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet and worshipped Him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. * * Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him they worshipped Him, but some doubted. And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

The Need.

A thousand millions of sinning and suffering men and women, each of them closely related to us, are calling to us. These millions, where are they going? Why did Paul constantly preach to them in his day that they must be *saved?* More than 250,000 000 of these people are in India—one-sixth of the population of the world. They need to be saved not from a future but from a present death. Mongolia, Manchuria, the Northwestern Dependencies and Thibet form an area larger than the whole of Europe. "These extensive regions contain many millions of our fellow creatures, but except the four missionaries in New Chwang they have *no missionary.*" There are more souls in China than letters in 110 Bibles. "Shall not," asked Hudson Taylor, after twenty years in China, "the low wail of helpless, hopeless misery arising from one-half of the heathen world, pierce our sluggish ear and rouse us spirit, soul, and body to one mighty, continued, unconquerable effort for China's salvation?"

"Without Christ. * * having no hope and without God in the world."

"The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy. There is none that doeth good, no not one."

The Responsibility.

"God was in Christ reconciling the world unto Himself * * * and hath committed to us the word of reconciliation. Now then we are ambassadors for Christ."

Neesima said that the sight of millions of his countrymen dying in sin and in ignorance of Christ nearly crazed him. Shall our hearts be less stirred for the world?

"If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slain;
If thou sayest, Behold we knew it not;
Doth not He that pondereth thy heart consider it?
And He that keepeth thy soul, doth not He know it?
And shall not He render to every man according to his works?"

For this reason the General Assembly of 1840 asserted: "The loud call to the churches for help cannot be disregarded by any without criminal apathy toward the perishing heathen." "There is not one of these millions," declared Maj.-Gen. F. T. Haig, R.E., "that goes down into the darkness but the very tears of Christ are, as it were, falling upon his head. Shame upon us when we look at the wonderful, inconceivable love of God toward these lost ones and look then at our own hearts! God has shown that there is nothing that he will not do, or give, or suffer that men may be saved; and yet in spite of the pouring out of all that infinite wealth of love, men are going down to death because you and I will not tell them of the Gospel. That is our position before God in this matter."

"We would here express our solemn conviction that the time has now come, when no church, and scarcely any church member, can refrain from giving something systematically to this object without incurring fearful guilt."—Minutes of Board, Eighth Annual Meeting, 1846.

"O son of man, I have set thee a watchman * * therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand."

Our Reply.

"Why hast thou not kept the commandment that I have charged thee with?"

The Christian Church has presumed to meet this responsibility by sending 6,500 missionaries, about one to 200,000 unevangelized. The reply of our own church is made in the work of the Board of Foreign Missions. Under its care are twenty-four missions with 104 stations and 568 out-stations, giving access to hundreds of millions of souls in Africa, Asia, South and Central America, and among Chinese and Japanese here, reaching hundreds of great cities and vast tracts of country otherwise unreached, employing 623 missionaries, aided by 1,647 native preachers and teachers, including 387 churches with 31,324 communicants, of whom 3 452 were added last year, gathering in Sabbath-schools 27,301, and in other schools 28,983 pupils, with 141 students for the ministry, ministering medical relief through 44 hospitals and dispensaries to over 100,000 patients annually, and issuing through twelve printing establishments each year 110,000,000 pages of Christian truth in twenty-one languages. And back of all this visible work is the unmeasured and unseen influence which is playing its part in preparing the world for the inevitable triumph of Christ. For the work this year $1,027,947 has already been appropriated.

But is this reply enough? Are there not still some of us who need to have recalled the mission of the church—Jerusalem, Judea, Samaria *and the uttermost parts of the earth?*—and the commission of Paul applicable still, "Depart, for I will send thee far hence unto the Gentiles." Do we not all need the larger spirit of David Livingstone: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given or kept as by giving or keeping it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this." Last year our average gift to Foreign Missions was 99 cents. To greater things than this the voice of God is surely calling us.

"We do not well. * * It is a day of glad tidings and we hold our peace."

"If I thought anything could prevent my dying for China the thought would crush me."—*Samuel Dyer.*

Forward.

"Let us go up at once and possess the land for we are well able to overcome it."

"Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."

"On the clock of history the hour for missions has sounded. The church, the family, the individual who do not place the duty of conquering new kingdoms to the Lord in the first line of their obligations, abdicate their position."—*R. N. Cust, Esq., LL.D.*

"God is moving with great strides in his march toward the final goal. The Gospel flood is fast rising toward a flood mark higher than it has ever reached. The fullness of time has come and the end is at hand. God is specially working and loudly calling his people to closer fellowship and more diligent co-operation. Such facts make and mar the crisis of missions. Now or never. To-morrow will be too late for work that must be done to-day. The time and tide will not wait. Every day will make and mar the future of great peoples."—*Dr. A. T. Pierson.*

Our Duty in this Matter is Clear.

1. "This Assembly regards the whole Church as a missionary society whose main work is to spread the knowledge of salvation."—General Assembly, 1867.
2. "The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."—Words spoken in the General Assembly of 1831, and repeated in that of 1847.
3. "In view of the great need of laborers and of the command that we should pray the Lord of the Harvest to send forth laborers, we urge that constant, definite and importunate prayer for laborers be offered; and assured that the Lord of the Harvest will hear this prayer thus offered, we urge on all our people the duty and privilege of constant self-denial to the end that the Lord may bless us at home, that His way may be known on the earth and His saving help among all Nations."—General Assembly, 1893.

"If any man will come after Me let him deny himself and take up his cross daily and follow Me."

"We rest in Thee and in Thy name we go."

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
53 FIFTH AVENUE.

Copies of this Leaflet may be had on application to William Dulles, Jr, Treasurer, 53 Fifth Avenue, New York.

Form 48.

All Sorts in the World.

At the meeting of the Presbytery of Newton on January 21st, it was decided to abandon the work at three small and unimportant points, at two of which the last Minutes of the General Assembly did not report any church members, and at the third, but one. The abandonment of this lone Christian, however, calls forth the yearning sympathy of an anonymous correspondent, who sends to the Board of Foreign Missions the following letter:

"*Presbyterian Foreign Mission Officers:*

"DEAR SIRS: The attention of the wiseacres of your society who are forever making frantic appeals for money to aid in sending the Gospel to a lot of miserable creatures who are much better off without it, is called to the enclosed slip, cut from the New York *Tribune* of January 22d. You will see, it is proposed to *abandon three* places of worship near at hand because a little *money* and *effort* are necessary to carry them on. While our own country is getting more ungodly and heathenish every year, such action as is contemplated in the slip sent you is calculated to help the downward tendency. Crime, drunkenness and Sabbath desecration are increasing alarmingly, and will continue to do so as long as the American people are humbugged into not only neglecting their own land, but into the actually criminal process of deliberately throwing away money on a variety of people not much above beasts, and who are not worth the powder it would take to blow them up."

It may be said, as perhaps the briefest comment on this remarkable letter, that many of the poor and degraded people who are "not much above beasts," surpass its writer in their courtesy, and have also contributed generously to the Million Dollar Fund, designed, while helping other Boards of the Church, to enable the Board of Home Missions especally to provide more freely for communities in all our land destitute of the preaching of the Gospel.

The Distinct Missionary Responsibility of
the Presbyterian Church

The subject assigned to me in the title of a paper on
Is it not premature to consider it now. Upon them. Bd. B.a.
No for the one ready solution of what element in the supply of men & money

But is such a definite program ascertainable & rational for a Church
The Christ. Conscience answers
The State Churches have always put ofter it. Hartford '86.
The great missionary Congress abroad - Mackenzie. Henry Geo. Woodsworth.
Now the B.D. movement at home. Macdonald
And the missionary responsibility
The U.S. And now our Republic & India. Korea

And if practicable, what is the definite program. - our definite program
1. What can we to do! Over seas
2. In what fields?
3. What force will be required? 4000.
4. But the right men will be raising funds and then must be found.
(1) Before advancing on a larger scheme we have to provide for what we have undertaken. Our present budget.
(2) And equipment needed for what we have. Women. Korea
The Asiatic are new missionaries.
(3) And more native agency. Tokio. Cent. China
(4) Men differ in value. One worth 10. Apostle Paul.
(5) Conditions differ - in opportunities. Korea Turkey
(6) Great & complicated work & in methods. Madras delusions.
(7) The native church a growing power. Japan. Clergy * 100.
5. But with an advance - and then clear gain it can be & ought to be.
We need a clear program of duty.
And this is a rough working scheme.
1 & more men. & much more
2. Trust & consecrated men. Men & women

How provide the men & money.
1. It can not be done in a desultory & haphazard way.
2. The Ch. must inspire her real leaders. Conference. Theological
3. Practically the - the Ch. - The head & the heart must assume definite responsibility
4. An appointment project. on a board & practicable and clear basis
5. Campaign of education

The time is ripe now for such a movement. The Laymen's Movement.
What can we do to effect it.
1. Use the Spring Portfolio note.
2. Exhibit in our ch. & schools
3. Pray.

But how are we to meet the matter. see the end inherently & those who are interested
but why are we responsible & Cain. This must be our possession

Qualifications — Main the great basis of supply — Field & Medical & Ord Officers & Chaplains

The General Appeal.

Northern Comf.
Chemin Castle
Blaen Llechwedd

More specifically we aim

Punjab. — The main theatre
N. Indian — Ab. Kuam — The actual cases
The China Campaign

But almost every mission in need.

Japan — Yes. Korea?
Siam & Laos.
Persia Yes — No cases — Mesopot — Turkey. Syria?
Africa — Yes for strong men.
Latin American — Nonconf. Chile — one strong man

4030 Spruce St.
December 10th

My dear Mr Speer,

I have your note of much Christian sympathy before me as I write. It has many times been in my mind since I received it so many weeks ago to write and tell you how every such word of Christian faith and hope helped to sustain and strengthen us in our sorrow - The bitterest part

of our trial was the faithless reproaches of fellow Christians because of what they called the waste of such valuable lives My soul was literally torn with anguish by such words - They seemed to reflect such dishonor on our Lord and my constant prayer is that He may vindicate Himself and His servants - so that no one can doubt that all has been according to His wise purpose -
Personally we have gone

through the valley of the shadow - but He has been with us - and the days of our deepest sorrow have been the days of His greatest nearness - We have been like distressed children clinging close to the strong and loving father side - and it has been sweet to be made to commune of His protection - The earthward side of my dear ones death is very dark, mysterious, but I thank God for the glory

of the readers ward side -
I thank Him too that the
suffering was at longest measured
by hours - but the glory
for eternity - Oh what a
Master we serve; what an
inheritance He has purchased
for us -

Something when Mrs Speer
& you are in Philadelphia
I would count it a privilege
to see you - I think Mrs
Speer has friends who live
Forest Home -

With kindest regards to
Mrs Speer and you -

Yours sincerely
Caroline E. Sanders

The magnitude of their undertaking & its problems
threaten us upon God.

The only is equal to them.

Our need of forgiveness for the past

Courage & patience in the present

The gift of faith - the only known remedy.

Real cause of the trouble. even if the magnitude are only
reliance for reality of power & resent must be in God.

Then do nothing need as good in them as in theirs.

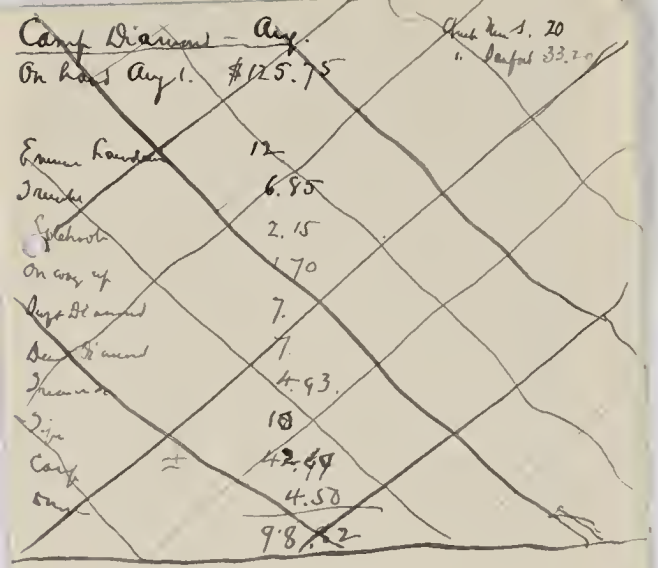
Our ideals of efficiency. Do Jesus frame a might
Mighty might & mighty efficiency after the flesh.

His sense of entire dependence upon God does not destroy
energy & initiative

Our estimate the fruits of Christ. objective. In Odessa
story

I. am

The meaning not. of prayer. of energy in him.
"Mere sentiment in God Speaks." Oh no. In need God attitude from
the beginning.



Joseph – The Crucifixion of the Cross
Amos The Cross in their Experience
" In the Days of the Cross
Micah The Return to the Cross

c. Not the earthly life but the risen life to be our power & pattern
in Phil. III. The power of his Resurrection. "Jesus of his life".

d. To learn the meaning of suffering, service, & sacrifice in
in-carnated passion, somehow we see this there.
The Cross backs "Take up his cross & follow me."

The Truth we see upon Him – just then with the awe, our failure
& His love might take this fourth & Spirit among
upon ourselves. ...

But did the Cross do away. Was this a Symbolic representation
It was what the Cross illustrates & suggests
Did it make any change in God? No: it did express this
Does it do away for us & in just as it stood
Does it do away in humanity - its life?

Note on the reference to "the cross."

Ordinary sense - the new theology - must think on this
The enquiry of our time - the N.T. Christ. Experience.
How the position of our time & previous time - and no one includes the whole truth.

What do the words mean - the Cross - not wood, but the principle
Atonement - unity. Death - life. What are these.
How a expression we can understand.
But what did Christ don't really do -
In God. Did it express this? Is your this an expression of death

The N.T. doesn't lay an emphasis on death.
If you desire in me - Ephesians - prayer. | Stress not placed
Heb. Having triumphed he can receive. | on fact
Doesn't of his life

Seem to pass over Christ who saved. not his death
But what is "saved" - He whose thy. requires new Testament
& dost - not his death alone.
Cross. What did it do in moral. & Enquiries "the function of
by: Bergson. But could his life have done this.
Since is life duration or power alone?

The Cross

1 It shows us the limits of fact & Management. "It is finished" Jesus knew and felt his task complete. "Into thy hands I commend my spirit" Jesus knew the future was in God's hands.

2 It shows us the true Christian's Home. Rest to the utter end.

3 It shows that utter absence of pleasure may form part of the deepest & most powerful prayer of God

4 It shows that absolute & literal death is the spring of life. Christian Evidence.

5 It vindicates actually the principle of 1 Cor. 1:- "the weak things." We rely on "facts" B.B.B.S. Luther.

7 It was the annihilation of leadership, of personality, and the release of life in the dead, the cessation of a ground power, the utter loss of a new side of power, of Work

6 It was ordained mightily - appointed, instituted, ordained - and exactly and literally so - The deity of the Lord.

4 It calls us to die to sin - to live to God. Death to death

8 It shows that utter failure may often be true success.

of peace. The power - Edith Cavell Calvary

9 It just misses - for we make a mistake on the act - Leo Christian "The offence of the Cross." Christ. not a doctrine only - Political.

9 It was death to Christ in every thing depending principle

1 It gives us our God - One - meek. - Death to this was crucifying. Even Burning at the Cross Amazing. "Lovest thou me?" Dr Collier wood. Thy peace I give. Boat gets safely to. "Lions ploughed beneath that flood."

6 It vividly pictures the dreadfulness of sin. Lies like this atrocity. It broke Christ's heart. Often doesn't look it crucified by God. Hate it. Would have thee it And so intercepts us by way. It reaches inside "was accursed."

Three Facts

1 That Christ is making a transforming impact on China
Illustrations — Attendance at Temple Kuling Conference & Lecture 1907 — Great influence of Pastor Cai and others.
The power of religion on life The Manila Times
Quite Christian Boy Scouts

2 That this impact of religion on materialism needed by China
The beauty in Christ life
The moral test a unity - across civilizations
The conviction of superiority

3 That no other power than Christ can do this.
Confucianism on higher levels.
Christian on ethical problem can do - Mass imp. 5th petitioner
Look at the other religions - Mohammedanism & Buddhism

4. That this impact is a united one
The centre of common idea - Incarnation - Cross & Resurrection
Emphasis - Unity. Christ is on this
The non Christian Religions cannot understand
The great fact of forgiveness in unity

Difficulties - the reason is Christ's

Two main - parts - opportunity - Church ?
Type an optimum in A.C.

In either case the character
of one of unequalled magnitude
Liz.
Roman
Parthenon.

and of living concern
Comparable with main Egyptian
Imperial -

Then is the form of further Church-going back.

of mediaeval Roman Cathedrals

of racial Gothic. How much to Gothic !

of Eastern. Or Church Conception.

Then is the opportunity of ancient - Church restoration.

of existing ancient Greek Church
Church room as influential nation

of positive a Church - of the Roman Catholic.

Growth of Christianity in India.

One of the most interesting chapters of Mr. Gait's report on the census of India deals with religion, and with the rapid increase in the number of Christians. The total number of Christians in India at the time of the census was 3,876,203 or 12 per mille of the population. During the decade since the previous census, the increase was 32·6 per cent., and the number of Christians has more than doubled since 1881. The proportional increase, by the way, is by far the greatest in the Panjab, where there are now three times as many Christians as in 1901; in the Central Provinces and Berar the increase is 169 per cent., and in Hyderabad, Assam and the United Provinces the increases are 136, 89 and 75 per cent., respectively. The Anglican Communion has added only 9 per cent., but these figures are vitiated by the fact that in 1901 all who described themselves as Protestants were accredited to the Anglican Communion. The real increase is probably at least 14 per cent., Baptists have grown much more rapidly, and they now approximate to the Anglicans in their number of Indian Christians. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by 41 per cent., and Methodist adherents are two-and-a-half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With 181,000 adherents they are more than three times as numerous as in 1901. The Panjab has shown a phenomenal increase among Presbyterians, whose numbers have grown from 5,000 to 95,000 in the ten years. In Sialkot and Gujranwala alone there are now 52,000 Presbyterians as against 500 in 1901. Most of the converts belong to the Chuhra, Chamar and depressed classes. The Salvationists, too, have shown remarkable activity in the Panjab, their numbers having grown from a few hundreds to 18,000; they are found chiefly in Gurdaspur, Lyallpur, and Amritsar. Roman Catholics have more than doubled their numbers in the Punjab, and gained 18 per cent. in Behar and Orissa and 62 per cent. in Burma.

Mr. Gait notes that the greatest success of Christian missions is attained amongst aboriginal tribes, and among Hindus, the main obstacle to the success of the missionary propaganda is the fear of social ostracism. The low caste convert has much less to lose than the high caste, and he gains in facilities for education, assistance in getting employment, and the like; and he can drop his despised caste designation. The great majority of the converts from Hinduism belong to the lowest castes, to whom conversion means an accession of respectability as well as a cleaner and a purer life. The social difficulty grows less as the number of converts increase, for if the convert is turned out of one community he obtains the entry to another. A well-known Roman Catholic missionary in Chota Nagpur writes regarding inducements to conversion: "As a general rule religious motives are out of the question. They want protection against zamindari and police extortions, and assistance in the endless litigation forced upon them by zamindars. . . . . Personally I know of some cases where individuals came over from religious motives. But these cases are rare." Most missions are careful to baptise no one who does not give proof of being at heart a Christian, but a few accept all who are willing to enter the fold, and occasionally take in whole villages in a body. In such cases it is not surprising that the converts are apt to apostatize.

As to the effect of Christianity on the converts, Mr. Blunt,

the U. P. Census Superintendent, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, may be, is no better than his predecessors; but a new generation: the children of the first generation of converts, is now growing up. . . . . The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion . . . . . The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." The Mysore Superintendent, himself a Hindu, says, that missionaries work mainly among the backward classes, and "that the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined, and busy lives." The educational work of the missions among the backward classes demands separate treatment.

—THE CIVIL AND MILITARY GAZETTE.

The Temptations of Modern Society

1. Do rely on good quality of spiritual life. Moffat
2. Do [illegible] Wilson
3. Do lose faith in school conversion. Wilson
4. Do cease room in home work. Hamlet ABC. DM.
5. Do take [illegible] Brahma
6. Do [illegible]
7. Do [illegible] Cecil on
8. Do [illegible] Mackenzie
9. Do distrust the native [illegible] Pan Conna
10. Do be hasty in treatment of [illegible] Kipling
11. Do lose sight of the breadth [illegible] Ezek 226. 227
12. Do lose faith in [illegible]

Departure from Holy Spirit.

13. Do [illegible] Kerr.
14. Do seek quantity [illegible] Lic. Hebert
15. Do [illegible] Porter
16. Do [illegible] Water
17. Do [illegible] Water & Oil
18. Do [illegible] by unspiritual men. Or to act on their [illegible] Civil rule.
19. Do [illegible]
20. Do follow native workers [illegible]
21. Do fail to employ [illegible]
22. Do get along with only [illegible] Ezek 202
23. Do have no or too much [illegible]
24. Do let leaders [illegible]
25. Do preach [illegible] Ezek 203.
26. Do trust to agencies, [illegible]

27 Do indolence.

28 Do slothfulness as to heart

29 Do words or thoughts

"Hardening heart" "Hardening"

30 Do harden to the point of touch.

Christ 229

31 Do love sinful pleasures

the great opposite of prayer.

Christ 204

32 Opinion to heartless

Christ 204

33 Prayer vacation, pruning

Christ 207

Christ 207

34 Thorny occupation - Riches

35 Going by new road to abandonment

by God. Basilia

36 Spiritual weeds

Mrs. Woodle - there's my soul a field

Tiresome beasts on God

Conditions of fruitful service in a mission

1. Unity
   John XVII
   Love in good in all men
   Love in agreement in what is fortunate.

2. Personal abiding in Christ
   John XV. Eph XII. 14.

3. Openness of mind & spirit.
   Freedom from bondage to tradition.
   Freedom from prejudice vs. others
   parties in a mission.

4. Constant personal work for Christ
   Neglect & Pray. Your. Work.
   Not. workers take care from unbelievers
   Who is a servant, they were sea

5. Prayer.
   John. XIV - XVI.
   Not idle dreams.
   United.
   Not objects & answers.

6. Sacrifice.
   Must be adoption.
   of our own wishes or personal views.
   of desire for easy places or work.
   Must be ready to surrender

7. Deep personal spiritual life
   Keen observation of the real Christ
   Without such life no virtue fruits

The holy home
Phil. Eph face

Temptations

The Italian

My list - Can't exhaust

Ceesti in Russian Methods p. 1x.

The great ones:

To keep grip on Christ

To keep tenderness + freshness

God to grace lax + slack in work.

(1) "Work hard".

"Dark Journey" + Exiles of Siberia

Wait - Bowden. Bovon, Jeune, Mantzius

Per Contra Dr. Morris

How to meet + overcome them. Ezek. x1, 16

(3) The Italian - "Fear of - a little Sanctuary"

The devotional life.

How to maintain free + rich!

Work as hard as practicable.

(2) Seek as much glory as possible

Phil. II.

Speech. Rights not claimed.

Christ the Leader of the missionary enterprise.

The most troubling issue first in the enterprise. Consider [illegible] as also as called him in Acts. Leadership &c.

1. The fact of Christ's leadership / Prophetic to the leadership of the Church. has been from the beginning the secret of spiritual power & fruitfulness of the Church

1 Dean the extent the movement has sprung from & rested on Christ. Dean gives The Christology of the Epistles - The Pauline epistles of Christ. Follow me & Christ - Jesus &.

3 It never does also seem the substance of the message of the Redemption
It is / The height of message. Col. I. 28 Christ
His Name & Name
Gods. Eph. I. 21. Phil. II

2 The N.T. Consciousness of Christ. its depth. power, reality, Christ as Acts. Rest the risen. Act. even Christ to them. Paul & Christ. Gal. II. 20

7 The central glory of Christ. in Christ. Name of the depths. which other Epistles have in drawing out him. Thy can manage to obtain but cannot adopt as about as different them. Matthew Robert

4 One object to make the Leading Out Law. Cap. Lit. Jesus the centuries - & always in to the N.T. Christ a man of sorrows & acquainted with grief" as book of the O.T. ruin not to the Lord - his.

5 Recognized as a Person. as it is the two great arguments of the Ch. has by & made truth Jesus
2 Lord as O King Eternal Our Father &. Our master, our Lord.
1 The Son God Risen power to save Power the opposite to the Person - 2
Thy Conduct Rise &.

6 The makers have forsaken them. Saints "Have this great Salvation come."
8 Christ in other & leading today. "Saul, Saul, why makes ye me" "Jesus"

2. The forms of mystical Christ leadership.

1. It heads of the centres of this Evangelism over over here. & real leadership.
I can't not comment for it.

2. Out of the guidance of this providence in life
Ephesus Lies to Africa. Ephesus to China.
Romans of Asia
Barnabas Rome

4 Out of this living Spirit in us. We are not afraid. Dr. Dorr The Highest Criticism
The freedom of our motives.
The charity, dependence of our aim

3 Out of this present supernatural guidance of our life. - in history
2 Mistakes as Paul in Asia.
2 Failures - as we go along.
3 But Now
3 In the Opening Chapter
3 In the Closing Chapter
That the answer prayer which ever not Expose

3 As the great movements of the world are this. As dawn then.
Cyprian. "I guided this thought."
This leadership in the Apostolic Church
Christian civilization. Rev. x.
Importance now of missionary

3. The significance of Christ leadership.

4 The unique leadership which characterizes the unity of this fellowship.
On campaign
All leadership save Christ must of necessity fail. The head. The body.

5 It guarantees victory. This is what Christ's entry implies.
The right of the militant metaphor.
Conquest & moral influence. Clash we know in part - not as known.
We hope but not dark. It is intimate
Battle-hymn of the Republic

2 It prescribes the a aim and b principle & c methods of the enterprise
a Glorify Him
1 It involves the world perspective & mission. Matt xxviii
c Living men. Unbelievably
Just in proportion as Christ has been recognized as leader in the
b Seeing the good
enterprise of the Church has the ethical been maintained.
Matt xxv
parable. Gilbert
When Christ is not leader the armed crusade fails.
has a hope for every
boy.
6 It provides the moral dynamic of the Christian fellowship.
This confidence in the power of Christ
Pentecost
one day hope. The Cross of the ages in this fellowship also is weary.
we are not deserted & unless - in every generation.
3 It involves perpetual resurrection. Drawing of dry bones up to life.
Ezek 16 x.

5 It makes the impossible achievable.
Conversion.
Everything given not a gift of your surgery hand
The heart - inside the Gospel
& newness Cobbs story. "Treats the first person by practice treatment the play"
Heb. xi.

7 It demands as meekly receive.
The Paraclete.
In Baptism Eucharist - Fellowship worship &c.

8 It came in the a new type of prayer. as the saints circle Sacrament of Blood - Body
Or one of Bread. Cf. Hannah Pelican

4. Other powers in preparation to act parts in their leadership.
He must a great buoyant hope.
He must know a repentance & trust the leadership.
(Christchurch 20th of October) "Tar. for any. life below at any."
For the is leading we today as armed hand we for as.
"Up & follow Christ. men".
This leadership is not only a fact. It is an appeal. Or has failed ill.
The great need - a chosen souls such Christ - a life in Christ.

Above the town of Blagoveshtchensk on the Amur River a high rock exists a huge iron bound wooden cross on it, fixed there, in memory "Power there not in strength but in love" on the boundary between Russia Chinese - northern land towards China 18 miles

Amurling. "I know not a foot upland, that is. I have had the foot glide rough. cannot keep unit on the arena. I must be in it — Orpheus Orpheus his shining hands replaces his Hellenic eyes on me to create purpose. I feel happy when are responses of resistance are loosed." An obstacle to basic requirement search. I think our hand. Open transitions. Not faculty in the weight stop going.

He through pain trials & sat.
And from great spiritual comes
How before the throne of God
Leaded with his almighty hosts
Clad in vestment from a height
Victor palms within his hands
Through this dear Redeemer's might
How those conquers to stand

"Up & follow Christ men
Pierce the tide of sorrow
Spread the light of peace thro
Oh. the glorious morrow
Who will venture on the strife
Blest who first begin it.
Who with courage take the land of life
Cannon up & win it."